DICTIONARY
OF
NATIONAL BIOGRAPHY

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Volume IV (S-Z)

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;TITUTE OF HISTORICAL STUDIES
Calcutta
1974

Published by Dr. S. P. Sen
Director, Institute of Historical Studies
35 Theatre Road
Calcutta 17 (India)

Printed in India by P. K. Ghosh at Eastend Printers, 3 Dr. Suresh Sarkar Road,
Calcutta 14

Dedicated

To The Memory Of

Those Illustrious Men And Women
Who Created Modern India,
As A Grateful Homage
Of The Present Generation.

CONTENTS

PREFACE

The present Dictionary of National Biography in four Volumes is the first attempt of its kind in India, on the lines of similar works in other countries. There are, no doubt, a few biographical collections available both in English and in Indian languages, but they are all very limited in scope and coverage. They deal either with the prominent personalities of any community or region, e.g., 'Eminent Mussalmans','Eminent Parsees','Eminent South Indians', etc.; or with very eminent persons on an all-India canvas, like 'Men and Supermen of Hindustan', 'Bharatbharsh Ki Vibhutiyan', 'Arvachin Charitra Kosh', etc. There are again the 'Who's Who in the Freedom Movement' Volumes, brought out by several State Governments, giving the briefest possible sketches of thousands of political workers in each State, the majority of whom had very little contribution to make to national development. Recently the Government of India also has brought out a 'Dictionary of Martyrs', dealing only with revolutionaries and including thousands of them, practically on the same lines as the 'Who's Who in the Freedom Movement'. It is obvious that none of these works can claim to be a Dictionary of National Biography. They are all either regional or communal or sectoral; and even where any of them is on an all-India canvas, it deals only with the very top few among those who contributed to national life in modern times.

Thus, the need remained for a Dictionary of National Biography in India, of the same kind as similar Dictionaries in other countries. The present work is intended to fulfil that need and to give India the same type of biographical reference work, covering 19th and 20th centuries, as is available in other countries. Its publication in 1972 is particularly appropriate, as coinciding with the 25th Anniversary of Indian Independence. On this happy occasion we offer, as the most befitting present to the nation, the Dictionary of National Biography dedicated to the memory of all those Indians (and also foreigners who made India their home) who, working in different spheres of life, holding different ideas and following different methods, had contributed to the making of modern India. It is our sacred duty on this auspicious occasion to remind the new, post-independence generation of the debt of gratitude it owes to the earlier generations, since the beginning of the modern period, whose labours and sacrifices have made possible all that we are enjoying to-day.

The period covered by the present Dictionary of National Biography is from 1800 to 1947. The period has been deliberately limited, to give it a distinctive character, which it really has in Indian history. In spite of the fact that history is a continuous process, nobody can deny that there is a great 'divide' between the 18th century and the 19th. New ideas and new forces appeared in the early part of the 19th century, which reached their fruition in 1947 with the achievement of independence. The year 1947 again is an important dividing line in modern Indian history, not only because of the partition of the country but also because of the newer ideas or forces which came to motivate the post-independence generation and the changed social, political and economic conditions which emerged in the new India.

However, as in other countries, we propose to make the Dictionary of National Biography a continuing work. After the publication of the present four volumes of the Dictionary, covering

the period from 1800 to 1947, we propose to start work on the first twenty-five years after independence as a supplement, to bring the Dictionary up-to-date. Later supplements will also be brought out at regular intervals.

The Dictionary of National Biography includes people from all walks of life—politics, religious and social reforms, education, journalism, literature, science, law, business and industry, etc.—who had made some tangible contribution to national life from the beginning of the 19th century to the achievement of independence. It does not confine its scope to only the top few who had achieved an all-India importance, but also includes others who had achieved only regional importance. Thus the DNB is more comprehensive than any other existing work, and is fairly representative of all categories of people, of all-India, State and even district-level importance. For limitation of space and resources, however, one restricting factor has been followed, namely, that the person to be included in the Dictionary must not only have achieved some reputation in his own sphere of work or profession but must also have made some contribution, either directly or indirectly, to the growth of national consciousness or development of society. It may also be stated at this stage that some categories of persons, like musicians, dancers, actors and sportsmen, have been virtually left out of the purview of the present four-volume Project, unless any of them happened to have made some positive contribution to the growth of national consciousness or to the development of society. We, however, propose to include these categories of people in the supplementary volumes.

Since the period covered by the Dictionary of National Biography comes down to 1947, our perspective is naturally the whole of the undivided India as it stood before independence. Therefore, we have included many persons belonging to the areas which later came to be known as Pakistan and Bangladesh, and also those who migrated from India to Pakistan at the time of the Partition or after. The reason for their inclusion is obvious and incontrovertible, however unfavourably some people may view it. There was no Pakistan or Bangladesh before 1947, and those persons who ceased to be Indians in 1947, were as much Indians before 1947 as anybody else. Some in the pre- and post-independence India may not like the separatist ideas and policies of many of these people, but that is no reason to exclude men like Jinnah or Iqbal, Nazimuddin or Surhawardy from the scope of the Dictionary of National Biography of pre-1947 India. In the supplementary project, covering the period from 1947 to 1972, we shall, of course, confine ourselves to only those who belonged to the Indian Union.

Although modelled on the British Dictionary of National Biography and similar works in other countries, the present DNB differs from others in one fundamental respect. It does not exclude persons who may be still living, if they are otherwise deserving of inclusion in the Dictionary. We are fully conscious that this departure from the normal practice is open to criticism from many quarters. But our explanation is clear. Since the present Volume is intended as a grateful homage of the present generation to those illustrious men and women who have contributed to the making of modern India, it would not be fair to exclude any such person only on the ground that he is still in our midst, while including others whose contributions to national life might have been far less, simply because they happened to have died before the present project was taken up. Such a discriminatory policy would have given a partial or distorted view of the contributions of individuals to the making of modern India. If anybody is worthy of esteem and gratitude, there is no harm in giving him his due even when he is alive instead of waiting till after his death. After all, we are judging a man's contribution by what he did before 1947. Our estimate of him is based principally on this, so far as the present Dictionary of National Biography is concerned. If we have to revise our estimate because of his later career, it will be done in the next edition or in the supplements.

In the supplementary project, covering the period from 1947 to 1972, we, however, propose to follow a different principle and leave out those who are still with us. The period is too limited and too recent to allow us to view our contemporaries in the proper perspective. Unseemly controversies may arise and the best way to avoid them is to follow the principle of excluding living persons when dealing with the contemporary period.

The total number of biographical entries included in the 4 Volumes of the Dictionary of National Biography is nearly 1400. Very careful attention was paid to the selection of names. In the initial stage the names were suggested for each State by the local Advisory Committee, Research Supervisor and Research Fellows. The names were at first listed in different categories, e.g., politicians, religious reformers, social reformers, journalists, educationists, litterateurs, scientists, administrators, lawyers, industrialists and businessmen, etc. Later they were put together in alphabetical order for the whole State. The lists for different States were first drawn up in 1964, and down to 1969 they were subjected to careful annual scrutiny and revision. We had sent up the lists every year to various persons belonging to different walks of life and representing a cross-section of public opinion. Following their suggestions the lists were revised several times, leaving out some of the names originally included and adding new ones. We have tried to give fair representation to all the States and regions in the old undivided India. We are fully conscious that even our final list for the DNB is not likely to please everybody. Opinions differ so much that it is impossible to achieve unanimity in the selection of names. All that we can say is that we have done all that was humanly possible in the selection of names for the DNB. If it still hurts some one that a particular name has been omitted or that a particular name has been included, we are helpless. In a matter like this it is impossible to please everyone.

While initially the lists of names were drawn up Statewise for convenience of work, later they were all put together on an all-India basis. In the Dictionary of National Biography Volumes the names have been put in strict alphabetical order, irrespective of State or region, community, religion and caste. For the purpose of the DNB everybody is an Indian and not a Punjabi or a Bengalee, a Hindu or a Muslim, a Brahmin or a Harijan. It is hoped that this arrangement of names of the makers of modern India will go a long way to promote a feeling of national integration among the present generation who need it very badly in the context of the current divisive forces.

In arranging the names in alphabetical order, the surname has been followed wherever possible. One problem is that in some cases the same surname in an Indian language is spelt differently in English, e.g., Datta, Dutt or Dutta; Majumdar or Mazumdar; Bose, Bosu or Basu; Ghose or Ghosh; Mitra or Mitter; Roy or Ray; Barua or Borooah; Chatterjee or Chattopadhyaya; Banerjee or Bandyopadhyaya; Mukherjee or Mukhopadhyaya, etc. It would have been most baffling for an average reader to find out the entry if the surnames are arranged in strict alphabetical order according to their English spellings. That is why, for the convenience of the readers, we have retained the different spellings of the surnames but have arranged them in a more rational manner as given below:

Datta, Dutt and Dutta have been all put under Datta.
Majumdar and Mazumdar have been put under Majumdar.
Bose, Bosu and Basu have been all put under Bose.
Ghosh and Ghose have been put under Ghosh.
Mitra and Mitter have been put under Mitra.
Roy and Ray have been put under Roy.
Barua and Borooah have been put under Barua.

Banerjee, Bonnerji and Bandyopadhyaya have been put under Banerjee.
Chatterjee and Chattopadhyaya have been put under Chatterjee.
Mukherjee and Mukhopadhyaya have been put under Mukherjee.

This principle will definitely be more helpful in finding out any particular entry under any of these surnames, specially when a reader is not sure about how a particular name is spelt.

Another major problem is that in many cases surnames are not used at all. This is something very common in many parts of India. In such cases, wherever possible, we have taken the last part of the name for alphabetical arrangement, e.g., Rajendra Prasad has been put under Prasad. In cases where this is not possible or where it would lead to confusion, the full name has been given as it is used, e.g., Bhagat Singh, Bhagwan Dass, etc. In the case of some South Indian names again, either part of the name can be put first, e.g., Alluri Sitarama Raju may also be given as Sitarama Raju, Alluri. In the case of Muslim names again either part of the name may be put first, e.g., Mohammad Ali or Ali, Mohammad, Shaukat Ali or Ali, Shaukat, etc. Where usages are so widely different, it is impossible to find out one common principle in such cases for the purpose of alphabetical arrangement. We have, therefore, done the only thing possible, namely, to give the entry under one of the variants of the name and then to give the other variants for the purpose of cross reference. In some cases two or even more cross references have been given for the same name for the convenience of the readers. It is to be hoped that under this arrangement it will be quite easy for a reader to find out the biographical entry he wants by looking up the name in any of its variants.

It may also be stated here that names have been given in the alphabetical arrangement according to the forms in which they are most widely known. As for example, the biographical entry has been given under Sri Aurobindo instead of under Ghosh, Aurobindo, although the latter has been given as cross reference.

The Dictionary of National Biography is being brought out in four Volumes, each Volume of nearly the same size. Volume I covers names from A to D; Volume II from E to L; Volume III from M to R; and Volume IV from S to Z. Each Volume contains approximately 300 to 350 biographical sketches. In each Volume a list of names included in that Volume (together with cross references to other Volumes) is given, as also a list of Contributors for that particular Volume.

Biographical entries in the DNB are naturally of varying lengths according to the contribution made by an individual to national life. The length varies from a minimum of 600 words to a maximum of 2400 words, with two intermediate stages of 1000 and 1600 words. It is hardly necessary to offer any explanation for this differentiation in the length of the entries. When it is admitted that the contributions to national life or development of society of the 1400 persons included in the DNB were not equal either in extent or in importance, it goes without saying that there must be differentiation in the length of the entries for different categories.

One distinctive feature of the present Dictionary of National Biography is that at the end of each entry a selected bibliography has been given for the more serious readers. The bibliography includes published works, unpublished documents and private papers and also personal interviews of the Research Fellow and personal information of the Contributor who may have been closely associated with the person on whom he has written. Whatever some people may think, we feel that these sources of information are useful and should not be ignored altogether. The bibliographies given are, no doubt, unequal in length and quality, but this is inevitable because on some persons

few sources of information are available while on others the sources of information are more than what can be compressed in the short space of this DNB. Moreover, the bibliographies having been prepared by different Research Fellows and different Contributors, one cannot expect complete uniformity. It may be noted here that in the selected bibliography we have given more emphasis on Indian language source material, e.g., biographies, general works, newspapers, literary works, pamphlets, etc., in all the regional languages of India. Particularly on this account the select bibliography should prove most valuable to any serious student of Modern India.

In the case of biographical entries on many persons who belonged to the area which came to be known as Pakistan or who went over to Pakistan in 1947 or later, we faced a major problem in getting adequate and up-to-date bio-data, specially on their career after 1947. In view of the cold relations between India and Pakistan, our efforts to get up-to-date information either direct from Pakistan or through the Pakistan High Commission in New Delhi did not prove fruitful. It was not possible, for obvious reasons, to send any Research Fellow to Pakistan either. Hence, we were forced to remain content with whatever information on these persons we could get in India. We are fully conscious that in some cases the information is insufficient, at least for the later career, and we admit that the entries are not up-to-date. In some cases even the date of death was not available. We only hope that our readers will bear this difficulty in mind when they complain of the imperfections of the DNB in some particular cases.

We have tried to observe uniformity of pattern as far as possible in respect of the biographical entries included in the DNB. We are giving elsewhere the standard Material Collection Format to guide Research Fellows in the collection of bio-data and also the Instructions to Contributors laying down uniform guide-lines regarding the length and pattern of the biographical entries. But one should appreciate that when 32 Research Fellows have collected material in different States and regions and nearly 350 Contributors have written the biographical sketches, it is hardly possible to expect complete uniformity either in the extent of the material collected or in the pattern of the biographical sketches. While editing the biographical entries we have tried to maintain uniformity of pattern as far as possible, but we cannot claim that our attempt has been fully successful. Nor do we think it desirable to have rigid uniformity in all cases. After all, it is also necessary to preserve the distinctive style and character of an individual's writing. It makes the DNB more interesting and colourful.

The Dictionary of National Biography Project was undertaken about 9 years ago, in 1963-64. The first year was taken up by planning, setting up the necessary organisational machinery on an all-India basis, appointing and training Research Fellows in different States, drawing up tentative lists of names from different States to be included in the DNB, preparing guide-lines for collection of material and enlisting support and co-operation from Universities, Newspapers, Political Parties, Learned Associations, and the Central and State Governments. It was not an easy task, specially because in our pioneer venture we could not get the benefit of the experience of any previous project to guide us. We had literally to improvise the organisational structure and procedure of work.

The next five years were taken up by collecting biographical material on the basis of an elaborate standard Format. It was done by 32 Research Fellows in different States and regions working under the supervision of the local University Professors. The Research Fellows evinced keen interest in their work, with a sense of dedication of which we are really proud. We are also grateful to the University Professors who gave the necessary advice and guidance to the Research Fellows and also checked their work. The material collected by our Research Fellows are preserved in Files and

Cards in the Institute's Research Room and will be thrown open to bonafide research workers after the publication of the DNB. It is hardly necessary to add that the material collected on any person is much fuller than what is possible to give in the short space of the biographical entry.

The next two years were taken up by the writing of actual biographical entries on the basis of the material collected by the Research Fellows. The task was entrusted to nearly 350 Contributors all over the country. In order to ensure uniformity of treatment, elaborate instructions were issued to the Contributors indicating length, style, arrangement of material, nature of bibliography, etc. We are happy to note that the Contributors took their work with all seriousness, and in many cases they undertook additional labour to collect supplementary material and to check up the material supplied by the Research Fellows. Of the 350 Contributors nearly 250 are professional historians drawn from all the major Universities in the country. It is most gratifying that we could secure the kind co-operation of all historians who have any professional standing. There is hardly any well-known historian who is not associated with the DNB Project. The remaining 100 Contributors are non-professional. Most of them are men of eminence in public life—Union and State Cabinet Ministers, Governors, High Court Judges, Ambassadors, leading figures of all the Political Parties in the country, Vice-Chancellors, journalists, lawyers, scientists, litterateurs, social reformers, industrialists, etc. We are happy to note that these Contributors have fully justified their inclusion by bringing a freshness of approach and treatment which will enhance the value of the DNB.

The ninth year was fully taken up by editing work, which had actually begun even earlier, in 1970. Editing was a most strenuous process, the full extent of which will hardly be known from the published Volumes. It involved an enormous amount of labour in checking up facts and dates, revising the entries with regard to language, style, arrangement, etc., reducing entries to the prescribed limits and checking up the bibliography wherever in doubt. On the one hand we wanted to preserve the distinctive character of individual writing, and on the other we had to look to the needs of some basic uniformity. We take this opportunity to apologise to the Contributors for the changes made in their entries. We hope that they will kindly appreciate that these changes were necessitated by the editorial duty of preserving uniformity and the over-all plan of the DNB Project.

Of the total Project cost in ten years, Rs. 8,50,000/-, we received Rs. 2,19,000/- from the Government of India; Rs. 1,89,000/- from the State Governments; Rs. 2,43,000/- from the Asia Foundation; Rs. 11,000/- from donations; and the rest had to be found from the Institute's own resources. The names of those who had given us generous financial assistance have been given elsewhere. Here we take the opportunity to offer our thanks to them for their kind help, without which the DNB Project would not have been completed.

From the short history given above it will be evident that the DNB Project has been completed in as short a time as one could expect for a Project of this magnitude. Our love for modesty need not prevent us from feeling a legitimate sense of gratification and pride that we have been able to complete such a gigantic Project within a much shorter time and at a much lesser cost than any other similar Project undertaken anywhere in India.

The Dictionary of National Biography is meant not only for serious students of history but also for the general public. The style of writing, arrangement of facts and general approach to the subject are all intended to serve that purpose. Apart from being used as a standard reference book, the DNB is intended to serve as a light and pleasant reading material even for those who are not

interested in making any serious study of the history, politics and social development of modern India. We feel that everyone of the present generation, irrespective of his particular field of work, must know how modern India was created. The most inspiring way to know it is through the study of the contributions of individuals or of groups of like-minded persons to the process of creation. It will be a most fascinating study to see how different individuals or groups, working in different spheres of life, following different methods and motivated by different ideas, slowly built up the edifice of modern India, brick by brick, by their devotion, toil and sacrifice. One of the important features of the DNB is that it is not concerned merely with what a man did but also with what he thought and how he felt *vis-a-vis* the different problems of life and society. Wherever possible, we have tried to give a man's ideas and general outlook even in respect of matters which do not come within the limited purview of his major field of activity. In that way we have tried to give a fuller picture of his total personality than what may emerge from the mere narration of his public actions.

To the serious student of history, the Dictionary of National Biography will prove useful in two definite ways. First, it will serve as a concrete illustration book for works on movements and forces in modern Indian history. Such works highlight the general trends in social and political developments and come to conclusions which are necessarily of a tentative nature. To check up and substantiate these general conclusions, it will prove most useful if one studies carefully the biographies of the individuals who played important roles in all the movements and contributed in a group to the social and political developments from the beginning of the 19th century to the middle of the 20th. Otherwise, general studies on movements and developments will prove only superficial in character. The biographical approach to any serious study of history has its special value which cannot be ignored.

In the second place, the Dictionary of National Biography will help serious students to understand better some of the trends in modern Indian history and to assess the importance of different factors which went to the making of the modern society. For example, only a careful study of biographies of those who played the leading roles in the development of the society in the 19th century can provide the answer to the question, often asked, of how much western influence or revivalism went to the making of modern India. The biographical approach will also bring out the relation between social and religious reforms and political progress. It will further clarify the roles played by different groups, believing in different ideologies and applying different techniques of action, in either the social or political development of the country. One will then appreciate that no one particular group or ideology or technique could claim to be the single factor of progress. Neither violence nor non-violence, neither extremism nor moderation, neither social reform nor orthodoxy could claim the supreme virtue of making India what it is to-day. It is necessary for the post-independence generation to know the real process of development and the forces and factors which helped it in order to resist attempts, in recent years, to make people believe that only one particular ideology or one particular method has brought independence and modernism. It is our duty to view the past in its proper perspective and to give each man his due.

A great change had come over in the period following partition and independence. Either slowly or suddenly the old stalwarts faded away into oblivion. New actors appeared on the scene, with new ideas and methods of action. Perhaps, this was inevitable and also necessary. In the changed circumstances after 1947, the old technique is hardly applicable. But though admitting the need for newer men and newer methods of action, it would be most unfortunate if the older generations are totally forgotten and their contributions totally ignored within a short span of twenty-five years. This is not, of course, an unfounded apprehension. One can hardly deny that among the

post-independence generation memory of the early heroes and servants of the nation is fast fading out. Possibly, in another twenty-five years few would remember with admiration and respect Phadke or Kshudiram, Madam Cama or Bhagat Singh, Pherozeshah Mehta or Surendranath Banerjea or even Dayanand or Vivekananda. It is to prevent such a national disgrace and ingratitude that the present Dictionary of National Biography was planned and is brought out in the year of the 25th anniversary of Indian independence. The objective of the DNB is to emphasise to the new generation the invaluable contributions of the early pioneers and to keep alive their memory. Most appropriately the DNB is dedicated to the memory of those illustrious men and women who created modern India, as a grateful homage of the present generation.

I take this opportunity to offer my sincere thanks to the Research Fellows, Supervisors, members of the Editorial Advisory Committee and Contributors whose kind co-operation and ungrudging labour had made it possible to complete the project. Whatever success is achieved by the Dictionary of National Biography is due entirely to their kind help. Whatever shortcomings there may be in the present Volumes are due entirely to my own failings as editor.

Perhaps, a better work will be produced by a more competent editor on the occasion of the centenary of Indian Independence. I send him my congratulatory greetings in advance across the years to come.

30 June 1972 S. P. SEN

PREFACE : VOLUME II

I deeply regret the unusual delay in the publication of Vol. II of the DNB. It was due to difficulties in the Press, over which we had no control. I can only hope that the subsequent two volumes will come out in time. I take this opportunity to thank Shri Biram Mukherjea for piloting the work through the Press.

15 July 1973 S. P. SEN

PREFACE : VOLUME III

For special reasons we have transferred the printing work of Volumes III and IV to the Eastend Printers, Calcutta. I am particularly thankful to Shri P. K. Ghosh of the Eastend Printers for his personal care and attention in supervising the printing work and in bringing out the Volume in a much shorter time than the earlier two Volumes.

10 April 1974 S. P. SEN

PREFACE : VOLUME IV

The present Volume completes the DNB series. I am thankful to Miss Minati Bhattacharya for helping me in editing work, to Shri Biram Mukherjea for piloting the work through the Press and to Shri P. K. Ghosh of the Eastend Printers for speedy and careful printing. I am happy at the successful completion of the ten-year Project and I thank once more the Research Fellows, the Contributors and all others who had helped us in the work.

1 October 1974 S. P. SEN

SOME PRACTICAL HINTS FOR READERS

I. In arranging the names in alphabetical order the surname has been followed wherever possible. One problem is that in some cases the same surname in an Indian language is spelt differently in English, e.g., Datta, Dutt or Dutta; Majumdar or Mazumdar; Bose, Bosu or Basu; Ghosh or Ghose; Mitra or Mitter; Roy or Ray; Barua or Borooah; Chatterjee or Chattopadhyaya; Banerjee or Bandyopadhyaya; Mukherjee or Mukhopadhyaya, etc. It would have been most baffling for an average reader to find out the entry if the surnames are arranged in strict alphabetical order according to their English spellings. That is why, for the convenience of the readers, we have retained the different spellings of the surnames but have arranged them in a more rational manner as given below:

Datta, Dutt and Dutta have all been put under Datta.
Majumdar and Mazumdar have been put under Majumdar.
Bose, Bosu and Basu have been all put under Bose.
Ghosh and Ghose have been put under Ghosh.
Mitra and Mitter have been put under Mitra.
Roy and Ray have been put under Roy.
Barua and Borooah have been put under Barua.
Banerjee, Bonnerji and Bandyopadhyaya have been put under Banerjee.
Chatterjee and Chattopadhyaya have been put under Chatterjee.
Mukherjee and Mukhopadhyaya have been put under Mukherjee.

This principle will definitely be more helpful in finding out any particular entry under any of these surnames, specially when a reader is not sure about how a particular name is spelt.

Another major problem is that in many cases surnames are not used at all. This is something very common in many parts of India. In such cases, wherever possible, we have taken the last part of the name for alphabetical arrangement, e.g., Rajendra Prasad has been put under Prasad. In cases where this is not possible or where it would lead to confusion, the full name has been given as it is used, e.g., Bhagat Singh, Bhagwan Dass, etc. In the case of some South Indian names again, either part of the name can be put first, e.g., Alluri Sitarama Raju may also be given as Sitarama Raju, Alluri. In the case of Muslim names again, either part of the name may be put first, e.g., Mohammad Ali or Ali, Mohammad; Shaukat Ali or Ali, Shaukat, etc. Where usages are so widely different, it is impossible to find out one common principle in such cases for the purpose of alphabetical arrangement. We have, therefore, done the only thing possible, namely, to give the entry under one of the variants of the name and then to give the other variants for the purpose of cross reference. In some cases two or even more cross references have been given for the same name for the convenience of the readers. It is to be hoped that under this arrangement it will be quite easy for a reader to find out the biographical entry he wants by looking up the name in any of its variants.

It may also be stated here that names have been given in the alphabetical arrangement according to the forms in which they are most widely known. As for example, the biographical entry has been given under Sri Aurobindo instead of under Ghosh, Aurobindo, although the latter has been given as cross reference.

II. At the head of each column of a page, the name index followed in the alphabetical arrangement has been given to enable the reader to find out quickly the particular entry wanted.

III. After each name the dates of birth and death are given in first bracket. Where there is no second date after the date of birth, it means that the person is still living. Where there is a question mark in the space meant for date of death, it means that the person is dead but the date of death is not known. Similarly, where there is a question mark in the space meant for date of birth, it means that the date of birth is not known. In just a few cases neither the date of birth nor the date of death is known, and no bracket has been put after the name.

IV. At the end of each entry the name of the Contributor (the person who wrote the biographical entry) has been given in capital and small capital letters on the right-hand side of the column, and the name of the Research Fellow (who collected biographical material) has been given within first bracket in upper and lower cases on the left-hand side.

V. At the end of each entry a selected bibliography has been given, within third bracket, for the more serious readers. The bibliography includes published works, unpublished documents and private papers and also personal interviews of the Research Fellow and personal information of the Contributor who may have been closely associated with the person on whom he has written. The bibliographies given are, no doubt, unequal in length and quality, but this is inevitable, because on some persons few sources of information are available, while on others the sources of information are more than what can be compressed in the short space of the DNB. Moreover, the bibliographies having been prepared by different Research Fellows and different Contributors, one cannot expect complete uniformity. One distinctive feature of the selected bibliography is that more emphasis has been given on Indian language source material, e.g., biographies, general works, newspapers, literary works, pamphlets, etc., in all the regional languages of India. It should thus prove most valuable to serious readers.

VI. In the biographical entries no rigid uniformity has been observed either in the spelling of proper names and place names, or in the use of punctuation marks. In the first place, it is simply not possible to observe rigid uniformity in these matters in a four-volume Project running into 2500 pages. In the second place, it is also desirable and even necessary to preserve the distinctive style and character of an individual's writing. It makes the DNB more interesting and colourful.

VII. Italics have been used very sparingly, and only for newspapers and for Indian names not very well known in the English-speaking world. In all other cases, the Roman type has been used, and where books are mentioned they have been put within inverted commas. One uniform type, it has been found by experience, is more soothing to the eye.

ACKNOWLEDGMENTS

We thankfully acknowledge the generous financial help for the DNB Project received from :

Government of India
Government of Andhra Pradesh
Government of Assam
Government of Bihar
Government of Gujarat
Government of Haryana
Government of Himachal Pradesh
Government of Jammu and Kashmir
Government of Kerala
Government of Madhya Pradesh
Government of Maharashtra
Government of Meghalaya
Government of Mysore
Government of Orissa
Government of Punjab
Government of Rajasthan
Government of Tamilnadu
Government of Uttar Pradesh
Government of West Bengal

Asia Foundation, New Delhi.
Mafatlal Fine Spg. & Mfg. Co. Limited,
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We also acknowledge with thanks the receipt of small donations from many of our members and well-wishers.

We are deeply thankful to the Research Fellows, Research Supervisors, Members of the Editorial Advisory Committee and Contributors, whose kind co-operation and ungrudging labour had made it possible to complete the Project. Any success achieved is due entirely to their kind help.

We also owe our thanks to Miss Subrata Ghosh and Miss Minati Bhattacharyya, who had helped us immensely in the co-ordination and editing work, and to Dr. Sukumar Bhattacharyya for help in Press work. We are also thankful to Dr. V. G. Hatalkar, whose contribution to the success of the Project has been invaluable.

Finally, we must thank Shri Mohendra Nath Dutt of Sree Saraswaty Press Ltd., Calcutta, for the care and attention with which the printing work was done.

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INSTRUCTIONS TO CONTRIBUTORS

I. The entry should be in a narrative form, with full connected sentences and attention to literary style. A degree of compression, consistent with literary flavour, is desirable.

II. The name of the leader is to be written in capital letters, followed by years of birth and death within brackets.

III. The different ways in which a name should be entered in the Dictionary for cross-reference are to be indicated at the top of the sheet. The surname, where used, should be underlined.

IV. The entry is to be divided into the following Sections:

Section (*i*) Personal and Family Details.
Date and place of birth—parents, relatives, family background, social status, religion, caste, etc.; economic status; marriage date, name of wife, family background of wife.

Section (*ii*) Early Life.
Education—travels—influences on mind and character (men, books, associations, etc.).

Section (*iii*) Career History.
History of the entire career from the time of reaching adulthood till death (or till the present time for persons still alive) to be given in a narrative and chronological form, including positions held and honours received. Controversies, however unpleasant to some, need not be avoided.
In the case of a writer or a poet, an account of his principal works should be given as in a standard history of literature.

Section (*iv*) Personality.
Ideas and attitudes towards different issues—social reforms, religion, education, nationalism, economic problems, regionalism, etc.
Appearance, dress, manners and mode of life (austere, ostentatious, quiet, heroic, bohemian, etc.).

Section (*v*) General Estimate.
An assessment of his position, views and contribution to society, with particular reference to the promotion of national consciousness.

(*N.B.*—It is not expected that all the details under Sections (*i*), (*ii*) and (*iv*) will be available for every leader. The items given under these 3 Sections are only indicative of the broad general requirement of the Project.)

V. Each Section may be sub-divided into paragraphs.

VI. The number of words for each entry will be determined by the Editorial Board and Contributors are requested not to exceed the limit by more than 100 words.

VII. Contributors should allocate space among the 5 different Sections (as given under IV above) in the following order as far as possible:

Sections (*i*) & (*ii*) 20 to 25 per cent of the total length.
Section (*iii*) 50 per cent or more of the total length.
Sections (*iv*) & (*v*) 20 to 25 per cent of the total length.

VIII. Contributors should not feel confined in any way to the material supplied. They may supplement it with whatever additional information they may have. In some cases the material supplied may be quite inadequate. It will be appreciated if the Contributors kindly fill in the gaps.

IX. A selected bibliography is to be given at the end of each entry. 'Private information' and/or 'Personal knowledge' may also be included.

X. Foot Notes are not to be given separately. References, where necessary, should be given in the text within brackets.

MATERIAL COLLECTION FORMAT

I. FAMILY BACKGROUND AND EARLY LIFE.

A. TIME FACTORS:
1. Life span, birth and death dates.
2. Period of greatest contribution to nationalism.

B. GEOGRAPHICAL FACTORS:
1. Place of Birth.
2. Region(s) of the individual's greatest activity.

C. FAMILY AND HOME BACKGROUND:
1. Brief Identification of immediate members of Individual's Family.
   (*a*) Parents.
   (*b*) Close Relatives.
2. Socio-Cultural Background.
   (*a*) Caste.
   (*b*) Father's occupation.
   (*c*) Social Status of immediate family.
3. Associations with other Indians through the Home (people who influenced the life of the individual directly).

D. EDUCATION:
1. Traditional Indian.
2. Modern.

E. PERSONAL LIFE:
1. Marriage.
   (*a*) Name of wife, her immediate background.
   (*b*) Date of Marriage.
   (*c*) No Marriage, or more than one marriage.
2. Close personal relationship other than family and marriage.
   (*a*) Male (teachers, heroes, patrons, etc.).
   (*b*) Female.
3. Individual's mode of life (ascetic, ostentatious, quiet, heroic, etc.).
4. Religious & other books, men and associations influencing the individual.

II. FOREIGN INFLUENCE ON INDIVIDUAL'S LIFE.

A. Foreign Travels.
B. Foreign Associations and Friendships.
C. Foreign Influences from Readings (authors and books read).

III. Attitudes and Ideology of Individual in Maturity.

A. Toward Social Reform:
1. Caste, Untouchability, Widow-marriage, Status of Women, etc.
2. Orthodoxy—modernism.

B. Toward Religion:
1. Religious Convictions.
2. Orthodoxy—modernism.

C. Toward Education:
1. 'Western' Education.
2. 'National' Education.
3. 'Basic' or Primary Education.

D. Toward Nationalism:
1. Ideas about Nationalism.
2. Conduct of Nationalist Movement (constitutional, revolutionary, violent, non-violent, communal, etc.).
3. Attitudes towards international affairs and events (including treatment of Indians overseas) mainly in the 20th Century.

E. Toward Regionalism.

F. Toward Britain:
1. Toward British Rulers' Conduct and Opinions in India.
2. English form of Government.
3. The Empire and the Imperial connection.

G. Toward Economic Issues:
1. Economic Grievances against British Rule (taxation, tariff, Government expenditure, drainage of wealth, etc.).
2. Labour Problems (Factory, Plantation, Agricultural Labour and Land Reforms).
3. Ideas of self-sufficient economy (Cottage Industries).
4. Ideas of broader economy (Modern Industries).

IV. Public Behaviour and Career of Individual.

A. Communications Methods Used:
1. Journalism.
2. Public Platform.
3. Education.
4. Publications.
5. 'Party' Circles.
6. Other Methods.

B. Positions Held:
1. In Nationalist Movement.

2. In Public Life.
3. In Academic Circles.
4. In Government Service.
5. Honours and Titles.

C. Career Activity:
1. Social Service.
2. Nationalist Service.
3. Educational Service.
4. Financial Contribution to the Nationalist Movement.

D. Group Memberships, Political, Religious, or Any Other (including Secret Societies).

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BIOGRAPHICAL ENTRIES

Vol. IV

DICTIONARY
OF
NATIONAL BIOGRAPHY

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SAADULLAH, SYED MOHAMMAD
(1885-1955)

The Syeds claim to be the descendants of Prophet Muhammad. Besides this, Saadullah's family claims descent from a famous Muslim saint, Hajrat Syed Muinuddin Shah Milan, popularly known as Ajan Fakir, who came to Assam in 1633-34. Saadullah's father, Syed Mohammad Tayyebullah, served as a teacher of Arabic and Persian in the Cotton Collegiate High School at Gauhati. He exercised much influence over the Muslims of the Assam Valley in general and of the Districts of Kamrup and Nowgong in particular. Syed Mohammad Tayyebullah migrated from Kacharihat in Golaghat sub-division of the Sibsagar district and settled permanently at Gauhati. Syed Mohammad Saadullah was born there on 21 May 1885.

Saadullah had his early education at home under the direction of his father. He studied at the Sonaram Government-Aided High School and did his Entrance examination under the Calcutta University from that School at Gauhati. He chose the Science stream of studies at the college level and passed the M.Sc. examination in Chemistry, studying in the Presidency College, Calcutta. He also did his Law examination as a student of the Earle Law College, Gauhati.

After obtaining the M.Sc. degree in 1908, Saadullah joined the Cotton College as an Assistant Lecturer. But due to certain differences of opinion with the authorities, he resigned from that post after some years. Thereafter, he joined the Gauhati Bar and became one of its leading lights and an important Advocate enrolled in the Calcutta High Court.

Saadullah launched his political career as a member of the Assam Legislative Council during 1913-20. He grew in stature and importance as a member of that body. He accepted office under the Government of India Act of 1919 when Dyarchy was introduced in the Provinces. In 1924 he was appointed Minister of Education and Agriculture and continued in that capacity till 1929. In 1930 he became a Member of the Executive Council of the Provincial Government and was placed in charge of the Public Works Department. After a year, he took over the portfolios of Finance and Law and Order. He served as Prime Minister (as the Chief Minister was designated then) more than once; his last Ministry, the Muslim League Ministry, lasting from 1939 through the War years. As Minister and Chief Minister, he served the Province of Assam and her people by endeavouring to secure more funds from the Central Government for the Province's development, paying attention to tackling the unemployment problem through rural upliftment schemes, encouraging cottage

industry, etc. But no serious attempt was made to solve the land problem of the local peasantry which included both Hindus and Muslims. On the contrary, Assam's doors were thrown open to Muslim immigrants from East Bengal. This left a very problematic legacy for the future.

As a mark of recognition of the co-operation offered to the British, Saadullah was Knighted in 1928, but he renounced it in 1946 in response to the call of the All India Muslim League when the League called upon the Muslims to launch what it called 'direct action' to achieve Pakistan.

In politics, Saadullah was a believer and practitioner in Muslim separatism. As a good Muslim Leaguer, he could not appreciate the essence of the Quit India Movement of 1942 and genuinely believed that but for the British build up of the defences on the eastern side of Assam, the latter would have been overrun by the Japanese as they had done in Malaya and Burma.

As a top-ranking leader of the Muslim League, Saadullah ardently supported Jinnah's two-nation theory and would have welcomed the implementation of the British Cabinet Mission's Plan which included Assam in the category of Group C Muslim-majority Provinces. Anyway, Saadullah accepted the reality when freedom came and contributed his share in the framing of free India's Constitution as a member of the Constituent Assembly's Constitution Drafting Committee. As a member of that Committee, Saadullah was instrumental in incorporating a special provision of financial aid to Assam from the Centre under Article 275(1) of the Constitution. He also contributed his share to the cause of protection of the minorities in India.

Saadullah was quite well-versed in Islamic studies and had a good command over Arabic, Persian and Urdu languages. He was an able parliamentarian and a remarkable speaker.

He died on 8 January 1955.

[Assam Legislative Assembly Debates, Official Reports, 8 December 1941; Some Architects of Present Assam, published by the Assembly Secretariat, Assam, Shillong; Information collected through an interview with S. M. Mahboobullah, nephew of Sir Saadullah; The Assam Tribune, The Statesman and The Hindusthan Standard, 9 January 1955.]

(A. C. Bhuyan) D. P. Boroоah

SACHAR, BHIM SEN (DR.) (1893-)

Dr. Bhim Sen Sachar, one of the foremost leaders of the Freedom Struggle in the Punjab, was born at Peshawar, N. W. Frontier Province (now in Pakistan) on 1 December 1893. He belonged to a highly respectable Hindu family. His father was Rai Sahib Nanak Chand Sachar and his mother's name was Maya Devi.

Bhim Sen Sachar was educated at the Government School, Peshawar, D. A. V. High School, Lahore, National High School, Peshawar, Sandeman High School, Quetta, Government High School, Pasrur, and V. D. J. High School at Wazirabad, from where he passed the Matriculation examination. He next joined the Dayal Singh College and the D. A. V. College, Lahore, from where he graduated in 1916. He took his LL.B. from the Law College at Lahore in 1918 and joined the Gujranwala (now in Pakistan) Bar in 1918.

Bhim Sen Sachar joined the Indian National Congress immediately after completing his education in 1918. In response to the call of Non-Cooperation given by Gandhiji he suspended his legal practice in 1920 and placed his services at the disposal of the Congress. In 1921 he was in charge of the Congress work in Lyallpur district. He organised Non-Cooperation activities and raised large sums for the Tilak Swaraj Fund.

From Lyallpur Bhim Sen Sachar shifted to Lahore in August. He worked as the Registrar of the National University and the warden of the hostel of the National College at Lahore. In November 1921 he was appointed Dictator and Secretary of the Punjab Provincial Congress Committee. Naturally he was arrested during the Non-Cooperation Movement. When the movement was called off in February 1922, he returned to Gujranwala and worked as a Secretary of the

Municipal Committee in May 1924. He resumed his practice at the Bar but continued his membership of the Municipal Committee from 1924 to 1933. He was also a Director of the Gujranwala Electric Supply Corporation Limited and the Punjab National Bank Limited. At the same time he held offices in the City and District Congress Committees. He was arrested in July 1930 during the Salt Satyagraha Movement and was detained in the Lahore Central Jail in October 1930. After his release he gave up the profession of Law and started an Insurance Company, The Sunlight of India Insurance Company Limited. He, of course, maintained his activities as a Congressman.

Bhim Sen Sachar was arrested in 1940 again during the Individual Satyagraha Movement and was lodged in the Borstal Jail, Lahore. He was arrested again about the end of 1940 and detained from 1942 to January 1944 during the Quit India Movement. He was detained in the Shahpur Jail, Central Jail, Lahore, and Sialkot Jail. After release in 1944 he again offered Satyagraha against the order of the Punjab Government.

In 1936 Bhim Sen Sachar was first elected to the Punjab Legislative Assembly. In 1945 he was returned unopposed from Lahore and continued as such till he had to quit Pakistan in September 1947. He also became a member of the Pakistan Constituent Assembly where he was the Deputy Leader of the Congress Party. In 1946 he formed a coalition government with the Unionist Party and was its Finance Minister for a year.

After crossing over to India in September 1947, he made Amritsar his headquarters for attending to the relief work connected with the refugees from Pakistan. After some months he shifted to Delhi and continued to render such services as he could to relieve the distress of the refugees.

Along with other members from Pakistan Bhim Sen Sachar was made a member of the Punjab Legislative Assembly. He was the Chief Minister of the Punjab from April to October 1949. He led a Goodwill Mission to Pakistan in 1950. He was elected Chief Minister of the Punjab again from April 1952 to January 1956.

He was appointed Governor of Orissa from September 1956 to August 1957 and Governor of Andhra Pradesh from 1957 to September 1962. He served as a High Commissioner for India in Ceylon from April 1964 to February 1966.

After retirement he served as President of the Punjab Khadi Gramodyog Sangh, Adampur, District Jullundur. He also served as President of the Guru Nanak Foundation of the Punjab branch and a member of the Executive of the Central body. He also served as President of the Gandhi Centenary Celebration Committees for Punjab and Haryana and a member of the State Committee for Gandhi Centenary Celebration of Punjab and Haryana and Guru Nanak Quincentenary Celebration Committee, Punjab. He also worked as President of the Sadachar Samiti for Punjab and Haryana and President of the Punjab Nagrik Sabha.

Bhim Sen Sachar is now living at Chandigarh. The ideal for which he has worked all his life and with utmost devotion is a clean, efficient and just administration. The value that he attached to a clean and impartial administration may be gathered from his article "Answer to Our Ills: Just and Humane Administration" contributed to the Press in April 1968. Besides other papers, the article was published by *The Tribune* (Ambala) on 14 April 1968 under the caption "Spirit of Good Old Days has to be Revived."

[The Punjab Legislative Assembly Debates, Official Reports; Arunum and Sheel—Personalities, New Delhi; India at a Glance, published by the Orient Longmans Limited, 1953; Asia Who's Who, Hong Kong, 1960; Personal interview of the Research Fellow with Lala Bhim Sen Sachar.]

(D. L. Dutta) BAKHSHISH SINGH NIJJAR

SADHU HIRANAND

—See under Hiranand Shoukiram Advani (Sadhu)

SAEED AHMAD (MAULANA) (1888-1959)

Maulana Saeed Ahmad was born at Delhi in 1888. His father, Nawab Mirza Hafiz, was a

teacher in a mosque school in Delhi. His grandfather was a Sufi saint. His ancestors came from Arabia during the reign of Akbar.

He received his early education in Delhi from Moulvi Obaid al-Majid Mustafabadi at Madrasa Husainia Bazar, Matia Mahal, Delhi. Among the scholars who influenced him may be mentioned Mufti Kifayatullah and Maulana Husain Ahmad Madani. The former was his sole guide and patron throughout his life. He had developed the art of public speaking right from his student days by addressing public meetings in order to counter the proselytising campaign launched by Christian Missions. He also used to deliver religious lectures with the object of spreading the message of the Quran all around and to explain the principles of the *Shariyat* to the Muslims.

Maulana Saeed Ahmad was the Founder-Secretary of the Jamiat-ul-Ulema-i-Hind from its very inception. He served the organisation as its Secretary for twenty years. He was also actively connected with the Khilafat Movement. He was extremely critical of the British because of their interference in the Islamic countries and for subjugating them politically. Though essentially a preacher of Islam he was a great patriot. He stood for complete independence of the country and did not see eye to eye with those Indian leaders who were satisfied with Dominion Status. In his political views he was very close to Gandhiji and fully co-operated with him in his political activities. He participated in the Swadeshi Movement and the Non-Cooperation Movement launched by Gandhiji. In 1921 he was jailed for participating in the Congress Movement and in 1930 for participating in the Civil Disobedience Movement. He was totally against 'Communal Award' and 'Separate Electorate'. He was also against the Muslim League demand for Pakistan. He stood for complete harmony between the Hindus and the Muslims, but at the same time he had to give a tough fight to the Arya Samajists. In 1928 he attended the All Parties Conference in Lucknow. In 1936 he delivered the Presidential Address at the Bihar Muslim Independent Party Conference held at Patna. In 1940 he took part in the Azad Muslim Conference held in Delhi.

Maulana Saeed Ahmad was an untiring political worker. He impressed all those who came in contact with him by his tenacity of purpose and single-minded devotion for the achievement of his religious as well as political objectives.

Maulana Saeed Ahmad will be remembered not only as a political worker of the Jamiat ul-Ulema-i-Hind but as a national figure because of his participation in the freedom struggle shoulder to shoulder with Gandhiji. His unique contribution to the Jamiat was his bringing together of all the Ulemas on one platform and for removing the sense of inferiority and dejection from their minds.

He died in 1959.

[Maulana Rafizur Rehman—Life Sketch of Maulana Ahmad Saeed; Maulana Mohammad Mian—Jamiat-ul-Ulema Kia Hai; Akhbar Muslim (Urdu weekly from Delhi), 1 November 1921, 22 October and 24 November 1922; Akhbar Al Jamiat (Urdu newspaper from Delhi), 22 May 1922, 14 December 1927 and 6 February 1928; Al Jamiat (Delhi) Files from 1928 to 1936; The Indian Annual Register, 1940, Vol. I.]

(L. Dewani) S. M. Ziauddin Alavi

SAHA, GOPINATH (1901-1924)

Son of Bijaykrishna, of the Vaisya caste, Gopinath Saha was born at Serampore, District Hooghly, West Bengal, in 1901. He received his early education at Serampore. The romantic Non-Cooperation Movement, which was sweeping India at the time, stirred his imagination so much that he left school and plunged right into it. While the movement gave the first impetus to his patriotic spirit, it could not long keep him contented. His heart was all aflame with the glow of revolution and he yearned for the liberation of his country from the shackles of foreign domination. Instead of joining the Congress he schooled himself with the militant organisation, the Yugantar Party, and steeled himself for sacrifice for the cause of his oppressed country, though the first lessons in revolutionary technique

were imparted by Jyotish Ghosh, whom he used to call 'Mastermashay'. He was also inspired by Deben Dey of Chinsurah and Harinarayan Chandra of Calcutta. To the latter Gopinath is reported to have expressed on several occasions his burning desire to embark on a revolutionary career, and eventually he did what he desired. Sir Charles Tegart, Commissioner of Police, Calcutta, was terrorising the patriotic youths of the time, and was trying to blast off the freedom movement from Bengal. The courageous Gopinath was called upon to do away with him in the interest of his country. On 12 January 1924 Gopinath shot an Englishman near the crossing of Park Street and Chowringhee, taking him to be Charles Tegart, but to his dismay it was later found that the deceased was Ernest Day, an employee of Kilburn & Co.

The trial began with great fanfare and terminated with a sentence of death on Gopinath, who welcomed it with a patriotic pride. In a voice vibrating with patriotism Gopinath reportedly said to the Judge while listening to his death-sentence: "I welcome this punishment since I hope that every drop of my blood will sow the seed of freedom in every hearth and home of India." Similar feelings were also echoed in his letter written to his mother: "That you are my mother—this is your glory. There is nothing to bewail. Let every mother give birth to a courageous son of your type and thus illumine the face of Mother India."

On 1 June, 1924 the Bengal Provincial Conference of the Congress at Sirajgunj, District Pabna, adopted a resolution paying tribute to the memory of Gopinath in the following words: "This Committee, while denouncing and dissociating itself from violence and adhering to the principle of non-violence, appreciates Gopinath Saha's ideal of self-sacrifice, misguided though it is, in respect of the country's best interest, and expresses respect for his self-sacrifice." A similar resolution, moved by Deshabandhu Chittaranjan Das at the All India Congress Committee on 27 June 1924 was put to vote but was lost by only eight votes—78 against 70.

Gopinath's outlook was progressive, free from casteism and parochialism. He had deep respect and profound sympathy for Indian women. He was in favour of the spread of Western education in the country. In the final reckoning, Gopinath was every inch a patriot and a freedom-fighter in its true sense. He stood against the alien rule which to him was responsible for bringing his motherland to the lowest ebb of her fortunes. Gopinath's supreme self-sacrifice at the altar of his motherland was the crown of his glory which will remain imperishable in the history of the Freedom movement in India.

[Bhattacharya, Gokuleswar--Swadhinatar Raktakshayee Sangram, Calcutta, 1356 B. S.; Chandra, Ganganarayan—Abismaraniya, Vol. I, Calcutta, 1964; Das Gupta, Hemendranath, —Bharater Biplab Kahini, Parts II and III, Calcutta, 1948; Ghose, Kalicharan—The Roll of Honour: Anecdotes of Indian Martyrs, Calcutta, 1966; The Indian Annual Register, Vol. II, 1924; Majumdar, R. C.--History of the Freedom Movement in India, Vol. III, Calcutta, 1963; Mrityunjayee, published by the Mahajati Sadan, Calcutta, 1966; Mukhopadhyay, Prabhatkumar —Bharate Jatiya Andolan, Calcutta, Aswin, 1367 B. S.; Roy, Suprakash—Bharater Baiplavik Sangramer Itihas, Calcutta, 1362 B. S; Sitaramayya, Pattabhi—The History of the Indian National Congress; Personal interview with Ganganarayan Chandra of 49 Grey Street, Calcutta, who knew Gopinath Saha.]

(P. N. Banerjee) KALYAN K. DAS GUPTA

SAHAJANAND SARASWATI (SWAMI)

(1889-1950)

Swami Sahajanand Saraswati was born on the auspicious day of Shivaratri in 1899 in a respectable peasant family of Bhumihar Brahmins. His native village was Deva, an old historic place in the District of Gazipur of Uttar Pradesh. His original name was Navarang Rai.

He was brought up by his father, Beni Rai, son of Thakur Prasad Rai, as his mother died when he was only three years old. His other three

brothers were Jang Bahadur Rai, Ram Dhyan Rai and Ram Bilas Rai.

His ancestors were Jujhutia Brahmins of Bundelkhand in the western Uttar Pradesh. Perhaps in pursuit of fertile land, they migrated to the eastern Uttar Pradesh and entered into matrimonial relations with the local Bhumihar Brahmins. Thus, his family came into the fold of the Bhumihars whose movement of social equality with the Brahmins he later led when he was in his twenties.

His education began late at the age of ten, partly due to his mother's death and partly due to the backward rural environment. But he was exceptionally intelligent and studious. As a result, he got double promotions and passed the Upper Primary School examination with record marks in three years only. Two years later, in 1904, he passed the Hindi Middle School examination and secured a scholarship of Rs. 5/- per month. This scholarship enabled him to get admission in a German Missionary School at Gazipur for English education. He passed the English Middle School examination in 1906 and stood fifth in the whole Province. As a result, he got easily admitted into the pre-matriculation class.

But the year 1906 witnessed a complete transformation in his life. Following the extremely premature death of his wife who was married to him only two years back, and forestalling the attempt of his father to get him married a second time, he renounced his home and family for ever. He went to Varanasi and became a life-long Sanyasi. There, for nine long years, he studied Sanskrit grammar and Hindu philosophy of Sankhya, Mimansa, Yoga and Vedanta.

Swami Sahajanand Saraswati had the making of a Sanyasi from his early childhood. The death of his mother and wife created a feeling of detachment and loneliness in him. Meditative and intrepid by nature, he was abstinent and austere in his habits and living. Uninterested in games, sports and the usual pranks of village boys, he used to sit for hours together under a banyan tree and very often visited temples in and around his village.

He was very much devoted to his village school teachers, Shivadhan Singh and Ramdas Singh. They in their turn encouraged his religious propensity. His village priest, Harinarayan Pande, initiated him into *yogic* exercises at an early age. Lastly, it was Swami Achyutanand Saraswati of Varanasi who happened to visit his village and influenced him to take up the Sanyas.

Sanyas and study of Sanskrit and Hindu Shastras kindled in him the spirit of revivalism. Far from remaining detached and isolated, he plunged into the Bhumihar-Brahmin movement with the object of socially upgrading the Bhumihars to the status of Brahmins. With this object in view he wrote his first two books, namely 'Bhumihar Brahmin Parichaya' and 'Brahmin Samaj Ki Isthiti'. He also published and edited a Hindi magazine entitled the *Bhumihar Brahmin* during 1915-16. He organised and led the Bhumihar Brahmin Mahasabha in Bihar and U. P. till he joined Gandhiji's non-cooperation movement in 1920.

At this stage in his life he came under the profound influence of the Gita and Gandhiji. Socially a revivalist, Swami Sahajanand developed into a militant nationalist under the patriotic impact of the non-cooperation movement of the Indian people against the British colonial rule launched by Mahatma Gandhi. The latter's speeches in Patna on 3 and 4 December 1920 influenced him so much that he sought an interview with him and, after a long talk, became his dedicated follower.

He took a leading part in organising the non-cooperation movement in Shahabad district of Bihar and the adjoining District of Gazipur in U. P. Addressing public meetings, rousing the masses to actively participate in the movement and collecting the Tilak Swaraj Fund, he made significant contributions to the spreading of the movement. The then British Government in India could no longer tolerate his patriotic activities. On 2 July 1922 he was arrested immediately after his return from the Ahmedabad session of the All India Congress Committee and was sentenced to undergo rigorous imprisonment for one year.

When he was released from the jail in early 1924, the non-cooperation movement had already

been withdrawn by Gandhiji, followed by political differences and divisions inside the Congress. As against the "Changers" led by C. R. Das and Motilal Nehru who advocated parliamentary programme (Legislative Council entry), he sided with the "No changers" led by Gandhiji, who advocated the constructive programme of Swadeshi.

From 1924 to 1928 his activities centred on the propagation of Khadi and prohibition, the two most important items of Mahatma Gandhi's constructive programme. Simri village in Shahabad district and Bihata in Patna district became two important centres of his activities. He established a Khadi weaving centre at Simri and an Ashram for political and Sanskrit teaching at Bihata. He had become such a zealous champion of Khadi that in 1924 he successfully piloted a resolution in the U. P. Political Conference which made *Sutra Yajna* (Yarn franchise) obligatory for Congress membership. As a recognition of his work for the Congress, he was first elected a member of the UPCC and then of the BPCC and the AICC.

Swamiji readily responded to Gandhiji's call of civil disobedience movement in 1930. He participated in the Salt Satyagraha at Bikram, for which he was arrested and sentenced to six months' imprisonment. He was again arrested in 1940 for conducting anti-war propaganda and sentenced to one year's rigorous imprisonment.

Swamiji's militant nationalism could not be contained within the narrow limits of periodical satyagraha and peaceful constructive work. A growing realisation of its inadequacy, if not futility, for winning national independence brought about a new orientation in his nationalist activities. Feudal oppression and exploitation of the peasants in Bihar under the maleficent zamindari system provided him with a fertile ground to organise and unleash a powerful mass peasant movement. From 1928 to the end of his life he fought relentlessly for the emancipation of the peasantry from feudal oppression as an integral part of the national liberation movement of the Indian people against British imperialism.

From 1928 to 1936 he, as a Congressite Kisan leader, tirelessly worked for building the Kisan movement and organising the Kisan Sabha as an independent mass organisation of the peasants. As a result, he was drawn into the vortex of the class struggle of peasants against landlords. Intensification of this class struggle brought about his rupture from Gandhism and the Congress. From 1936 onwards he worked as an independent Leftist with Marxist inclination.

While advocating the abolition of the zamindari system and creation of peasant proprietorship as the central slogans of agrarian reforms, he took up the burning issues of feudal oppression, such as forced labour, illegal exactions, evictions, etc., for organising Kisan resistance and struggles. By the mid-thirties the Kisan movement in Bihar under his inspiring and militant leadership became a powerful political force which worked for the defeat of landlords by the Congress in the 1936 elections to the Bihar Legislative Assembly. The first Congress Ministry which was formed in Bihar as a result of the 1936 elections could not but undertake a number of tenancy reforms, bringing much needed relief to the newly awakened peasants.

In 1928 he organised the West Patna Kisan Sabha as a fighting organ of the Kisan movement. Very soon the Kisan Sabha spread to other parts of Bihar, culminating in the organisation of the Bihar Provincial Kisan Sabha in 1929 under his leadership. Together with the Communists, the Socialists and the Left Congressmen he took a leading part in organising the All India Kisan Sabha in 1936. As the General Secretary of this organisation he toured various parts of the country. He also presided over several annual sessions of the All India Kisan Sabha, which unfortunately suffered several splits during the war and post-war years as a consequence of serious differences and divisions in the anti-imperialist national liberation movement of the Indian people.

At the outbreak of the Second World War, Swamiji sided with Netaji Subhas Chandra Bose in his uncompromising struggle against British Imperialism. He was the Chairman of the Reception Committee of the Anti-Compromise Conference led by Netaji. But he changed his attitude towards the war when the Soviet Union

was attacked by the Fascist Axis powers. He advocated the defeat of Fascism as a precondition to the winning of national independence and establishment of socialism.

After the transfer of power to India in 1947 Swamiji worked for building a United Left front for establishing socialism in India. To this end he had already taken a leading part in organising the Left Consolidation Committee for co-ordinating and consolidating the various Left forces as early as 1939.

He was a powerful agitator and propagandist. His speeches moved and moulded millions of Indian peasants in the defence of their rights. He ran the Hindi weekly *Hunkar* from Patna to propagate his views. He wrote a number of pamphlets and books in Hindi concerning peasant problems and struggles. The following may be mentioned in this connection: 'The Other Side of the Shield', 'Rent Reduction in Bihar: How it Works', 'Gaya ke Kisans Ki Karun Kahani' (Pitiable stories of the Kisans of Gaya), 'How the Kisans Fight' and 'Kisan Sabha ke Sansmaran' (Reminiscences of the Kisan Sabha).

Besides he wrote 'Kranti Aur Sanjukta Morcha' (Revolution and United Front) and 'Ab Kya Ho' (What Now) dealing with political strategy and tactics of national and social revolution. He also wrote his autobiography 'Mera Jeevan Sangharsha'.

Swamiji's devoted service to the country and the cause of the Kisans earned him popular respect and reverence. He came to be addressed as 'Kisan Pran' (life of Kisans) by his Kisan Sabha followers. Such was his popularity that Sahajanand Day was observed throughout Bihar on 19 April 1940 in protest against his arrest. In 1949, only a year before his death, the country honoured him by celebrating his Diamond Jubilee and presenting him a purse of Rs. 60,000/- on the occasion.

His was a life of dissent and revolt against a repugnant semi-feudal and semi-colonial system. He could not sustain his spirit of revolt by his early inclination for revivalism. He gave up revivalism for the Gandhian brand of nationalism. But it did not take a long time for him to realise the inadequacy of the Gita and Gandhiji to meet the modern challenge of national and social revolutions. His direct experience of national and class struggles led him to draw inspiration and sustenance from Marxism and scientific socialism towards the latter part of his life.

Though a life-long Sanyasi, he lived the life of a full-time revolutionary, completely dedicated to the cause of political and economic independence of the Indian people.

[Swami Sahajanand—Mera Jevan Sangharsha; —Ab Kya Ho; —Kisan Sabha Ke Sansmaran; Rasbehari Sharma—Swami Sahajanand; K. K. Dutta—History of the Freedom Movement in Bihar, Vols. I-III.]

(Rameshwar Prasad) YOGENDRA SHARMA

SAHAY, BALDEVA (1892-1959)

In 1892 Baldeva Sahay was born in Habibpur in Biharsharif in the Patna district, Bihar. His ancestors had settled at Biharsharif some seven generations before his birth. His father Rup Mangal Prasad belonged to the Kayastha community of Bihar. He was an employee of a petty zaminder of Biharsharif. He was conversant with English and was very proficient in Persian and Urdu. Baldeva lost his mother when he was six years old. His brother-in-law, Lal Beharilal, was an eminent Advocate of Patna district.

Sahay inherited from his father his great sense of discipline and a methodical mind. He made good use of the two qualities throughout his life. In fact his personality was largely moulded by his own efforts.

Sahay's first marriage took place while he was a student of the tenth class. His first wife died soon after marriage. In 1921 he was married to Prabhawati, daughter of Damodar Prasad, a Police Inspector of Biharsharif. She was educated at home and later on shared the nationalistic aspirations of her husband and took an active part in public life. She is still alive and wears Khadi. She has been known for her kindness and simplicity.

Baldeva Sahay had a brilliant academic record. He was educated through the medium of Urdu and Persian, and it is rather strange that he did not know Hindi. In 1907 he matriculated at the age of twelve years and six months in the Second Division from the H. E. School, Biharsharif. In 1909 he passed the I.A. examination from the B.N. College, Patna, in the First Division. He graduated from the G. B. College, Muzaffarpur, in 1912 and completed his M.A. in History in 1914. He obtained the degree of Bachelor of Law in 1915 from the Patna College.

Rajendra Prasad, the first President of India, greatly influenced Sahay's life and career. Under his august patronage Sahay participated in the Bihar Students' Conference and became familiar with public activities. Later on, his thoughts and ideas were much influenced by Dr. Sachchidananda Sinha, one of the makers of Modern Bihar, Syed Hasan Imam's patriotic feelings and the teachings of Dr. D. M. Sen who taught him in the B. N. College, Patna.

Although he had a staunch faith in Hindu religion and was a devotee of Lord Krishna, Baldeva Sahay believed in the universality of religion. He regarded untouchability as a sacrilege against humanity. He advocated the cause of female education, encouraging women of his family to go in for higher education. He had no faith in old customs and prejudices and held modern ideas about social reforms. He advocated the introduction of Western education in India because he believed that if India wanted to be a great nation she must introduce scientific and technical education in this country for fuller development.

Sahay began his brilliant public life in 1917 when he joined the Patna District Bar as a lawyer. He practised there for ten years. In 1927 he joined the Patna High Court and soon distinguished himself as one of the most eminent lawyers of the Province. In 1948 he was offered a Judgeship of the Patna High Court. In 1950 he was again offered the post of Chief Justice. On both occasions he declined the offers as he was suffering from heart-trouble. As the President of the Bihar Bar Association he presided over the Bihar Lawyers' Conference many times.

Baldeva Sahay was one of the prominent Congressmen of the Province and remained associated with the Indian National Congress and the freedom movement. He did not fully subscribe to the creed of non-violence and non-cooperation, for he joined the Swarajya Party of Motilal Nehru and was elected to the Bihar and Orissa Legislative Council. But by degrees he lost faith in the efficacy of purely constitutional methods for winning India's freedom and resigned from the Council when the Civil Disobedience Movement was started by the Congress. He was a brilliant platform orator. He addressed many public meetings during the Salt Satyagraha. In 1930 he joined the Swadeshi League which was founded at Patna that very year.

In 1937 he was appointed the Advocate-General by the first Congress Ministry of Bihar but he resigned from this post in 1942 when the Quit India Movement was launched by the Congress. Besides, he was an active member of the Provincial Working Committee of the Kisan Sabha for five years, and defended the political prisoners in the famous "Dhamdaha Thana". He stood for Hindu-Muslim unity and abhorred communalism in any form and shape. In the beginning he wanted Dominion Status for India; but later on, as he realised that India could not enjoy a status of respect within the British Empire, he advocated complete independence for the country. He was a staunch defender of the rights of the peasants. In 1938 he strongly supported the Bihar Bakast Land Bill which sought to do justice to the tenants. He was instrumental in the enactment of the Bihar Moneylender's Act of 1938 which deprived the money lenders of the exorbitant interest they used to charge from the cultivators. He encouraged the development of cottage industries in order to make the villages self-sufficient economic units.

Sahay was a great advocate of "Bihar for the Biharees". He held the view that "the Provinces in India should be reorganised on the linguistic basis". In 1953 he submitted a Memorandum to the States Reorganisation Commission refuting the claims of West Bengal and Orissa on the territories of Bihar.

He was associated with the Patna University since its inception as an active member of the Senate and the Syndicate. He worked very hard in maintaining proper discipline among students. He was a supporter of all good causes and was an ardent social-reformer from the core of his heart. He used to dress in Indian style. He died on 17 August 1959 at the age of sixty-seven. His death was widely mourned.

[Datta, K. K.—History of the Freedom Movement in Bihar, Vols. II-III, Patna, 1957; Sahay, Baldeva—A Memorandum Presented to the States Reorganisation Commission, Patna, 1953; Report of the Provincial Congress Committee, 16 September 1930; Patna Commissioner's Record, May 1930; Police Report, 3 September 1931; The Indian Nation, 17, 20 and 28 August 1959; The Searchlight, 24 August 1919, 26 December 1924, 22 January 1930 and 16 April 1938.]

(Rameshwar Prasad) SARDADEVI VEDALANKAR

SAHAI, HANUMANT (LALA) (1884-)

Born in a traditionally *Rais* (aristocratic) family of Delhi on 2 November 1884, Lala Hanumant Sahai retains even at this old age a nationalistic and revolutionary fervour which might well be the envy for many a youth of today. From 1905 when he started a Swadeshi Organisation—a sequel to the Partition of Bengal agitation—till 1947 when freedom was attained, he remained an active political, social and revolutionary worker. His home was Delhi but his field of activity was the whole of India. His grandfather was close to the Mughal Emperor Bahadur Shah, and after 1857 when the period of rapprochement began, he was assigned by the British the task of distributing pensions. Hanumant's father also undertook the same responsibility, and when the job was taken over by the Delhi Bank he was made *Mukhtiar* (legal adviser) of the same.

Thus the childhood of Lalaji was spent in a comfortable and respectable, if not luxurious, atmosphere. Old Begums visited his place and narrated the stories of what the *Firangies* had done to the land. Primarily as a result of hearing these stories the young boy became a revolutionary. Even when he was a Congressman he never accepted non-violence as a creed. When Gandhiji moved in the Lahore Congress Session (1929) a resolution condemning revolutionary activities, it was vehemently opposed by Lalaji and others. From a very young age Hanumant had a friend in Hardyal whose association went to frame his political thoughts. Lalaji's affection for Hardyal borders on devotion and he feels that every other Indian leader was much smaller than Hardyal. At present he is writing a book on Hardyal, but due to his failing health and old age he does not feel sure of being able to complete the work with due justice. He matriculated from St. Stephen's but did not proceed further in formal education.

Married at the age of twelve (wife then only eight), Hanumant became a father of two sons by 1908. Then he decided to dedicate his life to the nation and the wife co-operated by not standing in the way. She remained with her father-in-law till 1910 and then went to live with her father.

Besides Hardyal, Lala Amir Chand was Hanumant's close associate. So also were Rash Behari Bose and Dina Nath Chatterji. Hanumant was inspired by Aurobindo and also by the Congress Presidential Speeches.

Hanumant was always in favour of women's education, widow-marriage, Harijan uplift and a classless, casteless society. The extravagance and waste of time involved in rituals like *Shradh* and marriage are distasteful to him. But he is thoroughly religious all the same. Foreign education, foreign methods of administration, Western democracy and the like he hates, and does not want India to remain in the Commonwealth. He had himself started a school of National Education where Amir Chand and Avadh Behari were the teachers. He was a revolutionary but not a terrorist. In economic matters he was influenced in his views by Romesh Chandra Dutta and Dadabhai Naoroji. He had prepared many political pamphlets, the most

important being the Lahore Pamphlet which was circulated secretly.

Broadly speaking, his career was divided into three stages: (1) Swadeshi, (2) Revolutionary, and (3) Congressman. In the first period he organised study-circles and inspired the youth of India. In the second period he was associated with the revolutionaries. In the third period he was a member of the A.I.C.C. from 1920 to 1926. But even as a Congressman he kept contacts with and gave shelter to revolutionaries like Bhagwati Charan and Bismil. He financed many revolutionaries, including the help given to Hardyal to go abroad.

Lala Hanumant Sahai now lives a secluded life in Delhi, near Chandni Chowk; yet like a star, his soul shines from afar to direct those who have lost their way in power and pelf.

[Bal Shastri Hardas—Armed Struggle for Freedom (90 years war of Indian Independence: 1857 to Subhas); Manmath Nath Gupt—Bharat Me Sashastra Krantikari Itihas; Personal interview of the Research Fellow with Hanumant Sahai; Interview of the Research Fellow with C. C. Paliwal, a family friend of Hanumant Sahai.]

(Mantosh Singh) AKHILESH MISHRA

SAHAY, KRISHNA (RAI BAHADUR)
(1886-1921)

Rai Bahadur Krishna Sahay was born in 1886. He came of a respectable and aristocratic Kayastha family, and his father Janaki Sahay had served as a Vakil from the inception of the British Civil Court at Patna. He had amassed a good fortune at the Patna Bar. Krishna Sahay had a distinguished academic career. At an early age he became proficient in Urdu as well as in Persian. He received English education at the Patna Collegiate School and at the Patna College. In 1890 he graduated in Law and started his career as a lawyer at the Patna District Bar. In 1917 he shifted his practice to the Patna High Court. He was married twice, once at an early age, and again after the death of his first wife.

Krishna Sahay was intimately associated with Gopal Krishna Gokhale, Parmeshwar Lal, Madan Mohan Malaviya, Syed Hassan Imam, Sachchidananda Sinha and Annie Besant. He was a moderate social reformer. He opposed caste restrictions and was associated with the anti-dowry and sea-voyage movements. He encouraged Bihari Kayasthas to visit European countries, which he toured in 1913. He was also influenced by theosophy. He advocated Western education, female education, and compulsory primary education in the country. He founded a middle school in Sasaram, and was also associated with the foundation of the B. N. College at Patna.

As a member of the moderate group, he believed in constitutional agitation for self-government under the aegis of the British Government. Consequently he did not join the Non-Cooperation Movement. But he condemned the Jallianwala Bagh Massacre. He supported the movement for a separate Province of Bihar and helped Mahesh Narain to start the *Beharee* in 1906 for the ventilation of the public opinion of the Province. He was a pioneer in rousing the public and political consciousness in Bihar during the first two decades of the present century. In 1908 he rendered great service to the Bihar Congress Committee and was elected its Vice-President. In 1910 he was elected a delegate to the Allahabad Session of the Indian National Congress; and in 1912 one of the Vice-Chairmen of the Reception Committee of the Bankipore Session, and in the same year a member of the All India Congress Committee. He also worked as the President of the Bihar Provincial Association, Patna District Bar Association and the Patna High Court Advocates' Association. He was an active figure in the Bihar Landholders' Organisation. In 1912 he was conferred the title of Rai Bahadur. He was appointed a Member of the Imperial Council in 1913, and a Member of the Executive Council of the Lieutenant-Governor, and afterwards Governor, of Bihar and Orissa. He held this position till his death in 1921.

He was an ardent supporter of Mahatma Gandhi, and during his Presidentship the Bihar Provincial Association rendered great help to Gandhiji in his agitation against the indigo-planters in Champaran.

[K. K. Dutta—History of the Freedom Movement in Bihar, Vol. I, Patna, 1957; B. B. Mishra —Select Documents on Mahatma Gandhi's Movement in Champaran, Patna, 1963; Reports of the Indian National Congress, 1910 (Allahabad), 1912 (Bankipore); Bihar and Orissa Abstract of Police Intelligence, June 1917 and 6 May 1918; Political (Special) Department File of 1917 (Part II); Information supplied by Awadesh Nandan Sahay, a nephew of Rai Bahadur Krishna Sahay; The Hindusthan Review, April 1917; The Beharee, 1 October 1909.]

(Rameshwar Prasad) PANCHANAND MISRA

SAHAY, KRISHNA BALLABH (1898-1974)

Krishna Ballabh Sahay was born on 31 December 1898 in the village of Sekhpura in the Patna district, Bihar. He comes of a middle-class respectable Kayastha family. His father, Ganga Prasad, was a Police Sub-Inspector. He had his schooling at P.N. Anglo-Sanskrit School, Patna, and also at the Ram Mohan Roy Seminary School, Patna. He passed his Matriculation examination in 1915 in the First Division from the Hazaribagh Zilla School. He graduated with Honours in English from St. Columbas' College, Hazaribagh, and topped the list of successful candidates. He then joined M.A. (English) and B.L. Classes of the Patna College. In 1920 he passed the B.L. Part I examination.

However, K. B. Sahay had showed his hatred for the British Government since his college days. The arrest of Rambinod Singh, a revolutionary nationalist and a student of St. Columbas' College, Hazaribagh, in December 1918, had intensified his resentment against the British rule. In 1920, at the call of the nation, he gave up his studies and joined the Non-Cooperation Movement.

K. B. Sahay was very closely associated with nationalists like Ramnarain Singh, Rajendra Prasad, Anugrahnarayan and others. His political Guru, however, was Deoki Babu of Patna who was a nationalist, a platform orator and a public worker. Sahay was very much influenced by Mahatma Gandhi's movement in Champaran, and he took a vow to work for the amelioration of the peasants and kisans. His political ideology was the same as that of the Indian National Congress. He regarded the economic degradation of the country as being due to the British rule. He believed that the land revenue system and specially the zamindari system were at the root of the poverty of the peasants. He stood for peasant proprietorship and socialisation of the economic resources of the country. He worked for the spread of khaddar and the revival of cottage industries. In 1924, in the Bihar and Orissa Legislative Council he strongly supported a resolution to the effect that "in all public schools arrangements be made for teaching boys and girls the art of spinning by charkha."

During the freedom struggle he took to journalism with a view to awakening the masses. In 1922 he edited for some time the *Motherland* when its editor Maulana Mazharul Haque was imprisoned. He also edited the *Chotanagpur Darpan* for a number of years. He often contributed leading articles to the *Searchlight* and the *Amrita Bazar Patrika*.

K. B. Sahay held important positions in the nationalist movement. He was a member of the Bihar Provincial Congress Committee since the twenties. In February 1923, he joined the Swarajya Party in Bihar and was elected one of its Assistant Secretaries. On 9 May 1923 he was elected Joint-Secretary of the Bihar branch of the Swarajya Party. In the same year he was elected a member of the Subjects Committee of the All India Congress Committee. In the following year he became the Secretary of the Hazaribagh District Congress Committee. In 1923 he entered the Bihar Legislative Council as a Swarajist by defeating the Maharaja of Hazaribagh. In response to the Lahore Congress Resolution of 1929 he resigned from the Legislative Council. As Secretary of the Hazaribagh District Congress

Committee he organised the people for the future struggle for independence. He was soon arrested under Sec. 108 Cr. P. C. and sentenced to one year's rigorous imprisonment. Following the breakdown of the Gandhi-Irwin Pact, on 4 January 1932 he was arrested at Patna and sentenced to six months' rigorous imprisonment. He was also actively associated with the Kisan Movement started by Swami Sahajanand. Under the Swami's influence he became one of the staunchest supporters of the abolition of the zamindari system.

In 1937, when the first Congress Ministry was formed in the Province, he was elected as one of the eight Parliamentary Secretaries. During 1937 to 1946 he was one of the prominent Congress leaders of the Province. He took a leading part in the Quit India Movement. He became a Minister in 1946 and was in office for twelve years. The abolition of the zamindari system during the Congress rule in Bihar goes to his credit. In 1962 he was again a Minister and became the Chief Minister in 1963.

K. B. Sahay was a radical social reformer. He did not believe in the institution of caste and caste restrictions. He was a champion of female education and a great advocate of the abolition of the dowry system. He was a great protagonist of national education. He served as a teacher in 1934 in the National College, Patna.

The cause of the Province was always dear to his heart. He was associated with the activities of the Bihari Students' Conference started by Dr. Rajendra Prasad in 1906. He also actively associated himself with the work of reform movement among the Santhals of Gumia. He worked for the removal of untouchability and the amelioration of the socio-economic condition of the untouchables. In 1934 he worked in the Earthquake Relief Committee set up by the Indian National Congress. K. B. Sahay never suffered from narrow regionalism.

[K. K. Dutta—History of the Freedom Movement in Bihar, Vol. III, Patna, 1957; Rashbehari Rai Sharma—Patna Ke Jagmagati Here (in Hindi); Bajranj Sahay—My Reminiscences of the Freedom Movement in Bihar (in manuscript); Unpublished diary of Mathuraprasad (in Hindi); Proceedings of the Bihar and Orissa Legislative Council, 1924, Vol. IX; Non-Cooperation and Khilafat Movement in Bihar and Orissa; Report of the Indian National Congress, 1924; The Indian Annual Register, 1937, Vol. II; The Searchlight, 28 September 1924, 22 January 1930 and 16 February 1930; The Sahakari Krisak, Patna, 31 December 1965.]

(Rameshwar Prasad) PANCHANAND MISRA

SAHAY, SHIVAPUJAN (ACHARYA)
(1893-1963)

Acharya Shivapujan Sahay was born on 9 August 1893, at Unwans, P.S. Itarhi in the Shahabad district of Bihar where his ancestors had migrated from the Gazipur district of U.P. His father, Munshi Ishwari Dayal, a deeply religious man, knowing Urdu and Persian, was an employee of the Dumraon Raj. His mother also was a pious lady. He came of a middle-class family with some landed property. He married thrice, in 1908, 1909 and 1926, his third wife surviving till 1940.

Shivapujan learnt Urdu and Persian in the village *Madrassa*. Besides these languages, he also learnt English in the Kayastha Jubilee Academy, Arrah, and matriculated from there in 1912. He missed college education, but compensated it by wide reading. His parents moulded his early life and character a good deal. He observed the religious rites as an orthodox *Sanatani* and developed a deep sense of reverence for Rama and the Ramayana. He took to poetry and journalism under the influence of his brother-in-law who was a poet of Brajbhasha. Ishwari Prasad Sharma of Arrah, a dramatist and a journalist, and Surya Kant Tripathi Nirala and Jaishankar Prasad, two great Hindi poets, influenced him much. Camil Bulke, a Belgian lecturer of St. Columbas' College, Hazaribagh, and a great authority on the Ramayana, was a personal friend of Shivapujan.

Bal Gangadhar Tilak's 'Geeta Rahasya' and the Gandhian literature had a great impact on

his mind. He had an abiding faith in the 'Karmayoga' of the Geeta and the political philosophy of Mahatma Gandhi. Tulsidas's 'Ramcharit Manas' was the bible of his religious faith. The writings of Victor Hugo impressed him so much that he translated his 'Hunchback of Notre Dame' into Hindi.

Shivapujan made his greatest contribution to the nationalist movement between 1921 and 1947. He supported the nationalist programme of the Congress and encouraged self-confidence among the people. He was a liberal in social matters, deprecating the seclusion of women and advocating female education and remarriage of young widows. However, he opposed the introduction of Western education in India, advocating instead a national education with a grounding in Vedic and Puranic history of India. A Gandhite at heart, he supported non-violent non-cooperation, abhorred communalism and opposed revolutionary nationalism. In the 1920s he preached through his writings the ideas of liberty, freedom and patriotism and the boycott of foreign goods.

After matriculation Shivapujan was for some time a clerk in the Varanasi Civil Court. Eventually he became a Hindi teacher in the Arrah Town School. In 1920-21 he served the Arrah National School. During the decade 1939-49 when he was a Lecturer in Hindi in the Rajendra College, Chapra, he presided over the seventeenth session of the Bihar Hindi Sahitya Sammelan (1941) and later over the All India Hindi Sahitya Sammelan (1944). He also served as the Director of the Bihar Rashtra Bhasha Parishad from 1950 to 1959. He was honoured several times for his literary achievements: in 1954 he got an award of Rs. 1,000/- from the Bihar Rashtra Bhasha Parishad; in 1960 he received the Padma Bhushan; in 1961 he was given a civic reception by the Patna Municipal Corporation and next year the Bhagalpur University conferred on him the degree of Doctor of Literature *honoris causa*. Eventually the Rashtra Bhasha Parishad published his writings as 'Shivapujan Rachanavali' in four volumes.

A pioneer of Hindi literary journalism in India, Shivapujan edited and published numerous Hindi journals: the *Marwari Sudhar* from Arrah (1921), the *Mauji*, the *Golmal*, the *Adarsha*, the *Upanyas-Tarang* and the *Samanwaya* under the auspices of the Matwala Mandal, Calcutta (1923 onwards), the *Madhuri* from Lucknow, the *Ganga* from Sultanganj, the *Jagsar* from Varanasi (1932), the *Balak* from Laheriasarai (1934), the *Himalaya* from Patna and the *Sahitya* (1950-62).

As an eminent Hindi story-writer, novelist and biographer, he wrote about 400 short stories, 67 biographies and over 150 literary articles. Some of his prominent publications were: 'Bihar ki Vibhuti', 'Dehati Duniya', 'Bhishma', 'Arjuna', 'Kunwar Singh', 'Gram Sudhar', 'Do Ghari', 'Ma Ke Saput', 'Annapurna Ke Mandir Men', 'Mahila Mahatwa', 'Balodyan' and 'Adarsha Parichay'. His 'Dehati Duniya' is perhaps the first regional novel. He was a nationalist and reformist writer, criticising the British Government as well as the social evils like the dowry system, the *parda*, etc. His clever allegories "flayed the British Raj without even giving it any legal pretext to hit back" (vide the *Link*, 17 February 1963).

Popularly known as Shivaji, Sahay was an embodiment of plain living and high thinking, combining the good qualities of old and the new. He always helped the needy and the suffering. Even though he opposed the colonial policy of the British tooth and nail, he did not hate them. He was a pioneer of Hindi literary journalism, the last of the prose stylists of the Dwivedi age and a formulator of plans for a theatre movement, literary memorials and specialized museums of classified research materials for a *lingua Indica*.

[Nayee Dhara, Shivapujan Commemoration Vol., Patna, 1963; Sahitya, Shivapujan Commemoration Vol., Patna, 1964; Personal diaries of Shivapujan Sahay; The Arya Mahila, Vol. 10, 1927; The Aaj, September 1927, July 1944 and October 1945; The Yuvak, February 1929; The Bharat Mitra, 9 July 1925; The Yogi, 18 October 1945; The Marwari Sudhar, Vol. I, 1921; The Chunnu Munnu, June 1950; Shivapujan Rachanavali, Vols. I-IV, Patna, 1965.]

(Rameshwar Prasad) J. C. JHA

SAHIB JAMAL M. MUHAMMAD ISMAIL
—See under Ismail, Muhammed

SAHIB MOHAMMED ABDUR RAHMAN
—See under Abdul Rehiman Saheb, Muhammad

SAHNI, RUCHI RAM (1863-1949)

Ruchi Ram Sahni was born at Dera Ismail Khan, North-West Frontier Province (West Pakistan), on 5 April 1863 in a middle-class Khatri family. His father Lala Karam Chand Sahni enjoyed a respectable social status; and his mother Gulab Devi hailed from a well-to-do family of Pind Dadan Khan (N.W.P., West Pakistan). Lala Karam Chand Sahni was a cloth merchant and took up wholesale export business, suffered heavy losses and went insolvent.

After two years of traditional schooling in oral arithmetic from the *Pandah* (Hindu-priest-cum-teacher), Ruchi Ram Sahni even as a child, took up the work of book-keeping in *Landa* script with a local firm of Seth Kalyan Dass. At the age of nine he joined the Church Mission School at Dera Ismail Khan, but shifted to the local Dharam Parkash School after two years and passed the Middle School examination from there in 1878, standing first and winning a scholarship. He passed the Matriculation examination from the Government High School, Lahore. He graduated from the Government College, Lahore, and passed the M.A. (treated as equivalent to M.Sc.) from the Presidency College, Calcutta. On account of straitened family circumstances he had to pay his way throughout his educational career. He was self-reliant and managed to live on his scholarship or supplementary work. Being of a reformist bent of mind and greatly influenced by some of his progressive associates like Shri Guru Datta, the well-known Arya Samajist leader of the Punjab, and Lala Hardayal, the famous freedom-fighter and political thinker, Sahni was a typical product of the intellectual awakening in the capital of the Punjab in the eighties and nineties of the last century. He felt greatly interested in the scientific progress and religious reform movements of the day.

He led a very simple and temperate life. Early years of hardship had made him self-reliant, dedicated and diligent. All his success and advancement were attributable to hard work and single-minded devotion to duty.

Ruchi Ram Sahni owed his reformist religious ideas mainly to Shri Shiv Narain Agnihotri, his teacher at the Government School, Lahore, under whose influence he came into the fold of the Brahmo Samaj and renounced many practices of orthodox Hinduism. He devoted his life to the propagation of Brahmoism in the Punjab and actively promoted social and educational reform movements. In his own words: he "carried on a *Jehad* (holy war) against the trinity of evils of impurity, intemperance and infidelity." He was dubbed as a heretic on account of his radical views and progressive outlook on life. His visit abroad in 1914 further broadened his religious outlook and encouraged liberal thinking on religious matters. He developed a distinct catholicity, which required great courage to follow the new path of "Brotherhood of man" under the prevailing orthodoxy in the Province.

As a professional teacher of Science, he favoured Western education with special emphasis on scientific and practical training of the Indian youth. He was, however, critical of the current academic system. He believed in the extension of primary education and a thorough reorganisation of the educational system. He strongly advocated educational reforms as a member of the Panjab Legislative Council, 1923-26.

As a staunch nationalist he believed that Indians should recover their self-respect not enjoyed under British rule marked by imperialistic superiority which denied honourable status to any Indian, however highly educated or well-placed he might be. The view was based on his dealings with the British rulers when he was subjected to undue indignities and discriminatory treatment as an Indian official. He resented imperialistic jingoism which refused to treat Indians as equals to their British counterparts. Disabilities thus imposed prompted highly edu-

cated Indians to work for the liberation of the country from humiliating British rule. Despite serious difficulties Ruchi Ram struggled to maintain his honour and self-respect as an Indian in his dealings with the British officials. He did not believe in swallowing an insult, but wished to resist as best as possible any unjustified encroachment upon the rights of the Indians and any unwarranted affront to them in their dealings with the British officials. Though an ardent admirer of British rule in India in his early career, he was disillusioned and became an enthusiastic supporter of nationalistic movements through peaceful and constitutional methods. After his retirement from Government service, he actively worked for the political liberation of the country. As an eminent Punjabi, he not only participated in notable social, political and educational movements in the Punjab, but also evinced keen interest in the country-wide struggle for freedom launched by the Indian National Congress and other nationalist organisations. He enjoyed contact with several nationalist leaders on account of his outstanding contribution to educational and social reform and interest in political developments in the Punjab in the early decades of the century.

His attitude towards Britain and the Empire was one of grateful appreciation of the work for material progress; but at the same time he wanted no effort to be spared to secure an honourable and rightful status for India in the Commonwealth. The view was forcefully expressed in his speeches in the Legislative Council and in his writings. He favoured industrial development, especially promotion of village industries. He was a prolific writer in the press on subjects of national interest. He vigorously advocated his progressive views through the press, particularly through the *Tribune* of which he was a Founder-Trustee, on the platform and through the books on which he spent some thirty years after retirement from Government service. He wrote the monumental 'History of My Own Times, 1878-1937' in ten volumes and about a dozen original books on contemporary national and international developments, including his autobiography.

Ruchi Ram Sahni was closely associated with the prominent nationalist-minded Punjabi, Sardar Dayal Singh Majithia, whom he persuaded to found the *Tribune*, the Dayal Singh Public Library and the Union Academy (which subsequently developed into the Dayal Singh College) at Lahore. He functioned as a life-long Trustee of the *Tribune* and an Honorary Secretary of the Dayal Singh Public Library and the Dayal Singh College, Lahore. Though national-minded from his student days, he took an active part in the nationalist movement after his retirement from Government service in 1918. He was actively associated with the Indian National Congress and other nationalist organisations in the Punjab. He actively supported the Non-Cooperation Movement, launched by Mahatma Gandhi, and the Gurdwara Reform Movement (Guru Ka Bagh Morcha). He entered the Punjab Legislative Council in 1923 as a member of the Swarajist Party. He played an important role in the public life of the Punjab. He founded the Punjab Science Institute; was a member of the Indian Association; was the Chairman of the Reception Committee of the All India Social Conference in 1929 and served as a Fellow of the Punjab University, Lahore, for several years. He was a founder-member of the Brahmo Samaj in the Punjab.

Professor Ruchi Ram Sahni, on account of his active and many-sided interest in the social, political, academic and national life of the Punjab, had come to occupy a prominent place among the nationalists of the Province and enjoyed contact with all-India leaders. He was held in high esteem in the public life of Lahore and was popularly known as the Grand Old Man of the Punjab.

[Ruchi Ram Sahni—Autobiography: Self revelation of an Octogenarian (unpublished and preserved in Hindi, Punjab State Archives, Patiala); Punjab Legislative Council Debates, 1923-26; Personal interview of the Research Fellow with Lal Feroz Chand, an old associate of Lala Ruchi Ram Sahni and at present editor, The Samachar Bharati, New Delhi; Personal interview of the Research Fellow with M. R.

Sahni, son of Lala Ruchi Ram Sahni; All the books, published and unpublished, which were written by Lala Ruchi Ram Sahni.]

(T. R. Sareen) V. S. Suri

SAHU, LAXMINARAYAN (1890-1963)

Laxminarayan Sahu was a great social reformer of Modern Orissa. He was born in the town of Balasore on 3 October 1890. Bengal, Bihar and Orissa were the regions of his activities. His father Khetramohan Sahu was a rich man. He belonged to the caste of confectioners (*gudia*). After early education in a village Pathasala, he studied in the Balasore Zilla School and passed the Entrance examination in 1908. At different periods of his life he appeared at five M.A. examinations in different subjects, in all of which he obtained his degrees. He married Binapani Debi in 1908.

Utkal Gaurav Madhusudan Das exerted a great influence on his life. He was very simple, selfless and friendly even to strangers. Intrinsically, he was imbued with a spirit of service to the common man and particularly to the downtrodden sections of the community. He was very open-minded and tried all through his life to assimilate the best of all the religious creeds and cults and the diverse schools of philosophy. He hated the caste system and untouchability as antagonistic to social progress in India. He strongly advocated widow-marriages and pleaded for equal rights for men and women. His modern outlook was admirable and he was a great social reformer who considered it to be his life's mission to bring about changes in the existing social order in the country. Though a Hindu by birth, he had a commendable catholicity of religious outlook. He showed great respect for Christianity, Islam, Arya Samaj, Brahmo Samaj and also for the Theosophical Society of India, of which he was a member.

Laxminarayan was a great educationist. For some years he was a teacher. He was in favour of Western education as an eye-opener for social and political changes in this country. He also supported the system of basic education. His greatness lies in the fact that he was one of the greatest nationalists of modern Orissa. He was an ardent follower of Utkalamani Pandit Gopabandhu Das on the one hand and Gopal Krishna Gokhale on the other. A man of tireless zeal and tremendous tenacity of purpose, he set himself to the task of serving the common people in the various fields of social activities. He was never hasty in his decisions and was very constitutional in the execution of his plans and programmes. Temperamentally he was against regionalism and was ever prepared to raise his finger against injustice to Indians by Englishmen. He was also an advocate of the Parliamentary form of Government.

He was a first-rate journalist and his contributions in this field were substantial. He was the founder-editor of the *Sahakar*, a very important Oriya monthly (literary) magazine. He was also the editor of two English magazines, namely, the *Vaitarani* and the *Star of Utkal*. His speeches on public platforms were impressive. He had written about a hundred books, small and big, in Oriya, English and Bengali.

The patriotism of Laxminarayan is well-known. He was an organiser of the Utkal Union Conference, prior to the formation of the present State of Orissa in 1936. He was a member of the Orissa Legislative Assembly in 1947, and the same year he was elected to the Constitutent Assembly. But long before that, in 1918, he joined the 'Servants of India Society' and through his actions, writings and speeches he carried the message of the Indian National Congress to the teeming millions of the country.

Culturally viewed, Laxminarayan was a great man of modern Orissa. He was deeply interested in the promotion of music and dance and wrote a book on 'Dandanata' (one of the well-known traditional dramatic types popular in Orissa). He was an academician and commanded universal respect as a litterateur. He was the President of the Utkal Sahitya Samaj, Orissa's premier Literary Association. He was also the President of the Orissa Sahitya Akademi (a State Academy of Letters), constituted by the Government of Orissa. His writings were published in various

magazines within and outside Orissa. The Andhra Historical Research Society conferred on him the title 'Bharat Tirtha'. The Jain Mission conferred on him the title of 'Itihasaratna'. He also got the title of 'Vidyaratna'. The Government of India honoured him by conferring a 'Padmasree' on him. The Utkal University conferred on him the LL.D. degree.

As a social worker, he penetrated deep into the heart of the people of Orissa. He was the Secretary of the River Control Association, Orissa. He worked hard for the eradication of leprosy. He also served the people when they were hit hard by the ravages of flood, drought and famine in different parts of the State.

Laxminarayan visited Burma and several parts of India which infused into his mind new ideas of social reconstruction, reform and regeneration. His books on various topics, on the 'Hill Tribes of Jeypore' (in South Orissa) in English, on 'Jainism' in Oriya as well as his numerous contributions of topical interest, published in the various daily papers and magazines of Orissa, bear eloquent testimony to his greatness as a beloved leader of modern Orissa. He died on 18 January 1963.

[Surendra Mohanty and Gopi Nath Das—Laxminarayan Smaranika; Laxminarayan Sahu—Mu O Jiban (Autobiography); Harekrushna Mahtab—Eka; Pathani Pattnaik—Karmayogi Laxminarayan; Brajabandhu Das—Karmabir Laxminarayan; Amulya Chandra Sen—The Preceptor; G.N.D.—Service Before Self; Padmalaya Das—Pot-luck and Poetry; Upendra Tripathi—Smriti Argha; Govind Chandra Mishra—Pagala Laxminarayan; Information supplied by Shyam Sundar Mishra, President Hind Sevak Samaj, Orissa; Editorials, The Samaj and the Matrubhumi, 19 January 1963.]

(J. C. Rath) G. K. Brahma

SAI, SURENDRA (1809-1884)

About thirty years prior to the Sepoy Mutiny, i.e., in the year 1827 A.D., Surendra Sai raised his sword to drive away the Englishmen from Sambalpur when, on the death of Raja Maharaj Sai, they enthroned his widow Mohan Kumari, and subsequently offered the throne to Narayan Singh, a distant agnate of the ruling family of Sambalpur in preference to Surendra Sai, who was another agnate with a far better legal title and who had the popular support for succeeding to the throne, not merely as the legal heir but also as a man of great personality and administrative ability and as a first-rate warrior.

History is quite silent about the early life of this great leader of men, Surendra Sai, the son of Dharam Singh of Sambalpur. As is known from the late Pandit Swapneswar Das Kabibhusan of Sambalpur who knew Mitrabhanu Sai, son of Surendra Sai, another hero of the independence movement, Surendra Sai had a tall and robust figure with big and piercing eyes and, even in his old age, had the strength of a warrior. He was born in the village of Khinda, located at a distance of twenty-one miles from Sambalpur, on 23 January 1809. He had six brothers and one sister. His sister never married. Surendra Sai married the daughter of the zamindar of Hatibari in Gangapur State. He had in Orissa only one son and a daughter. Surendra was spending most of his time in physical culture, military training, horse riding, archery and sword-play.

The seed of rebellion had been sown in Sambalpur during the last days of Raja Ajit Singh, which helped the rebellion headed by Surendra Sai for the restoration of native rule in Sambalpur, which was repressed by the British for long years. It took shape again in the year 1827 when Rani Mohan Kumari was installed on the throne of Sambalpur against all the established canons of the law of the land. The rebellion headed by Surendra Sai gained momentum when the Rani was replaced by Narayan Singh, a bodyguard of the Rani, by the authorities of the East India Company. The insurgents made the Barapahar hill range their stronghold and their shelter. The zamindar of Rampur assisted the puppet Raja, set the British forces against Surendra Sai, and on false charges they sentenced Surendra Sai, his

brother Udamta Sai and uncle Balaram Singh to life imprisonment in Hazaribagh Jail in 1840. This closed the first chapter of the independence movement in Sambalpur.

The year 1857 opened the second chapter of Surendra Sai's war with the British. In the month of September 1857 Surendra Sai entered the district of Sambalpur after travelling all the distance from Hazaribagh jail. Captain Leigh, the Senior Assistant Commissioner, Sambalpur, took very cautious steps in handling the situation created by Surendra Sai near Sambalpur. But the study of the situation by Captain Leigh appeared to be incorrect as subsequently he restricted the movement of Surendra Sai and asked him to stay at Sambalpur till Government orders on his representations were received. But the authorities at Sambalpur, Hazaribagh and Cuttack were deceived and Surendra Sai effected his escape on 31 October 1857 at midnight. He joined his brother Udamta Sai and here began the second chapter of his rebellion. After the escape of Surendra Sai, the rebellion spread throughout Sambalpur. A strict watch was kept and a wild goose chase for the collection of information regarding Surendra Sai and his activities went on for some time. A colossal force was collected at Sambalpur from all possible sources for meeting the situation and, in fact, one of his brothers, Chhabilla Sai, was killed in one of the attacks. A thorough search was made in Barapahar and other neighbouring hills and many rebels as well as British forces were killed. But Surendra Sai was at large and his activities extended to the Rewa State in Madhya Pradesh.

Places in the vicinity of Sambalpur were considered unsafe for Surendra Sai and his party and they made their stronghold in the hills of Khariar State and the border areas. We do not have any knowledge of the activities of Surendra Sai from the later part of the year 1858, probably because he was wanting in resources of men and materials and an open war with primitive weapons in the face of modern arms with a well-disciplined army was found to be impossible. The Raja of Khariar did not drive him away from the State, but helped Surendra Sai with men and money, gave him shelter and did not disclose his whereabouts, although his movements were well known to him.

To capture Surendra Sai, money rewards of more than a thousand rupees were offered and deadlines for surrender were proclaimed. But a serious view was taken by the Nagpur authorities of the proclamation of pardon and other conciliatory measures adopted by the Deputy Commissioner, Sambalpur.

As there was no response from Surendra Sai and the main rebels to the first proclamation issued on 24 September 1861, a second one was issued on 11 October 1861, which offered unconditional pardon to Mitrabhanu Sai, the heroic son of Surendra Sai, and a guarantee of life for Surendra Sai and his brothers provided they surrendered before 20 November 1861.

In a letter dated 3 May 1862 to Major Impey, the Deputy Commissioner of Sambalpur, Surendra Sai expressed his desire to surrender provided his claim to the *Gaddi* of Sambalpur was confirmed. On 4 May Impey conveyed to him in a letter sent through Police Jamadar Raj Kumar Misra that the *Gaddi* of Sambalpur would never again be established and, if he wanted to surrender, he must give up that hope. He, however, assured him that the Government would make a liberal provision for his maintenance. Trusted Gumastas were sent with Udamta Sai to contact Surendra Sai. At last, the day came when Surendra Sai made up his mind to surrender and intimated Major Impey accordingly. Major Impey and Surendra Sai met at some place not far from Sambalpur and it was then raining heavily. Major Impey received him with cordial greetings.

Side by side with the surrender of Surendra Sai and other leaders of the rebellion, the question of granting them suitable pensions and maintenance allowances was uppermost in the minds of Major Impey and R. N. Shore, Commissioner of Orissa. Both of them were quite sympathetic to the rebels. Major Impey strongly pleaded for the restoration of this leading Chauhan prince to a position of respectability.

The Governor-General-in-Council considered that a pension of Rs. 1,200/- per annum was quite sufficient for Surendra Sai and sanctioned this

amount for life. Finally, the Governor-General-in-Council sanctioned a total sum of Rs. 4,600/- to the family of Surendra Sai and Rs. 1,200/- per annum to him. Her Majesty's Government learnt with satisfaction that the four years' rebellion had at last been brought to a close and confirmed the pension.

The surrender of Surendra Sai was not really effective and peace could not be restored to Sambalpur. The important people of the district made representation that until a native prince was restored to the *Gaddi* there could be no peace in Sambalpur, and some of the aspirants to the *Gaddi* of Sambalpur started a rebellion and Major Impey made an elaborate plan to capture their leaders, Kamal Singh and Saligram Bariha, and proceeded to Barapahar with an escort and a contingent, supplied by the Raja of Khariar but was unsuccessful. The operation in the unhealthy jungles told upon his health and he died subsequently in December 1863.

The Government of the Central Provinces which had already taken up the administration of Sambalpur and which had already been biased against the conciliatory measures of Impey and Shore, Commissioner of Orissa, took the earliest opportunity to reverse their policy. Consequent on the change in policy and change of administration, the revolution also took a different turn and leaders like Surendra Sai, his son Mitrabhanu Sai and others were arrested. After the arrest of Surendra Sai, the authorities despatched them to Nagpur under military custody. A Sessions trial with criminal charges was held by the Judicial Commissioner, Central Provinces, but they were acquitted.

The Chief Commissioner argued that Surendra Sai was guilty of an offence in a moral or political way, although he was not legally guilty. He was of the view that he had no claim whatever to the Chiefship of Sambalpur and he took advantage of the mutinies to raise the standard of rebellion to make himself the Raja of Sambalpur. Although some might call it constitutional and peaceful, yet it was intended to unsettle the minds of the British subjects in Sambalpur. It was impossible to believe that he did not, in some way or other, countenance the rebellion as this was started partly for his benefit. The Chief Commissioner never expected that the peace of the district could be secured while this condition lasted. It was, therefore, thought expedient to confine them under the provision of Regulation III of 1818 with the sanction of the Supreme Government.

During the last days of his life, Surendra Sai was detained with others in the Nagpur Jail. Although the Judicial Commissioner acquitted Surendra Sai and others, they were placed under personal restraints for reasons of State and security of British dominions. In the meantime, there was a further proposal for detention of Surendra Sai in the fort of Asirgarh to ensure his safe custody. Asirgarh fort is thirty-one miles away from Khandawa which is a district head-quarter. This fort is situated in Nimar, to which they were despatched. In the report of the half-year ending 31 December 1870, the age of Surendra Sai and his son Mitrabhanu Sai were recorded as sixty and a half years and twenty-six and a half years respectively. The question of their release came up from time to time, but the Chief Commissioner of Chhatishgarh Division always stated that it was not advisable to release Surendra Sai and other persons, as they were known to be desperate, deserving no mercy. If they were released, they would take the first opportunity to start a rebellion. From the official records it would appear that he died a natural death in the fort of Asirgarh on 25 February 1884. That was the end of the career of one of the early freedom-fighters of Orissa.

[Aniruddha Das—Life of Surendra Sai; Statement of the late Pandit Swapneswar Das Kabibhusan of Sambalpur; L.S.O' Malley—Sambalpur District Gazetteer, 1909; Register of Muafi and other Privilege Holdings in Sambalpur District, Packet No. VII, O.C.O. No. 14 Book, Boards Records; Kabibhusan Swapneswar Das—Chauhan Bir Surendra Sai; Dr. H. K. Mahtab—Freedom Movement in Orissa, Vol. II; Pandit Suriya Narayan Das—Orissare Sipai Bidrohare Jhalak.]

(J. C. Rath) ANIRUDDHA DAS

SAIFUDDIN KITCHLEW (1888-1963)

Saifuddin Kitchlew was born to his parents, 'Azizuddin Kitchlew and Jan Bibi, in *c.* 1888 at Amritsar in the Province of the Punjab where the Kitchlew family had settled down after having migrated long ago from the valley of Kashmir. Young Saifuddin who had three more brothers —Jalaluddin, 'Ubaidullah and Muhammad Ibrahim—completed his secondary education in his home-town of Amritsar. For his college education he was sent to Agra and Aligarh. After graduation he went abroad for higher education and returned in 1915 after obtaining the degrees of B.A. from Cambridge, Bar-at-law from London and Ph.D. from Germany.

After his return from Europe he started practising law and got married to Sa'adat Bano, the daughter of a lawyer of his own city, Miyan Hafizullah. The couple were blessed with eight children, equally divided into boys and girls. After his settling down as a lawyer Dr. Kitchlew started taking part in the social and political activities of the town and was soon rewarded with the chair of the Municipal Commissioner of Amritsar. From that time on he kept on moving in the political arena and soon came to be recognized as one of those who paved the way for the Indian National Congress in the Province of the Punjab. In the year 1919 he organized and led the anti-Rowlatt-Act agitation in his city. He also enthusiastically took part in the All India Khilafat movement. In 1921, along with some other prominent national leaders like the Ali Brothers, Jagadguru Shankaracharya and Maulana Husain Ahmad Madani, he was tried and sentenced at Karachi for allegedly inciting the Indian soldiers to revolt against the British Government of India. After his release he was elected to the office of the President of the All India Khilafat Committee. In 1924 he was appointed the General Secretary of the Indian National Congress. For some time he was also the President of the Delhi and Punjab Provincial Congress Committee. In 1929 he was elected the Chairman of the Reception Committee of the 44th Annual Session of the Indian National Congress at Lahore.

Dr. Saifuddin Kitchlew was a very impressive public speaker and was known for his fiery speeches and his ability for easily arousing the people to action. For this reason the Government always kept a vigilant eye on his movements. So much so that as early as 1915 when he had just started his political career the Provincial Government of Bengal had prohibited him from entering their territory on the charge of his seditious public speeches. In April 1919 also, orders were served on him prohibiting him from addressing the public. During his political life he was arrested many times by the British Government of India; it is estimated that he had spent about fourteen years of his life in the British gaols.

The political and communal life in the second decade of the twentieth century was marked by many vicissitudes. That was the period when many well-known nationalist leaders, whether Hindus or Muslims, had come to believe that unless and until one honestly discharged his duties to his own community he could hardly do any justice to his nation. Perhaps, for this reason the well-known nationalist leader, Pandit Madan Mohan Malaviya, for example, started in the twenties the *Sangathan Movement* for bringing solidarity among the Hindus. Following the lead Dr. Kitchlew, with another famous Muslim leader of the Punjab, Ghulam Bhik Nairang (of Ambala), started in 1925 a movement called *Tahrik-i-Tanzim* to organize the Muslims for their own communal interests. To popularize the movement they started publishing an Urdu daily, the *Tanzim*, from Amritsar, whose editor was another well-known Muslim propagandist of his time, 'Abdul-Majid Qarshi. The movement had its swing for about a couple of years. In the meanwhile another Hindu movement known as the *Shuddhi Movement* was launched by a famous Hindu leader of the time, Swami Shraddhananda. The main object of the movement was to take back in the Hindu fold those Indian Muslims whose forefathers were believed to have been converted from Hinduism to Islam. Dr. Kitchlew's lieutenant, Ghulam Bhik Nairang, reacted to it by starting another Muslim movement by the name of *Tabligh*, aiming at imbuing the Muslim masses with the

Islamic doctrines in order to enable them to bear the onslaught of the *Shuddhi Movement.*

Despite his political swings Saifuddin Kitchlew remained in the forefront of the nationalist camp. Although he associated himself with the movements like the *Tanzim* and the *Tabligh*, his *bona fides* on the question of Hindu-Muslim unity were never questioned. He was an extremist in his political ideologies and did not believe in the political supremacy of any particular religious community of India. In his speeches he always stressed the point that the future masters of the country were "the peasants, tillers of the soil, labourers and the workers". He was of the opinion that as long as India was deprived of its economic resources it could not progress. Speaking before the 44th Session of the Indian National Congress at Lahore he had said: "What do we get under British domination? Poverty, unemployment, indebtedness, pestilence, disease, famine, starvation, death. The problem of our country, friends, is not religious or merely political. It is essentially economic. And we cannot bring about the economic salvation of our country without the sovereign control of its destinies in our hands."

Unlike some Indian nationalist leaders of that time Dr. Kitchlew did not believe in 'foreign help' to oust the British. He was of the opinion that India's freedom could only be attained through India's own efforts. According to him, "the history of nations that have attained their freedom as well as the history of our own political struggles tell us that self-reliance, self-sacrifice and sufferings are the only road to Swaraj." In his extremism he did not like the idea of Gandhiji's calling off the Civil Disobedience Movement. He often pleaded: "No turning back, once we get our feet onward; let the slogan be onward, onward, until the goal is reached." Dr. Saifuddin Kitchlew did not believe in Dominion Status. It was he who had seconded in 1929 at the Lahore Session of the Indian National Congress the historic resolution moved by Jawaharlal Nehru declaring complete independence from the British rule as the final goal of the Indian National Congress.

During the forties when the Pakistan movement was at its zenith Dr. Kitchlew worked hard to mobilize the Muslim public opinion against the partition of the country. He characterised the partition as a "surrender of nationalism in favour of communalism". Although he could not stop the partition, once a choice was given, he preferred to stay in the country where he was born. In the post-independence era Dr. Kitchlew, however, could not go along with the national and international policies of the Congress. In the last two decades of his life he had found solace in the philosophy of Communism and was therefore no longer welcome in the Congress camp. After severing his political relations from the Congress Party Dr. Kitchlew associated himself with the Communist Party of India. Very soon his *bona fides* for the cause of Communism were internationally recognized by the Communist world when the Government of the USSR conferred on him a covetable prize before he died in the month of October 1963.

[R. C. Majumdar—History of the Freedom Movement in India, Vol. III; Pandit Pearay Mohon—An Imaginary Rebellion And How It Was Suppressed, Lahore, 1920; Records of the 34th Session (Amritsar, 1919) and the 44th Session (Lahore, 1929) of the Indian National Congress; Jagdish Sharma—Indian National Congress: A Bibliography; Evidence taken before the Disorders Enquiry Committee, Vol. III, Amritsar; Pandit Uma Dutt Sharma—Bhartiya Desh Bhagton Ke Karabas Kahani (in Hindi); Selections from the Report on the Punjab Disturbances, April, 1919; The Punjab Legislative Assembly Debates, 1937, Vol. I; The Patriot, 10 October 1963; The New Age, 10 October 1963; The Tribune, 10 October 1963; The Indian Review, January 1930.]

(D. L. Datta) MUSHIRUL HAQ

SAINT JEAN, LEON (1900-1965)

A writer, a lawyer and a patriot, Leon Saint Jean was born on 23 August 1900 at Karikal and died at the age of sixty-four. He was born of

Catholic parents. His father Mariassouce Saint Jean was a leading Advocate. They were Pillai by caste and were well-placed in life. After his mother's death when he was two years old, Leon lived with his maternal grandfather at Pondicherry and was very much influenced by him. On 11 February 1926 he married Cindatriammal of Karikal.

Leon Saint Jean first attended a missionary institution (Petit Seminaire) in Pondicherry at the age of five. Between 1906 and 1917 he read at the École Primaire (Primary school) and at the École Centrale et Cours Secondaires (Secondary school) at Karikal. During this period he won distinctions in French and Latin. From 1917 to 1920 he did his Baccalaureat at the Collège Colonial, Pondicherry. It was then that he founded a journal, *Le Collegien*, which was in circulation for three years. He did his legal studies in 1920-23 and in 1927 won the Licencie en droit (Licentiate in Law) from Poitiers University, France. Several personalities influenced his mental climate, particularly Tiru. Vi. Ka., the noted Tamil journalist and writer whom he first met in France in 1927. Leon Saint Jean led a simple life, and was deeply religious. The works of Saiva saints had profoundly shaped his religious outlook. He also rendered into French some of their hymns. He visited France in 1927, 1930, 1932 and 1937. It was during his trip in 1930 that he got acquainted with noted Indologists like Sylvain Levi, Jean Filliozat and Jules Bloch. Aside from French and Tamil writers, he was also influenced by some English classics and the works of J. Fitzgerald.

It was from 1933 that Saint Jean started taking an active interest in politics. For a short period from July 1932, he served as the *Hindu's* correspondent in Europe. During the merger movement he addressed numerous meetings. It would be of interest to study first his career as a journalist. In 1918 he started publishing *Le Collegien*. In 1923 he brought out a Tamil fortnightly, the *Kudiarasu* (Republic), a literary and political paper. In 1929 he wrote a series of articles in the Tamil daily, the *Navasakti* (edited by Tiru. Vi. Ka.). In 1948 he started re-editing independently the *Kudiarasu*. In 1954 he published a complete translation of the works of 'Kareikkalammeiyar'. He had also translated the literary works of Tamil saints, songs of Sarojini Naidu, etc.

He enrolled at the Bar in France in 1927. In 1946 he was elected unopposed to the Representative Assembly from Tirnoular constituency, Karikal. Whilst in France, he led a campaign against the evils of alcoholism and this resulted in action being taken against him by the French Government. From the end of 1923 he came to be closely associated with the working of the Indian National Congress, and attended its annual sessions. Around the middle of 1948 his political views on the future of French India crystallized, and henceforth in all meetings he demanded its immediate merger with the Indian Union. He founded a new party, the 'Merger Congress', in 1949; its sole objective was to oppose the French Government. On several occasions he discussed these various problems with Jawaharlal Nehru. It was in the same year that he refused to accept the title of Legion d'honneur. With the failure of Franco-Indian talks on the merger issue, Leon Saint Jean intensified the liberation movement. In October 1954 he retired from politics. As founder of the Merger Congress he rallied round the various political parties working for the liberation of the settlements and he openly asked the Government servants to revolt against the French.

Throughout the course of the struggle for liberation he advocated only constitutional means. He never hesitated to criticize the high-handed policy of the French officials. Notwithstanding all this, he never failed to uphold the essentials of the French parliamentary system of government. His love for French culture continued and he desired close cultural links after the French quit India. As for his views on the future of the former French territories, he pleaded that they should form a separate entity during the transition period, at least for thirty years.

It will be seen from the facts enumerated above that Leon Saint Jean played an important role for over forty years in French India. The present Contributor had the privilege and pleasure of knowing him from his teens and

having been associated with him in the liberation movement of the French settlements. It may be said that Leon's whole life was dedicated to this noble cause. His mastery of the French language, his profound understanding of the French culture, and his inborn love and veneration for his own Indian heritage and culture helped him to play this role of the liberator as a true synthetic cultural scholar. He died on 3 December 1965, leaving behind him a trail worthy of admiration for future generations in the French settlements of Karikal and Pondicherry.

[Karavelane, Commemorative volume, 60th anniversary, Pondicherry, 1960; Le Collegien Files; The Kudiarasu Files; The Hindu Files; The Republique Française Files, 1950; The Libération Files, 1949-50; The Jeunessee Files, 1947-48; The Navasakti Files, Madras, 1929-30; The Anban Files, 1954-56; The Swadandiram Files, 1950-54; Chaffard, G.—Les Carnets Secrets de la Decolonisation, Paris, 1965; Le Trait d'Union, 1950-54; Personal interview of the Research Fellow with Leon Saint Jean at Pondicherry in June 1965; Personal knowledge of the Contributor.]

(Emmanuel Divien) E. DIVIEN

SAJJAD HUSAIN MUNSHI (1853-1915)

Munshi Sajjad Husain was born in 1853 in a respected family of Kakori in Uttar Pradesh. He was the son of Munshi Manzur Ali. His maternal uncle, Nawab Fida Husain, was an eminent lawyer of Lucknow who later on became the Chief Justice in Hyderabad (Dn.).

After receiving the traditional education at home Munshi Sajjad Husain joined the Canning College, Lucknow, and passed the B.A. examination in 1875 with distinction. In 1877 he started an Urdu paper entitled the *Oudh Punch*, with which he was associated throughout his life. His aim in starting this paper was to draw the attention of the public towards the harmful effects of the British policies. Another objective was to popularize the ideals of the Indian National Congress. He took keen interest in the deliberations of the Indian National Congress from its very inception. His characteristic way of attacking his adversaries was not by direct indictment but by pointing out their weaknesses with a touch of humour and witticism.

Munshi Sajjad Husain was a great patriot and he fought single-handed the British exploiters on the one hand and their Indian henchmen on the other. He was totally opposed to the English system of education and thought that it would alienate the masses from their national heritage. His name and fame rested solely on his contributions as a journalist, who fought valiantly throughout his life for upholding the principles and policies of the Indian National Congress. It was a measure of his independent nature and courageous outlook that he carried on a lone battle against the British and their supporters in India. Despite the Press Act he wrote fearlessly in his paper on subjects like the Income Tax, the Ilbert Bill, Oudh affairs, etc.

The greatest contribution of Munshi Sajjad Husain was to bring about complete unity and harmony between the Hindus and the Muslims. He was a leading figure among Congress workers. He stood for active participation of the Muslims in the nationalist movement on the basis of equal partnership with the majority community. He occupies a place of honour in the annals of the Indian National Congress.

[Hafiz Mohammad Ali—Tazkira Mashaheer-i-Kakori; Ram Babu Saksena—Tarikh Adab-i-Urdu; Pandit Krishna Prasad Kaul—Guldasta-i-Punch; Brij Narain Chakbast—Mazameen Chakbast.]

(L. Dewani) S. M. ZIAUDDIN ALAVI

SAKHARAM GANESH DEUSKAR

—See under Deuskar, Sakharam Ganesh

SAKSENA, MOHANLAL (1896-1965)

Mohanlal Saksena was born in Lucknow on

25 October 1896 in an average middle-class Kayastha family. His father was Tej Krishna. In 1938 he married Shakuntala Devi, Headmistress, Arya Samaj Girls High School, Calcutta.

He received his early education at Rastogi Pathshala and Church Mission High School of Lucknow. For his B.Sc. degree he studied at the Canning College, Lucknow, and then took his LL.B. degree from the University School of Law, Allahabad.

In his political activities he was associated with several top leaders whose confidence he always enjoyed. He received his first lessons in politics from Motilal Nehru. He was one of Jawaharlal Nehru's trusted lieutenants in U.P. and at different stages helped Govind Ballabh Pant, Rafi Ahmad Kidwai and Sri Prakash in guiding the Congress Party in the Province.

He joined the Congress in 1920 and remained its member throughout his life. Ever since he was one of the leading Congressmen in U.P. He was also an active organiser of the Hindustani Seva Dal in the Province.

In the beginning he served at the local level. As the Secretary of the City Congress Committee, Lucknow, in December 1921 he issued a handbill, which formed a basis of the first prosecution of Jawaharlal Nehru, in which he urged the people of Lucknow not to participate in the reception of the Prince of Wales on his visit to Lucknow. He first entered public life in 1923 when he became a member of the Municipal Board, Lucknow, and held the position up till 1935.

In 1924 he was elected to the U.P. Legislative Assembly on the Swarajya Party ticket and was his Party's Chief Whip in the Assembly during the period 1924-26. He was one of the defence counsels for the alleged conspirators in the Kakori Conspiracy Case (1927). In the U.P. Provincial Congress Committee he occupied the position of General Secretary from 1929 to 1935 and that of the President in 1938-39. In 1935 he was elected to the Central Assembly on the Congress ticket and remained an elected member of the Indian Legislative Assembly from 1939 to 1945. He was the Convener of the Committee of Enquiry appointed in 1935 by the Congress Party in the Indian Legislative Assembly to enquire into the question of repression in Bengal. When on his way to Comilla (East Bengal) he reached Chandpur, the District Magistrate, Tipperah, prohibited his entry in the district and ordered him to go back within twelve hours of his arrival at Chandpur. In 1939-40 he was the Managing Director of the *National Herald* (Lucknow). He was appointed Secretary of the Congress Party in the Constituent Assembly of India.

As a Congressman he wholeheartedly subscribed to the policy of non-violent agitation. He regarded Communism and terrorism to symptomise a deep-rooted disease. He, however, did not subscribe to their activities. But he wanted to stop wholesale repression by the Government because of the harassment of peaceful citizens and wanted to secure due redress for the innocent victims. He was in favour of the declaration of fundamental rights including that of personal liberty which one could not be deprived of without trial by a court of law. In 1936 he moved a resolution in the Indian Legislative Assembly for the release of all prisoners detained without trial. He accused the British Government of maintaining a prejudiced view against the Congress and associating it with terrorist and Communist activities. He wanted the Government to change its attitude and develop better relations with the people of the country.

He wanted the Congressmen to cooperate with the Congress Ministry for a better and cleaner administration. The Government officials must change their outlook and realise that they were servants of the people who in their turn had to be educated about their duties and responsibilities as citizens.

He was equally concerned about the small zamindars and the tenants, but suggested immediate attention to the tenants in view of their comparatively worse condition. After the first Congress Ministry in U.P. he opposed the immediate abolition of the zamindari, as under the existing conditions it was not conducive to the best interests of the tenants. He was opposed to the Kisan Sabha movement because the kisans were not a separate class and there could not be an organisation of kisans on a class basis. He regarded the Congress to be predominantly a

kisan organisation. The Kisan Sabhas undermined the influence of the Congress and would weaken the fight for national independence. He advised the tenants to pay their dues. He viewed the strikes and other troubles as hampering the beneficial work the Ministry was doing for the labourers.

He wanted the Government to provide relief to the unemployed through insurance, as unemployment sapped the morale of the masses and was detrimental to the peaceful growth of society.

He was of the view that children being its trust the State should not be a party to improper religious education being given to the children. Before giving aid to any institution imparting religious instruction the State should satisfy itself about the syllabus of such education.

He was orthodox in his personal life and even when working with progressive leaders observed the orthodox considerations about purity of food.

He was a sincere Congressman, moderate in his views. He worked for the Party's organisation at State level and advocated the implementation of the Congress ideals.

[India at a Glance, 1953; B. Mitra and P. Chakravorty—Rebel India; Parliament of India, House of the People Who's Who, 1952; Motilal Nehru: Essays and Reflections on His Life and Times (Birth Centenary Commemoration Volume); Constituent Assembly of India Debates, Official Report (29-30 August 1947); Legislative Assembly Debates, 1936, Vol. IV; R. Gopal —Trials of Jawaharlal Nehru; The Indian Annual Register, 1935—Vols. I & II, 1937—Vol. II.]

(L. Dewani) LALLANJI GOPAL

SALEM VIJAYARAGHAVACHARIAR

—See under Vijayaraghavachariar, C.

SAMANTA, CHANDRASEKHAR SINGH (1838-1904)

Chandrasekhar Singh Samanta is one of the many native geniuses who, drawing deep from the cultural heritage of the soil uncontaminated by Western culture and foreign influence, could still illumine the intellectual firmament of the country and the world at large. Born in the year 1838 in the royal family of the native Princely State of Khandapara in the District of Cuttack in Orissa, he was the third child of Shyamabandhu Mardaraj Bhramarabara Roy, who was the second son of Nursingha Mardaraj Bhramarabara Roy, ruler of Khandapara. He breathed his last in 1904.

Chandrasekhar Singh Samanta is popularly known as Pathani Samanta in Orissa. Born in the lap of luxury he became an ardent devotee in the temple of culture.

Having been born in the early years of the British conquest of Orissa, when the English system of education was yet to be introduced and popularised in this part of the British empire, and living in a part of the country that was not yet a part of the British empire in India, Samanta Chandrasekhar's early education had its humble beginning in a village *pathsala* or the improvised primary school in the village. His formal education could not cross the boundary of the village *pathsala;* yet by the time he was six years old he had picked up the three R's and acquired proficiency in the same. By dint of his own efforts he acquired proficiency in Sanskrit, Indian Philosophy and Grammar even without the aid of any teacher. Although he was not influenced by the Western system of education, Western Philosophy and Science, he drew avidly from the Indian cultural heritage, Indian epics and scriptures, Smriti, the Vedas, Nyayas, Vedanta and Ayurveda. To cap it all, he was attracted towards Astronomy and Astrology.

From his early childhood Chandrasekhar Singh Samanta was interested in Astronomy. The clear blue sky, studded with luminous bodies, used to set his heart leaping and held forth before him the key to a vast unexplored store-house of knowledge. Night after night he would look at this star-studded sky for hours together to study the movements of these heavenly bodies, to unravel the mysteries of the universe. His interest in heavenly bodies received fulfilment when he, under the patronage of his father,

who was himself an eminent astrologer, explored all the palm leaf records on astrology in the library of the royal family. He read 'Surya Siddhanta' and 'Siddhanta Siromoni', the two Indian classics on astrology, available not in the form of printed books but in the form of palm leaf records and was immensely influenced by them. With the help of such background materials he started deciphering the mysteries of the heavenly bodies, the law of their motion, their respective distances from each other and their distance from the earth with the help of a very simple and indigenous apparatus made up of some bamboo-sticks. In spite of his failing health, he devoted six years of unremitting toil for delving deep into the mysteries of the heavenly bodies. The product of such unremitting toil is 'Siddhanta Darpana', a dissertation on astronomy.

'Siddhanta Darpana' was published in the year 1899 and Jogesh Chandra Ray Vidyanidhi, an eminent scholar and scientist from Bengal who was then serving in Ravenshaw College, Cuttack, and was a patron of Chandrasekhar Singh Samanta, wrote a preface for this dissertation. The book, consisting of 2,500 Sanskrit verses, runs to 350 printed pages. In these verses he unravelled many mysteries of the universe and discovered the laws of the heavenly bodies. The theories adumbrated in his thesis have obtained general acceptance and acknowledgement from great scientists of the world. The *Nature*, published from London, became vociferous in acclaiming and acknowledging the contribution of Chandrasekhar Singh Samanta to the field of astronomy, and the field of science and culture as a whole.

Chandrasekhar's astronomical calculations and forecasts of the movements of heavenly bodies were found to be more accurate than the calculations of other Oriya calendar-makers. Pundits from all over India who met at Mukti Mandap, inside the campus of the Jagannath Temple, accepted his calculations as the most accurate and authentic.

As the story goes, once Jogesh Chandra Roy, himself an astronomer and scholar of repute, wanted to measure the depth of Chandrasekhar's knowledge and the extent of his real contribution to the field of astronomy, and put the latter to a severe test. Chandrasekhar was taken by surprise when he was asked to estimate the distance between Mercury and Mars. But he proved equal to the occasion, brought out his indigenous and improvised apparatus, made up of bamboo sticks, directed it towards the sky and gave the accurate figure to the amazement of the former.

Because of his fundamental contribution to the field of science, Chandrasekhar was awarded the title of Mahamahopadhyaya by the British Government in a Durbar held at Cuttack. He was the first scholar from Orissa to be awarded such a significant title by the British Government.

Chandrasekhar ploughed his lonely furrow in the field of scientific research without being assisted by the endowments of modern science, the Western system of education and the well-equipped laboratories of modern scientists. His apparatus was purely indigenous, the source of his knowledge being unadulterated Indian cultural heritage. He did not know any foreign language. Yet towards the last part of his life he realised how he worked amidst severe handicaps due to non-availability of modern scientific apparatus. At the sight of a microscope he once said to Jogesh Chandra Ray, "Had I an apparatus of this nature I would have been able to attain my result within a reasonably short period."

Chandrasekhar was a man of religious disposition and was an orthodox devout Hindu and followed very punctiliously the Shastric injunctions. He used to observe fasts on several days in the year as prescribed by the Hindu scriptures. Like most scholars and particularly ancient Indian *Rishis*, he had simple, quiet, contemplative and unostentatious habits. Living in the wider world of heavenly bodies, he was indifferent about his family life. He had a compassionate heart for suffering humanity and had a purse equally liberal.

By the yeomen service he had rendered to the field of astrology and astronomy he had not only illumined the face of India but had rendered a signally meritorious service to the world at large.

[Krushna Chandra Kar—Chandrasekhar;

Chandrasekhar Singh Samanta—Siddhanta Darpana; Amar Charitra, published by the New Students' Store, Cuttack.]

(J. C. Rath) BENUDHAR PRADHAN

SAMANTA, PATHANI (KHANDAPARA)
—See under Samanta, Chandrasekhar Singh

SAMBAMURTI, BULUSU (1886-1958)

Bulusu Sambamurti, who greatly distinguished himself as Speaker of the Madras Legislative Assembly during 1937-39, was born in 1886 in a Brahmin family in a village called Dulla in the East Godavari district. He took his B.A. degree from the Madras Christian College and worked as a Lecturer in Physics in the Maharaja's College, Vijayanagaram, for some time. Later he passed his B.L. examination from the Madras Law College.

In Kakinada B. Sambamurti set up his law practice in 1911, and in a few years became a leading criminal lawyer. Like many other notable persons of his day he was drawn into the vortex of the national movement, and in 1919 he enlisted himself in the Home Rule League of Dr. Annie Besant. When Gandhiji started his non-cooperation movement in 1920 and called upon professional men to give up their jobs and join the national struggle, Sambamurti was one of those who gave up their lucrative professions and plunged into the Congress politics with a rare determination, dedication and selfless devotion. He remained a member of the All India Congress Committee ever since. In 1928 and later he was elected to the Working Committee. In Provincial Congress affairs he played a leading part and was closely associated with other Andhra leaders like Prakasam Pantulu. He undertook extensive touring, visiting every nook and corner of Andhra, and delivered fiery anti-British speeches, for which he was awarded a prison sentence at Masulipatnam. He became President of the Andhra State Congress Committee in 1927 and was also its Secretary during 1935-37. His headquarters and centre of activities for a long time was Kakinada. From the very outset, he was a selfless and dedicated worker and lived an almost ascetic life, denying himself all comforts. He wore only a *dhoti* and an upper cloth, both *khadi*, and was justly regarded as a 'Maharshi' by his admirers.

Bulusu Sambamurti created a stirring impression on the leaders of the Congress Party when its All India Session was held, towards the close of 1923, in Kakinada, when he worked as Secretary of the Reception Committee. Moulana Mohammed Ali was to preside. Just a week before the session, when preparations were going on, Sambamurti lost his only son, but he continued his work unperturbed. Sarojini Naidu and other leaders expressed their admiration for his devotion. She referred to "an almost unclothed man who had his heart afflicted with the biggest wound that can come to any man who is a father, and yet who, forgetting his personal sorrow and anguish of his heart, was turned into dedicated service of the country."

Like several Andhra Congress leaders Sambamurti was a votary of *Purna Swaraj* and differed from Gandhiji's concept of Dominion Status. On this issue he resigned his Presidentship of the Andhra Provincial Congress Committee and became the President of the Andhra Purna Swarajya Sangh (1927), but this was only a passing phase.

Sambamurti was well known for his organising ability and his courage in rushing to the scene of action and fearlessly taking his place in the very thick of the fight. As early as March 1923 he was made the leader of a batch of volunteers carrying the Congress flag in Nagpur in defiance of a prohibitory order in what came to be known as the Nagpur Flag Satyagraha. In the last months of 1927, Sambamurti took a leading part in the Neill Statue Satyagraha in Madras. He became the President of the Hindustani Seva Dal, an organisation of volunteers, in 1928. In 1929 he took a leading part in the agitation against the Simon Commission and was thrown into prison. In March 1930 he was released from the Bellary jail. The same day he addressed a huge public meeting in Bellary,

whose citizens commemorated the occasion by naming the maidan, where the meeting was held, as Sambamurti grounds. Then he came to his own place, Kakinada, and in the same month organised the Salt Satyagraha campaign. Leading a batch of 300 Satyagrahis he marched to a place called Chollangi on the sea-shore, two miles from Kakinada, and made salt (6 April 1930). As a result he suffered imprisonment for one year and was confined in the Rajahmundry jail.

On 1 January 1931 Gandhiji started the third phase of non-cooperation. The British Government promptly declared the Congress unlawful and proceeded to unleash a reign of relentless repression. The leaders and workers were arrested in their hundreds. Greater repression was answered with greater sacrifice. On 4 January, the Government started arresting the Andhra leaders. On this day in Kakinada a band of devoted leaders including B. Sambamurti assembled, in defiance of the prohibitory order, to salute the Congress flag. The police charged the gathering with lathis. An Inspector severely beat Sambamurti, who was saluting the banned national flag and pushed and kicked him. The constables gave him lathi blows again and again as he did not desist from saluting the flag. When he was bleeding and was about to fall unconscious, young Durga Bai came to his help and she too received blows. Sambamurti was arrested and jailed.

When elections were held in January 1937 for the Madras Legislative Assembly, Sambamurti was elected from Kakinada as an M.L.A. He was chosen Speaker of the Assembly under the Ministry of C. Rajagopalachari, which office he held with great distinction by dint of his ability and fairness until the Ministry resigned in 1939.

Sambamurti participated in the 'Quit India' agitation of 1942 and suffered another term of imprisonment.

Subsequent to his Speakership of the Madras Legislative Assembly Sambamurti settled down at Madras and devoted much of his time to the cultural activities of the Andhras in Madras. Particularly, he took a leading part in the proceedings of the Chennapuri (Madras) Andhra Mahasabha as a life-member and the Women's Association called the Andhra Mahila Mandali. After independence he concentrated on the achievement of the Andhra Province and took a leading part in collecting evidence to justify the demand for separation from the composite Madras State and in organising demonstrations and hunger strikes, which forced Jawaharlal Nehru to concede the demand in October 1953.

[Maganti Bapineedu (Ed.)—Andhra Sarvaswam (published by Kondapalli Veeravenkayya & Sons, Rajamundry); Vignana Sarvaswam, Vol. IV, published by the Telugu Bhasha Samiti, University Buildings, Madras; A. Kaleswara Rao—Na Jeevita Katha (published by Adarsa Grandha Mandali, Vijayawada); Erramilli Narasimha Rao—Andhra Kesari Prakasam (published by Rabindra Publishing House, Tanuku); K. Iswara Dutta—Sparks and Fumes (published by B. Rajabhushana Rao, Madras); The Freedom Struggle in Andhra Pradesh, Vol. III, Hyderabad, 1965.]

(R. Nageswara Rao) V. N. HARI RAO

SAMPURNANAND (1889-1969)

Although Sampurnanand's sphere of activity was mostly confined to U.P., his career had an all-India impact even before the achievement of independence. He represented a synthesis between orthodoxy and modernism, socialism and democracy, superstition and science, metaphysics and mathematics, religion and rationalism, revolution and non-violence. No doubt, many looked upon his character as full of contradictions. But he was essentially of a philosophical, academic and idealist bent of mind. That explains many of the things in his career which otherwise would appear inexplicable to many.

Sampurnanand was born at Benares on 1 January 1889. There was a marked religious atmosphere in his home. He belonged to a middle-class Hindu Kayastha family. His father was an ordinary Government employee with an income of Rs. 200/- p.m. Sampurnanand's early life thus

passed through economic hardship, but his patriotic spirit prevented him from accepting any Government service. Sampurnanand was married but he does not give any details about his family and about his wife in his 'Memoirs and Reflections'.

Even before he started his formal primary schooling, in which Urdu, Hindi and Persian formed the important subjects, Sampurnanand had read extensively in religious literature at home under the direction of his father. He had already read Tulsidas's 'Ramayana' and also the 'Sukh Sagar', a well-known free translation of 'Srimat Bhagabat Gita'. Sampurnanand took his B.Sc. degree from the Allahabad University in 1911 and later took the L.T. degree in 1916, thus qualifying himself for the profession of a teacher. He had essentially the bent of mind of a teacher in spite of his other preoccupations, political, journalistic, administrative, etc. On the occasion of the Silver Jubilee of the University of Lucknow Sampurnanand was awarded a Doctorate degree (*Honoris causa*), which was a fitting recognition of his academic career.

In his childhood Sampurnanand was deeply influenced by his parents and also by one Sital Baba who worked in the family as a servant from the age of 16 in 1855 till his death at 71 in 1910. Both he and his brothers and sisters were brought up under the loving care of Sital Baba. Among those who influenced his mind and character in his maturer days may be mentioned Raja Mahendra Pratap, Pandit Banarsi Das Chaturvedi, his patron at Indore, Acharya Narendra Deo, a great patriot closely associated with the U.P.'s Congress Socialist Party, Purushottam Das Tandon, a senior political associate and known as 'Rajarshi' throughout India for his saintly life and integrity despite his party politics, Dr. Ganesh Prasad, the famous Professor of Mathematics, from whom Sampurnanand acquired the habit of hard and honest work, and Pandit Govind Ballabh Pant, Sampurnanand's senior colleague in the U.P. Congress Party and in the U.P. Ministry.

All these influences developed in Sampurnanand's mind a rare quality of idealism and academic detachment. Even during debates on serious matters in the U.P. Legislative Assembly, one could see Sampurnanand going through some philosophical treatise, his fingers briskly turning over its pages and his pencil taking down notes from the book. At the same time he was attentive to the discussions in the House and when necessary he could intervene and reply to his critics in the most effective manner. He was particularly fond of the writings of Swami Vivekananda, the Brahmasutras, the Upanishads, Sankar's Vedanta and also Astrophysics. He was also drawn to the *Yoga* from his early life and his spiritual personality was largely moulded by his maternal grandfather who had a pleasing personality. At the same time Sampurnanand read extensively in English and continental literature, in History, Political Science and allied subjects. He was particularly fond of English novels and science fiction, Tod's 'Annals of Rajasthan', stories of Russian Nihilists and Scottish Chieftains and about the life of Napoleon.

Outwardly Sampurnanand was very orthodox and ritualistic, but at the same time he had a rational and liberal approach to religion. As he wrote, "It is true that a man's religion, using the word not in the sense of a credo, or set phrases out of a catechism, influences his whole conscious and sub-conscious life, and a study of it cannot be excluded from an analysis of the forces which have moulded his personality." He adds: "All that exists, living as well as non-living, forms part of the corpus of the *Virat Purusa*, the manifested God. They are all organically connected with one another, deriving sustenance from the same source, influencing one another for weal or woe. The highest gods, the humblest viruses, all are thus indissolubly interlinked, completely interdependent. Who then shall harm whom?.... Surely this is a noble concept, a great consenting idea. From this follows the corollary that insistence on rights is wrong and leads to friction. Insistence on duties on the other hand knows no conflict. And this is the essence of *Dharma*. *Dharma* is not religion. It is much more. Even an atheist can follow the path of *Dharma*. Belief in God is not necessary but faith in the existence of a Something that is the substratum of all that exists, that is immanent in us all, that gives a

meaning and significance to the lowliest among us that is true, good, beautiful, such a faith is necessary." These long quotations aptly summarise Sampurnanand's views on religion.

Sampurnanand held liberal views on social reforms but he felt that legislation or coercive measures would not be able to eradicate the social evils. Once, as Minister of Education, he said on the floor of the U.P. Assembly, "If one thought one could legislate against dowry, as also against casteism, untouchability or in favour of widow remarriage effectively, the Government would have no objection. But there are various ways of retaining a social evil over which the Government will have no control. It was the attitude of the educated youth which will ultimately matter."

Sampurnanand started his career as a teacher in the Prem Mahavidyalaya of Vrindavana, started by the renowned revolutionary Raja Mahendra Pratap. The Raja could not send him abroad, for Sampurnanand's orthodoxy made him decline the offer. He later took up a teaching job at Bikaner but left it again to take an active part in political agitation. He accepted the editorship of the Hindi monthly, *Maryada*, which had been started by Pandit Madan Mohan Malaviya in Benares. Sampurnanand proved himself to be a competent journalist and contributed frequently to the *National Herald* at Lucknow and the *Congress Socialist*. Sampurnanand left the teaching job in 1921 to enter active politics and sprang a surprise by being elected to the A.I.C.C. in 1922. He was thrice Secretary of the U.P. Congress. He was the head of the Hindusthan Sevadal for two terms and was the District Dictator of mass movement more than once and was arrested and sent to jail.

The cane-growers' movement and the Siswa Bazar episode which followed the calling off of Gandhi's Civil Disobedience Movement made him one of the mass leaders of U.P. He showed considerable political tact at the time of the Badrinath Temple Bill in the U.P. Legislature. In the U.P. Cabinet he was the Minister of Education in 1938-39 and did a lot for the propagation of basic education and adult education. He also headed the University Education Commission set up by the U.P. Government. He again became a Minister in U.P. in 1946 and held the portfolios of Home, Finance and General Administration. He became the Chief Minister of U.P. after Independence, when Govind Ballabh Pant was taken into the Central Cabinet. He was later succeeded by C. B. Gupta as Chief Minister and he was appointed Governor of Rajasthan for a term. In this capacity he became the subject of a bitter political controversy about maintaining the impartiality of the Gubernatorial office. In his later days he kept ill health for some time and died in 1969.

Sampurnanand was an able speaker. He was the Secretary of the District Congress Committee of Benares in 1921. Later he became Secretary of the U.P. Provincial Congress Committee and President of the Second All India Socialist Conference held in Bombay. He was the President of the 29th Hindi Sahitya Sammelan (Poona Session, 1940).

Sampurnanand had a large number of publications to his credit, including 'Dharmvir Gandhi' (a life sketch of Mahatmaji during his South African campaign), 'Maharaj Chhatrasal', 'Bharat Ke Deshi Rajya', 'The Individual and the State', 'Aryan Ka Adi Desh', 'Antar-Rashtriya Vidhan' and 'Samajvad' (a book on Socialism). Even if he had not entered politics Sampurnanand would have remained famous as a great writer.

He lived a very quiet, austere and philosophical life and never cared for public acclaim or recognition. He was one of the silent constructive workers whose contribution to the making of modern India was really immense. His memory will be cherished by a grateful nation.

[Sampurnanand—Memoirs and Reflections; —Samajvad (in Hindi); —The Individual and the State;—Aryan Ka Adi Desh (in Hindi); D. R. Toliwal—Bharatvarsa Ke Bibhutiyan (in Hindi); The Indian Annual Register, 1938 and 1939; Pattabhi Sitaramayya—The History of the Indian National Congress; The Maryada Files; The National Herald Files; The Congress Socialist Files.]

(L. Dewani) AKHILESH MISHRA

SAMUNDRI, TEJA SINGH (1881-1926)

Sardar Teja Singh Samundri was born on 20 February 1881 in the village of Raipur Baleem (Burj Raike), Tehsil Tarn Taran, District Amritsar. His father was Sardar Deva Singh, Risaldar Major in the Army, who belonged to the famous Sandhu Jat family of Baba Bhup Singh; and his mother was Mai Nand Kaur, daughter of Baba Mukha Singh of Gandiwind Gill.

When Sardar Teja Singh Samundri was born the Singh Sabha Movement, which followed the Nirankari and Namdhari Movements, was gathering momentum. He was born only ten years after the Namdharis were blown out of the guns by the British officials, and Baba Ram Singh, the Namdhari Leader, was deported to Rangoon. The Arya Samaj, a Hindu Reform Movement, was also in full swing, in the Panjab at that time.

From his early childhood Sardar Teja Singh showed such signs and qualities as to indicate that he would become a leader one day. He could attract everyone by his sweet tongue and impressive manners. He was simple yet effective, strong but never aggressive, polite but firm. He was not yet ten when he proved to be dominant among his friends. No boy would dare speak a harsh word to another before him. The playmates could never fight among themselves in his presence.

He learnt Gurmukhi and acquired a fairly good knowledge of Gurbani from the priests (Granthis) who were in charge of the Gurdwara attached to the army unit in which his father served. He later had regular education in the village school where he studied up to the fifth standard. Sardar Teja Singh was about ten years old when his father made arrangements for a tutor to coach him at home.

Sardar Teja Singh had two wives. His first marriage was solemnised at the young age of ten years, when he was married to Bibi Ram Kaur, daughter of Subedar Jetha Singh of the village of Dhotian. The second marriage ceremony was performed when he was about twenty years old. He was then married to Bibi Sham Kaur, daughter of Sardar Jita Singh of the village of Chand in the district of Ferozepur. All of his children were born after the second marriage. Sardar Sahib Singh, Sardar Man Singh and Sardar Bishan Singh—three sons—and a daughter, Bibi Kulwant Kaur, were born of the first wife; whereas Sardar Harcharan Singh and Sardar Mohinder Singh, the other two sons, were born of his second wife.

At the age of eighteen years (1899) Sardar Teja Singh joined the Indian Army in Risala No. 22, in which his father had also served for about thirty-two years. He was so quick to learn and acquire knowledge that the introductory training which the other recruits would get in months he could finish very quickly. He was then appointed an instructor to teach the new recruits. While serving the Indian Army he learnt to play Polo and Gatka. He was a first-rate sportsman.

His independent spirit did not allow him to remain in the army for more than four years. After leaving the army he settled down in Chak No. 140 near Samundri in the district of Lyallpur, where his father was given cultivable land by the British Government as a reward for his services. Sardar Teja Singh used to take an active interest in every social affair and Panthic matters relating to the Sikh Community. He started attending all the conferences—religious, social and political—held at Lyallpur and other places. He used to visit his village off and on, and on the way he would often visit Amritsar. Thus he kept himself in touch with the day-to-day activities of the Sikh organisations even before the formation of the S.G.P.C. and the Akali Dal after the end of World War I.

When in 1914 the wall of Gurdwara Rikab Ganj at Delhi was demolished by the orders of the British officials and a strong protest was lodged by Sardar Harchand Singh of Lyallpur, Teja Singh also joined him. In the same year when a Sikh Conference was held at Jullundur, Sardar Harchand Singh raised the question of Gurdwara Rikab Ganj and wanted to get a protest resolution passed by the Conference. The organizers of the Conference, who were pro-Government, did not favour the proposal and compelled Sardar Harchand Singh to quit the Conference. Sardar Teja Singh Samundri, who

was also present at the Conference, raised his voice in support of Sardar Harchand Singh and walked out of the Conference with his colleagues after protesting against the unfair attitude of the organisers of the Conference. A mass agitation was started on this issue by Sardar Harchand Singh and Bhai Sahib Randhir Singh. And when there was a call for volunteers who could sacrifice their lives for the Rikab Ganj agitation, Sardar Teja Singh was the first to enlist himself to become a martyr.

Sardar Teja Singh was deeply interested in the spread of education. When the Lyallpūr High School was started in 1908, Sardar Teja Singh Samundri was one of the pioneers of the project. He moved from village to village in that area to collect funds. Similarly he helped to start schools at Chak No. 140 where he had settled down and at Sarhali in Amritsar district.

Sardar Teja Singh participated actively in the Gurdwara Reform Movement. He was one of the prominent members of the first thirty-six-man Committee set up to take care of the Sikh Gurdwaras which was later named as S.G.P.C. (1920). Throughout his life he was a member of the S.G.P.C. and was always ready to make any sacrifice for the noble cause.

Between 1920 and 1926, when he died in the Lahore fort, he was arrested twice and spent most of his time in jail.

During the Nankana Sahib tragedy he helped to organize the *Morcha*. Similarly during the Guru-Ka-Bagh *Morcha* he toured the rural areas day and night to make preparations for the agitation. When the Guru-Ka-Bagh *Morcha* was in full swing, 100 Sikh volunters used to court arrest every day after offering prayers at the Akal Takhat. One day Sardar Teja Singh noticed that for some reason or other the members of the Jatha who were to court arrest the next day did not number more than twenty. He immediately went to Patti and collected 100 Sikhs within a few hours and reached Amritsar with them, and the next morning there were more than 100 Sikhs ready to court arrest. When the Sikhs started a *Morcha* to get the keys of the Golden Temple (Sri Darbar Sahib), Amritsar, from the British officials, Sardar Teja Singh Samundri was among the first five to be arrested, along with Baba Kharak Singh, and remained in jail till they were released after they had achieved success.

Sardar Teja Singh was not arrested by the British authorities during the Guru-Ka-Bagh *Morcha*. The Government took all measures and tried its best to suppress the Akalis. Almost all prominent leaders were put behind prison bars. Sardar Teja Singh alone moved restlessly day and night to organize the *Morcha*.

Sardar Teja Singh was arrested for the second time during the Nabha Agitation on 13 October 1923. He refused to come out of jail except on certain conditions. He, along with Master Tara Singh and some others, pleaded for the unconditional release of the Akali leaders. A man of great determination, courage and faith, Sardar Teja Singh Samundri remained in jail continuously for about three years, until his sudden death from heart failure in the Lahore Fort on 17 July 1926, at the age of forty-four years, four months and twenty-two days. Thus he became a martyr and his dead body was cremated at Amritsar on 18 July 1926 after a big mourning procession.

[Proceedings of Home Political Department, 1919-26; Proceedings of the criminal case, Crown vs. S. B. Mehtab Singh and others; Ruchi Ram Sahni—Struggle for Reform in Sikh Shrines, Amritsar, 1966; G. R. Sethi—Sikh Struggle for Gurdwara Reform, Amritsar, 1929; Khushwant Singh—The Sikhs, London, 1953; Teja Singh —Essays in Sikhism, Lahore, 1944; The Gurdwara Reform Movement and the Sikh Awakening (Desh Sevak Book Agency), Jullundur, 1922; Sardar Gurmukh Singh—Martyr of Nankana Sahib (in Urdu), Amritsar, 1930; Bhai Seva Singh—The Story of the Keys and the Prisoners of Ajnala (in Urdu), Amritsar, 1923; Truth about Jails, published by the Sikh Publicity Committee, Amritsar, 1924; Personal interview of the Research Fellow with Sardar Teja Singh Samundri's son, Sardar Bishen Singh Samundri, Principal, Khalsa College, in September 1967.]

(T. R. Sareen) BAKSHISH SINGH NIJJAR

SANE GURUJI
—See under Sane, Pandurang Sadashiv

SANE, PANDURANG SADASHIV ALIAS SANE GURUJI (1899-1950)

Sane Guruji was born at Palgad in the Dapeli taluka in the Ratnagiri district of Maharashtra, in a poor Chitpavan Brahmin family. He passed the Matriculation examination in 1918, his B.A. in 1922 and M.A. in 1924 from the Bombay University.

His mother's influence on him was most predominant. Daily she preached to her children to be true, honest, obedient, God-fearing and self-sacrificing for the benefit of others. He had studied the Hindu Scriptures, Sanskrit books on Philosophy, and the works of the Maharashtra saints, of Ramakrishna Paramahansa, Vivekananda and Tagore, of Tolstoy, Carlyle, Ruskin and the other well-known nineteenth century English writers. He was attracted by Gandhiji's philosophy and life, and decided to follow his teachings.

He joined the Tatvadnyana Mandir, Amalner, Dhulia district, in 1923 and became a teacher in the Pratap High School in 1924. He resigned his post in 1930 to enter public life.

He participated in the Civil Disobedience Movement (1930), was arrested and sentenced to fifteen months' imprisonment. The years 1932-33 he spent in the Dhulia and Nasik jails. Once again, from August 1940, he served a jail term of two years for having made a fiery speech against the Government at a Youth Conference held at Chandavad in Nasik district. In between, he was holding literacy classes, especially for Hindi, selling Khadi, collecting funds for the Congress and for providing relief to the families of those who had participated in the political movement and some of whom had died in the Police firings. He undertook several fasts—in 1941 to urge the workers of Amalner to keep away from the Communists and join the Congress, in 1946 to force the priests of the Vithoba Temple at Pandharpur to throw open the temple to the Harijans, in February 1948 to pacify the public agitation against the Brahmins in Maharashtra aroused by Gandhiji's assassination by a Brahmin youth, and in December 1949 to force the Congress Government to cancel the orders prohibiting students from participating in political activities. In 1947 he also organised a campaign in Bombay to clean the slum areas.

He stood for a reformed Hinduism, and as such for the abolition of caste and untouchability.

He advocated National Education with an emphasis on character building of the students with a view to making them nationally conscious.

He opposed regionalism which bred rivalry between the States. In fact, he evolved a scheme of an Antar Bharati School to be established at some centre in India with branches in all the States, the object of which would be to study the language, customs, traditions, arts, crafts, folk songs, dances, etc., of another State, and thus achieve national integration.

In 1939, in Amalner, he started a Marathi weekly, the *Congress*, which was suppressed by the Government. In 1948 he started the *Sadhana* in Poona and Bombay, to preach economic, social and religious brotherhood and equality through the socialistic ideology.

Similarly, he made extensive use of the public platform to spread the message of the Congress, and later on his Socialistic ideas.

Sane Guruji has written about 200 books in Marathi, out of which about 150 have been published, the most popular being 'Shyam' and 'Shamchi Aai'.

He was a staunch follower of the Congress till 1947 when he joined the Congress Socialist Party. He was a bachelor and led an ascetic, quiet life.

His is an outstanding example of a selfless life dedicated to political and social service.

[B. G. Kulkarni—Mrigajin: Shri Sane Gurujinchya Athawani, Poona, 1945 & 1949; Sane Guruji: Vyakti Ani Wangamaya (Sharda Mandir, Dhulia), Bombay, 1946; J. G. Bapat —Sane Guruji, Bombay, 1950; Vasant Bapat —Sane Gurujinchi Jeevan Sadhana, Poona, 1962; Antar Bharatichen Maze Swapna: Sane Guruji; Yadunath Thatte—Sane Guruji: Antar Bharati: Sane Gurujincha Jeevan Parichaya,

Bombay; —Sane Guruji, Poona; Oral information from Shri Prakash Mohadikar, Principal, Sane Guruji Vidyalaya, Bombay.]

(C. B. Khairmoday) V. G. HATALKAR

SANGMA, R. SONARAM (1856?-1913)

Sonaram R. Sangma is a famous man among the Garos. He is still regarded very highly and remembered with pride and reverence.

Sonaram was born in a village called Salpara in the Goalpara district, Assam, in or about 1856. His father, Klang G. Momin, was a man of local influence and his mother, Chamre R. Sangma, was known for her piety and devotion to her religion, i.e., animism. She looked after the household and lovingly brought up her children. Sonaram was the second son of a family of three sons and three daughters. We get a glimpse of his family and social and economic background from his diary of the year 1905 where he says: "I, Sonaram R. Sangma, was a son of an independent tribe, but now we are no longer independent. I was the nephew of the Garo warriors.... My mother and my sisters have all become poor. My mother had once plenty of servants and attendants. She had extensive paddy-fields and a large number of tenants. Though reduced to poverty, our Garo brethren still call us Raja or Nokma." (Nokma is a Garo term for a rich man or a chief). Sonaram married Tokje M. Momin whom he met while he was a teacher in a school at Santipur village.

Sonaram went to school quite late as there was no school then in those areas. He joined the Lower Primary School as soon as it was opened in his village, and passed out with credit after four years. After that, he studied in the American Baptist Mission Normal School at Tura, the capital town of the Garo Hills, and passed with distinction two years after. Thus, Sonaram acquired the highest academic qualification that his district could provide at that time.

After his studies, Sonaram joined the Police Service in Gauhati for a while, after which he taught in a school at the Santipur village. These posts did not suit his revolutionary temperament and so he resigned to become a Supervisor in the Public Works Department, where he served for about nine years. The new post took him to every nook and corner of the Garo Hills and Goalpara districts and thereby enabled him to have wide contacts with his own people.

It was while in this service that Sonaram became aware of the injustice and humiliations inflicted on the Garos by the British Government. One was the system of 'forced labour' under which the Garos were made to work without remuneration. The other was the occupation of a vast area of lands under the Reserved Forest scheme, depriving the local people of the lands good for cultivation. Sonaram repeatedly appealed to the Government to remove these injustices, but when his appeals proved futile, he resigned and started a small business which enabled him to visit Calcutta to consult some eminent lawyers. On one of his journeys to Calcutta, he saw a document lying on the road of Lakhipur. On scrutiny, he discovered that the Zamindar of the Bijni Estate had for many years been encroaching on lands which properly belonged to the Garos. Thus, a third cause was found by him to fight for.

He felt so enraged at the discovery of these age-long injustices that he decided to fight till the end of his life, but through non-violent means. So he brought the three cases to the courts. With the support of the whole tribe, whose national sentiments had been already aroused by him, he submitted a series of memorials to the Local as well as to the Imperial Government in order to clear up the clouds that had gathered over their rights and legal status. In course of these legal suits, he found himself behind bars about twelve times. Through persistent efforts he was able to secure to his credit the abolition of the forced labour in road-making and full payment for other services rendered to the British officials. He also obtained the sanction of the Government prohibiting the extension of the Reserved Forests. As regards the alleged encroachments of the Bijni Zamindar, he was able to secure to the Nokmas or the original land-owners twenty-five per cent of the land revenues derived from the

pargana they claimed. But on their claim to full proprietary rights over them, the Government of India, on the recommendation of Sir Bamfylde Fuller, the then Chief Commissioner of Assam, gave the following final verdict: "The Garos had suffered a loss of some territory under the British rule, but . . . it was impossible to rectify it." So Sonaram passed away in 1913 without having won this case.

Thus Sonaram's life was spent in legal struggle against the Imperial Government and the Bijni Zamindar. As a result, he had neither the time nor the inclination to carry out other reforms. His life was fully committed to the task of getting the grievances redressed through legal and constitutional means.

In appearance he was dark and short in stature but strong and well-built. In his school days he wore dhoti and shirt but later in his life he wore trousers and coat. He led a simple life, touring from place to place on foot and eating whatever food was served to him and thereby popularised the cause he was fighting for. He was quick-witted and sharp in making decisions. With his shrill voice and pungent eyes, he looked dignified. Above all, he had that rare virtue of being honest in spending public money.

Sonaram can thus be rightly regarded as the first Garo national leader. He was a pioneer in the opening of roads in the Garo Hills. He was the one among the Garos who first conceived and spread the idea of a separate Garo nationality. That is why his clarion call for co-operation and support in his legal struggles was enthusiastically responded to by all sections of the Garo tribe. Besides, he had in him the characteristics of a true Indian political leader in the sense that he avoided all agitational means and stuck to the principle of non-violence in his struggles for the Garo national cause. That he was a real politician can be proved by the fact that his claim for Greater Garo Hills is still being cherished by the Meghalaya Government as well as by the Garos living outside the Garo Hills.

[A Chik Ku'rang (The Voice of the Garos), a monthly Garo Journal, Vol. I, November-December 1965, Vol. II, January-February 1966, Vol. III, July-August 1966, Vol. V, November-December 1966; Court Criminal Records (unpublished) of Sonaram R. Sangma (Petitions), Nos. 110, 168 and 174, 1905; Unpublished Records of the Department of Revenue and Agriculture, Land Revenue, Nos. 358-507-2, 1908; Interviews with Rev. Tillokchon Momin, with Lipson Sangma, with Kaliram Momin, a peon of Sonaram, with Ambe R. Sangma, a grand-niece of Sonaram and with Kaliram Sangma, an associate of Sonaram in the suits.]

MILTON SANGMA

SANJEEVA REDDY, NEELAM (DR.)
(1913-)

Dr. Neelam Sanjeeva Reddy, one of the foremost political leaders from 1936 to 1969, was born on 19 May 1913 at Illur in the Anantapur taluka and district of Andhra Pradesh. He came of a respectable and well-do-do agriculturist family. His father's name is Neelam Chinnapa Reddy. Sanjeeva Reddy's younger brother, Neelam Rajasekhara Reddy, is a well-known Communist Party (C.P.I.) leader, who had also suffered imprisonment several times during the freedom struggle. Sanjeeva Reddy's wife's name is Naga Ratnamma. His brother-in-law (his wife's brother as well as his sister's husband), Tarimela Nagi Reddy, is also a well-known freedom fighter and a prominent Communist Party leader. Tarimela Nagi Reddy resigned his membership of the Andhra Pradesh Legislative Assembly in 1968 and joined the Revolutionary Communist Party. Sanjeeva Reddy is Hindu by religion and a Reddy by caste.

Sanjeeva Reddy had his early education at Adyar, Madras, and then at the Arts College at Anantapur. While still in college he gave up his studies to participate in the freedom struggle launched by Mahatma Gandhi.

He first took part in the Civil Disobedience Movement in 1931. He actively participated in the Youth Congress organisation's activities. Within a few years he came into prominence as a political figure and became the Secretary of the

Andhra Provincial Congress Committee in 1936. It is a testimony to his qualities of leadership that he continued to hold this office till 1946. He took part in the Individual Satyagraha Movement and was sentenced on 21 December 1940 to six months' rigorous imprisonment with a fine of Rs. 500/- or in default to undergo further rigorous imprisonment for six months. He was detained in the Vellore and Tiruchirapalli jails. After his release he was immediately arrested under the Defence of India Rules and kept detained again in the Vellore jail from 1 June 1941 to 18 March 1942. Sanjeeva Reddy took an active part in the Quit India Movement. He was again arrested on 11 August 1942 and kept detained till 1945 in the Vellore and Amaravati jails.

In 1946 Sanjeeva Reddy was elected to the Madras Legislative Assembly and later on he became the Secretary of the Congress Legislature Party in Madras. He was also elected to the Constituent Assembly of India. From April 1949 to April 1951 he served as Minister for Prohibition, Housing and Forests in the Madras Government.

Sanjeeva Reddy was elected President of the Andhra Provincial Congress Committee. He was also a member of the All India Congress Working Committee and of the Central Parliamentary Board. This was in recognition of his status as a leader of all-India importance.

Reddy was elected to the Rajya Sabha in 1952 and served as a member for a little over a year. When the Andhra Province was separated from Madras and T. Prakasam became the Chief Minister of Andhra, Sanjeeva Reddy was appointed Deputy Chief Minister in October 1953. He also served as the Deputy Chief Minister in the next ministry formed by Gopala Reddy. When the new Andhra Pradesh was constituted, Sanjeeva Reddy became its first Chief Minister and served in that capacity from November 1956 to December 1959. In December 1959 he was elected President of the Indian National Congress and he continued in that office till May 1962. He again became the Chief Minister of Andhra Pradesh in 1962 for one year. Later he was appointed Minister for Civil Aviation in the Central Cabinet.

Sanjeeva Reddy was elected Speaker of the Lok Sabha in 1967 and continued in that office till July 1969. He resigned from that office to contest for the office of the President as against V. V. Giri who was then the Vice-President. This Presidential contest proved to be of momentous consequences for the history of the Indian National Congress. Sanjeeva Reddy was nominated as the official candidate of the Congress Party for the Presidentship at a meeting of the Congress Working Committee held in Bangalore. He was supported by all the old stalwarts of the Congress. But this nomination was bitterly disliked by the then Prime Minister Indira Gandhi. The Presidential contest split the Congress into two, as the Prime Minister Indira Gandhi with some of her Cabinet colleagues and important leaders of the Congress formed a separate party. Thus the Congress came to be divided into the Congress (O) and Congress (R) parties. The Presidential election went in favour of V. V. Giri, thanks to the support of the Indira Gandhi wing of the Congress and of all the leftist parties in the country.

The split in the Congress gradually widened and in the 1971 mid-term election, the Congress (R) had a landslide victory and the Congress (O) was reduced to a party of little significance. Since then Sanjeeva Reddy has virtually retired from politics. Apart from other things, he will be specially remembered in history for the split in the Congress organisation which he and his friends did not genuinely want. However, there can be no doubt about his patriotic zeal and the valuable services he had rendered to the cause of freedom struggle in the country.

[Venkatarangaiya—History of the Freedom Struggle in Andhra Pradesh; Sarojini Regani —Highlights of the Freedom Movement in Andhra Pradesh; Information supplied by N. Sanjeeva Reddy, by the Anantapur D. C. C. President and by the Andhra Pradesh State Information and Public Relations Department; Information supplied from the Jail Records; Personal knowledge of the Contributor.]

SAROJINI REGANI

SANKARA KURUP, G.
—See under Kurup, G. Sankara (Mahakavi)

SANTHANAM, K. (1895-)

Kumattithidal Santhanam hails from Tanjore district in Tamil Nadu—a district which has contributed many outstanding patriots, administrators, intellectuals, musicians and composers to the nation. He was born in a rich family in 1895. His father, Kasturi Ranga Iyengar, was a prominent landowner of Tanjore. Santhanam lost his mother, Soundarammal, when he was five years old. His father passed away when he was twenty. His career was thus largely one of his own making.

Keenly interested in Mathematics while at school and full of admiration for India's Mathematical prodigy, Srinivasa Ramanujan, Santhanam joined the Honours Course in Mathematics in the Presidency College at Madras. He could not pursue his pet subject further because he did not get the first rank in the examination. He joined the Law College in 1917 and was enrolled as an Advocate of the Madras High Court in 1919.

Like many other intrepid patriotic young men of that time, he responded to the call of Mahatma Gandhi and preferred the precarious career of a freedom fighter to one at the Bar. Joining the Non-Cooperation Movement, after giving up his practice within six months of enrolment, he courted imprisonment in 1920. Having chosen the path of national service, with all its struggles and privations, he never looked back. While many others later resumed practice at the Bar, he remained a public worker all his life.

He was married to Sundarammal when he was sixteen and she was eleven. His plunge into nationalist politics meant for the young wife a life of austerity and frequent separation from the husband. While Santhanam was flitting in and out of jail or carrying on the message of Khadi and village uplift in the Tanjore countryside, Sundarammal lived in their native village with the children.

In 1923, Santhanam, together with Jawaharlal Nehru and A. T. Gidwani, was implicated in a conspiracy case in Nabha under bizarre circumstances, which are described in amusing detail by Nehru in his 'Autobiography'. The three had gone to Nabha, a Sikh State near Delhi, to watch an Akali agitation against the British administration. They were arrested at Jaito and taken, handcuffed, to Nabha, where they were kept in a dingy cell in Nabha gaol. They were tried, first on a charge of refusing to obey an order directing them to leave Nabha, and then on a conspiracy charge. The trials were of the most farcical kind and the charges were ludicrous. They were sentenced at the end to over two years' imprisonment, but the sentences were suspended and they were externed from the State. All the three contracted typhoid during their stay in Nabha jail and Santhanam was seriously ill after his release.

When C. Rajagopalachari founded the Gandhi Ashram at Tiruchengode in 1923, he invited Santhanam to work as its manager on Rs. 75/- a month. His wife and family moved over to Tiruchengode. Santhanam worked with dedication at the Ashram till 1930, when Gandhiji launched his Salt Satyagraha campaign. His experience at the Ashram gave him an intimate knowledge of rural life and the problems of Indian agriculture. He carried on a vigorous campaign against untouchability and the drink evil and worked for the promotion of Khadi and village industries.

Santhanam was among those who went to jail in the 1930 and all subsequent freedom struggles up to the anti-war satyagraha campaign of 1940. In all, he had been to jail five times in two decades. While he was in prison in 1931, he suffered a grievous bereavement in the death of his wife by accidential drowning in a pond near the Ashram.

Released from jail in 1931, Santhanam took up the editorship of the *Indian Express*, a newly-started English daily of Madras. He proved himself a well-informed and conscientious editor. His articles were marked by clarity of thought, scrupulous regard for facts and a total devotion to the national interest and public good. He continued to take an active interest in Congress politics and was elected to the Central Legislative

Assembly at Delhi on the Congress ticket. He worked as a trusted lieutenant of S. Satyamurthi and Bhulabhai Desai in the Central Assembly and acquired an intimate knowledge of the country's economic problems.

Although in 1940 Santhanam, along with others specially chosen by Gandhiji, took part in the Mahatma's anti-war satyagraha, launched in protest against the British refusal to install a National Government in India during the war, he parted company with the Congress leadership over its attitude to the Cripps' offer and an agreement with Mr. Jinnah. Agreeing with Rajaji, he did not support the "Quit India" resolution of the Congress Working Committee. He had resigned earlier from the *Indian Express* in 1940 and engaged himself in writing a book on 'India's Road to Socialism'.

After his release from jail in 1941, he returned to his native village and kept himself busy writing articles for the press on national problems.

In 1942, after his withdrawal from the Congress, he was invited by S. V. Swamy to take up the editorship of a new English daily, the *Free Press Journal*, at Madras. He carried on for a few months as Editor. In 1943 he received a call from Devadas Gandhi, who was then Managing Editor of the *Hindustan Times*, Delhi, to join the paper in any capacity. He was invited to visit Kerala and East Bengal and write on the food crisis in those areas. His series, entitled "Cries of Distress", created a stir in the country. Towards the end of 1943, he joined the *Hindustan Times* as Joint Editor and served on that paper till 1948, when he was invited by Jawaharlal Nehru to join his Cabinet as Minister of State for Railways.

Rejoining the Congress after the end of the war, Santhanam was elected from Tamil Nad to the Constituent Assembly, in which he played a leading part, especially in the discussions on the financial provisions of the Constitution. He wrote a book on the Indian Constitution based on his experiences in the Constituent Assembly.

Despite his good record in the Railway Ministry, Santhanam was defeated in the General Elections of 1952, in which the Congress in Madras suffered many reverses and lost its majority in the Legislative Assembly. He had to resign from the Ministry. Nehru, however, did not wish to lose his services. He was appointed Lieutenant-Governor of Vindhya Pradesh, a new State in Central India created by the merger of a number of small States. In 1956 he was Chairman of the Second Finance Commission set up to make recommendations on the division of certain Central taxes between the Union and the States. His report was a masterly study of Centre-State financial relations.

Returning to Madras in 1957, Santhanam settled down to writing books and contributing regularly to the Press on current affairs. A lifelong student of Gandhian ideas, he wrote a penetrating study of the role of Satyagraha in politics.

Another spell of Parliamentary career opened out for him when he was elected in 1960 to the Rajya Sabha. In 1962, Lal Bahadur Shastri, as Home Minister, invited him to take up the Chairmanship of the Corruption Enquiry Committee. The Committee's Report, which bears the stamp of Santhanam's thorough and painstaking work, made comprehensive recommendations on every aspect of corruption. Many of the recommendations of the Committee were accepted by the Government. Santhanam headed another committee which reviewed the working of the Community Development in India.

In 1963, he went to Malaysia as the head of an Indian delegation to advise its Government on the reorganisation of its railways.

Since 1964, Santhanam has been engaging himself mainly in writing and delivering lectures, in which he has often been critical of the Government's economic policies. In 1969 he went on a tour of African countries and Hungary to lecture on Gandhi. As Chairman of the National Integration Committee of the Gandhi Centenary Celebrations Committee, he brought out a unique anthology of Indian literature, published by the Bharatiya Vidya Bhavan.

Modest and unassuming, Santhanam is one of those rare patriots who have not allowed politics to undermine their integrity or their strict devotion to truth. He has been a firm believer in Gandhian principles and has never compromised

his conscience for the sake of power or position. A scholar, a journalist, a parliamentarian, an administrator and a publicist, Santhanam has served the nation in varied capacities.

Among his publications are: 'India's Road to Socialism'; 'Ambedkar's Attack or the Fight Against Untouchability'; 'The Constitution of India'; 'Planning and Plain Thinking'; 'Union-State Relations'; 'Democratic Planning'; 'Satyagraha and the State'; and 'Eight Seers of Rice and other Stories of Indian Life'. In addition, he has to his credit a large number of books and pamphlets in Tamil and translations from the Sanskrit classics.

[K. Santhanam—India's Road to Socialism, Madras, 1940; —Ambedkar's Attack, Delhi, 1946; Proceedings of the Indian Legislative Assembly, 1937-42; Proceedings of the Constituent Assembly; The Hindu Files; The Indian Express Files; The Hindusthan Times Files.]

(Emmanuel Divien) V. K. NARASIMHAM

SANTOKH SINGH (BHAI) (1893-1927)

Bhai Santokh Singh was born in 1893 in Singapore where his father, Sardar Jawala Singh, a Sikh Jat of Dadher in Amritsar district, was serving as a gunner in the army.

Santokh Singh learnt Gurmukhi from his father but for further studies he had to come to Amritsar to join the Khalsa College where he studied till 1910. He gave up his studies and went to the U.S.A. in 1912, there coming into close contact with Baba Jawala Singh and Sant Wasakha Singh who were owners of potato ranches and were working for the freedom of India in a dedicated spirit. He was very much influenced by them and decided to dedicate his life for the emancipation of his country from the foreign yoke.

Bhai Santokh Singh also came into contact with Baba Sohan Singh, Baba Kesar Singh, Kartar Singh Sarabha, Ramachandra Peshawari, Pandit Jagat Ram Bhardwaj and Baba Harnam Singh.

His patriotic zeal brought him the respect and confidence of Lala Hardyal, the acknowledged leader of the revolutionaries.

By nature, Santokh Singh was a balanced man and a silent worker. He earned the confidence of his colleagues for his clarity of thought and strong strivings to strengthen the revolutionary organisation. While working under the guidance of Lala Hardyal and Baba Sohan Singh he played a prominent part in giving a name and a form to the Ghadar Party. For his unique contribution as a revolutionary worker of rare qualities, he was elected General Secretary of the Ghadar Party. He played a very important role in strengthening the organisational wing of the Ghadar Party in the initial stages. He selected capable and reliable cadres for training in military sciences, in the manufacture and handling of explosives and aircraft.

The outbreak of the First World War brought about a radical change in the situation of the country and influenced the thinking of the active party cadres. All plans for a revolution in India with the active support of the Indian masses had to be given up.

The officers of the British Government succeeded in undermining the plans for an armed revolt with the help of their paid informers who infiltrated into the inner ranks of the Ghadar Party organisation, which was then busy setting 23 February 1915 as the date for a country-wide armed revolt.

Bhai Santokh Singh established personal contacts with Indian soldiers stationed in Malaya and Burma and with Indians settled in Siam. He distributed Ghadar literature and supplied arms and ammunition to the members of the Ghadar Party. The active co-operation of Sohanlal Pathak, Amar Singh Engineer, Moulvi Mustafa Ahmed, Bhai Kapoor Singh, Harnam Singh and Ali Ahmed Sadiq had given shape to his plans in Burma.

The betrayal of the armed revolt greatly disappointed Bhai Santokh Singh and he had to leave Burma for the Party headquarters at San Francisco in the U.S.A.

Bhai Santokh Singh was put in touch with the German Counsellors in the U.S.A. by Lala

Hardyal before his departure for Switzerland. The Germans, who were very much interested to see the British Government uprooted from Indian soil, were willing to lend a big helping hand to the members of the Ghadar Party to stage a successful armed revolt in India.

Bhai Santokh Singh left the U.S.A. for Malaya, Siam and Burma with the specific object of enlisting the active support of the Indian soldiers for a revolt.

In San Francisco Bhai Santokh Singh became involved in the San Francisco Case along with Bhai Bhagwan Singh, Gopal Singh, Tarloknath Dass, Govind Biharilal, Vishnu Behari Hindi, Niranjan Das, Nandeker, Munshi Ram, Sardar Nidhan Singh Imamdin, Dhirendra Sarkar, Chandra Kanta Chakravarti and Sardar Sunder Singh. In 1917 Bhai Santokh Singh was sentenced to undergo imprisonment for twenty-one months in that Case.

The failure of the armed revolt, his trial and imprisonment in San Francisco and the successful revolution in Russia brought about a radical change in the political outlook of Bhai Santokh Singh in 1920. Along with Bhai Ratan Singh, one of the leading members of the Ghadar Party, he left the U.S.A. for Russia to attend the 4th Congress of the Third Communist International as a representative of the Ghadar Party. Here he came into personal contact with the Bolshevik leaders and renowned leaders of the World Communist Movement and was influenced by their revolutionary ideas and Communist thinking. For two full years, Bhai Santokh Singh devoted his time and energy to a serious study of the Communist philosophy which moulded him into a confirmed Marxist.

Armed with the Marxist ideology he managed to reach Punjab in 1924 and succeeded in establishing live contacts with the responsible members of the Communist Party of India and made a significant contribution to the strengthening of the Communist movement in India.

From 1912 to 1920 Bhai Santokh Singh served the cause of the Ghadar Party and from 1920 to 1927 he worked in a dedicated spirit to preach the gospel of Communism. In 1924 the political atmosphere in India was surcharged with anti-British feelings and the masses could easily be roused against the tyrannical rule of Britain in India. In 1926 Bhai Santokh Singh started publishing from Amritsar the *Kirti* (monthly), an organ of the workers and peasants. He made the workers and peasants realise that their struggle was not against any 'Jati', 'Desh' or 'Dharma' but against hunger and exploitation and that the political system was responsible for their woes. He was fully equipped for carrying on his activities as an accomplished propagandist. Through the columns of the *Kirti* he started moulding the thinking of the workers and peasants on Communist lines.

He once wrote to Dr. Hardikar: "My frank opinion is that India needs a revolution—political, social and industrial. An independent India with her social and economic problems unsolved does not appeal to my reason." Bhai Santokh Singh believed in the complete transformation of society to suit the development of Communism and opined that the struggle could be waged only through revolution. He had no use for the non-violent movement led by Mahatma Gandhi and the political approach of the Congress leaders.

Bhai Santokh Singh joined the ranks of fighters for freedom at a very early age. He became a seasoned and dauntless fighter and carried on the struggle relentlessly. He never budged an inch from the revolutionary path but maintained a robust faith in the ultimate victory of the workers and the kisans. He had to carry on the struggle against heavy odds and died a premature death in 1927, when he was just thirty-four years old.

Bhai Santokh Singh lived the life of a revolutionary and died in Punjab as a Communist leader in the struggle of kisans and workers.

[The Kirti Files (Punjabi) Amritsar, 1926-27; U.S. Dept. of Justice (Microfilm) Roll No. 4; Home Poll. F. No. 262/II of 1923; Home Poll. F. No. 7 of 1924; Home Poll. Nov. 1918, No. 142-163 A; Home Poll. April, 1917, No. 46 Deposit; Interview with Baba Gurmukh Singh of the Desh Bhagat Memorial Society at Jullundur; L. P. Sinha—The Left Wing in India, Muzaffarpur, 1965; Ghadar Party da Itihas (Punjabi)

issued by the Desh Bhagat Yadgar Committee, Jullundur, 1961.]

(S. R. Mahajan) PRITHVI SINGH AZAD

SANYAL, SACHINDRA NATH (1895-1945)

Sachindra Nath Sanyal, one of the foremost revolutionaries, was born at Benares in 1895. Hari Nath Sanyal, the father of Sachindra Nath Sanyal, was an orthodox Brahmin and a staunch nationalist who encouraged his sons, S. N. Sanyal, R. N. Sanyal and J. N. Sanyal, to join the revolutionary movement and the Anushilan Samiti in particular which was very popular in Bengal.

Bhupendra Nath Sanyal, the youngest brother of S. N. Sanyal, also joined the revolutionary movement later on and was convicted in the Kakori Conspiracy Case.

Hari Nath Sanyal was an associate of Barin Ghose, the younger brother of Aurobindo Ghose. He died at the early age of forty.

S. N. Sanyal had his schooling in a high school at Bengali Tola at Varanasi. When a young lad of fifteen, he started an organisation, 'Young Men's Association', in the year 1908 and came under the influence of Rash Behari Bose and became his close associate in the organisation of the revolutionary movement.

Rash Behari Bose deputed S. N. Sanyal to contact the members of the Ghadar Party, who were busy making preparations for an armed revolt with the active support of the Indian Army and the kisans in the Punjab.

S. N. Sanyal succeeded in his mission. He brought along with him Vishnu Ganesh Pingle and introduced him to Rash Behari Bose. Pingle was assured all help from the revolutionaries of Bengal in the form of arms and ammunition. Rash Behari Bose called an important meeting of the active and reliable members and inspired them to prepare for an armed revolt against the British. The movement gained momentum. Delhi and Lahore became active centres of the revolutionary movement.

S. N. Sanyal, under instructions from Rash Behari Bose, made serious efforts to contact the Indian soldiers, particularly the soldiers of the 7th Rajput Regiment stationed in U.P.

The plan for an uprising was chalked out and chosen persons were deputed to contact the active centres in Northern India. 21 February 1915 was fixed for the uprising. One Kripal Singh betrayed the plot. British soldiers were put on the alert. The Indian soldiers were disarmed. All the active participants were arrested before they could do anything. Rash Behari Bose and S. N. Sanyal were clever enough to escape the clutches of the police.

Subsequently S. N. Sanyal, along with a close associate, Bibhuti, was arrested on 26 June 1915 at Benares. Some revolutionary literature along with copies of the leaflets 'Liberty' in English and 'Swadhin Bharat' in Bengali were found in his room.

After his arrest, S. N. Sanyal was identified by Mula Singh, who turned an approver in the first Lahore Conspiracy Case, as the person to whom Rs. 500/- were handed over for making bombs.

In the leaflet 'Liberty' S. N. Sanyal vividly described the cause of the failure of the revolutionaries to join in an attempt for a bigger movement.

S. N. Sanyal was charged with various crimes. The charges were proved on the strength of the evidence of Bibhuti who also had turned an approver and thus he was sentenced to transportation for life and was deported to the Andamans.

In the cellular jail at the Andamans, he made the best use of his leisure hours in studying revolutionary literature, particularly the Marxian revolutionary literature. He had a passion for studying the Vedanta philosophy as interpreted by Swami Vivekananda and Rishi Aurobindo Ghose.

During his confinement in the cellular jail, Sanyal never failed to participate in the struggle against the atrocious jail regime.

S. N. Sanyal, along with some other political prisoners, was released from the Andamans in 1919, when an amnesty was declared. He was in good spirits and assured his fellow political

prisoners that he would carry on the revolutionary struggle and apprise the Indian political leaders about the terrible conditions in the cellular jail. He kept his promise.

S. N. Sanyal was among the first Indian revolutionaries to suffer terrible hardships in the cellular jail. Tempered as a revolutionary of vast experience, he again plunged headlong into organising the revolutionary movement.

S. N. Sanyal has given a graphic description of his sufferings in his autobiography 'Bandi Jiwan', which became a Bible for the Indian revolutionaries. In it he also explained his philosophy of revolution, its strategy and tactics.

He was the brain of the Hindusthan Republican Association, the main revolutionary organisation in U.P., whose aims and objects he propounded. He also laid down its rules and regulations. His revolutionary ideas were propounded and propagated widely through secret leaflets, pamphlets and booklets.

He played an important part in the Mainpuri Conspiracy Case, Benares Conspiracy Case and Bhankura Case and was the main ideological and organisational architect of the revolutionary efforts which came to light in course of the Kakori Conspiracy Case in 1925. He was, therefore, again sentenced to life imprisonment. S. N. Sanyal was released by the Congress Ministry in 1937; but was again arrested on the outbreak of the Second World War and detained at Deoli Detention Camp, where, as a result of terrible and prolonged sufferings, he contracted tuberculosis and was transferred to Sultanpuri Jail. When his condition became critical, he was released from prison and kept in home detention in Gorakhpur, where he breathed his last in 1945. At that time all the national leaders and revolutionaries were behind the bars or had gone underground because of the Quit India Movement of 1942 and the consequent revolutionary upsurge. No fitting funeral procession, no condolence meeting worth its name, could be publicly arranged for this great revolutionary leader and dauntless freedom fighter.

S. N. Sanyal was a prolific writer, who influenced his countrymen through his leaflets, pamphlets, booklets and by his writings in the press. For some time he was the editor of the *Agragami*.

In 'Bandi Jiwan' he has given expression to his ideas on the political, economic, social and cultural structure of the Indian society.

Second to none in appreciating and praising the great services rendered by Mahatma Gandhi to the nation, he nevertheless joined issue even with the Mahatma on behalf of the revolutionaries when Gandhi, because of his all-pervading passion for 'Ahimsa', appeared to misconstrue the revolutionaries as mere terrorists and anarchists. Against such onslaughts from any quarters, against all odds, he kept flying the flag of revolutionary ideology, aims and strategy.

Every inch a revolutionary thinker and fighter, Sachindra Nath Sanyal will ever remain enshrined in the hearts of all true lovers of freedom and worthy sons of *Mother Bharat*.

[Sachindra Nath Sanyal—Bandi Jiwan; R. C. Majumdar—History of the Freedom Movement in India, Vols. II & III; Kali Charan Ghosh —The Roll of Honour; D. R. Toliwal—Bharatvarsh Ki Vibhutiyan; Manmath Nath Gupt —Bharat Ke Krantikari, Delhi, 1958; Bhupendra Kumar Dutta—Biplaber Padachinha; A. C. Guha—The Spark of Revolution; Information supplied by J. N. Sanyal, younger brother of Sachindra Nath Sanyal; K. W. to File no. 53/1927, 1927 of Government of India Home Department (Political) (Kakori Conspiracy Case Judgements) available in the National Archives of India, New Delhi; Proceedings Nos. 516-519, Home Department (Political B), July 1915 of Government of India available at the National Archives of India, New Delhi; Benares Conspiracy Case Judgement, Part I; Sedition Committee Report, 1918; Report of the 35th Session of the Indian National Congress held at Nagpur in December 1920; Jogesh Chandra Chatterjee—In Search of Freedom, New Delhi, 1967; Personal interview with Bhupendra Nath Sanyal, younger brother of Sachindra Nath Sanyal, at Jaipur.]

(L. Dewani) PRITHVI SINGH AZAD

SANYASI, BHAWANI DAYAL (1892-1950)

Though his family belonged to the village of Bhuara in the district of Shahabad (Arrah), Bhawani Dayal Sanyasi was born at Johannesburg on 10 September 1892. The field of his activities lay mostly in Africa and India. His father, Jairam Singh, a Ksatriya by caste, had a hard time in earning his livelihood until he was recruited as a labourer at Benares and sent to Natal. He served there for five years and then went to Transvaal and started his own business. His honesty, sincerity and industry made him so popular that he was elected President of the Transvaal Indian Association. He also helped Gandhiji in his work in South Africa. He returned to India in 1904 and settled down in his village.

Bhawani Dayal's mother hailed from Faizabad. She became a widow at an early age and was recruited as a coolie and sent to Natal. She married Jairam Singh before leaving India. Jairam, after his return from Africa, purchased two villages and became a petty zamindar. Bhawani's mother was a strict disciplinarian. He imbibed the qualities of his father and began to take an interest in public activities.

At the age of five, Bhawani Dayal was admitted into a Hindi High School, run by a Gujarati Brahmin, at Johannesburg. He was not devoted to his studies and used to play truant. He, however, gave a better account of himself and acquired some proficiency while at the Missionary School. On his return to India in 1904, he married Jagrani Devi of Sasaram, daughter of Ram Narayan Rai, a respectable zamindar. Though unlettered at the time of her marriage, she soon acquired an education to become a real helpmate to her husband in all his activities, both political and cultural. She took an active part in the propagation of Hindi in South Africa and it was at her inspiration that Bhawani Dayal started a press and published a journal dedicated to the cause of the Indians abroad. He started the Jagrani press to commemorate the name of his wife. The two condolence messages on her death reveal to us the popularity she enjoyed in South Africa. H. S. L. Polak said: "a brave daughter of India." C. F. Andrews remarked: "She was one of those brave Indian ladies who went with Mrs. Gandhi to prison joyfully for the sake of their country."

A born patriot and a veteran fighter for every good cause, Bhawani Dayal was a great figure in the history of Indian nationalism and served as a link between India and South Africa. He was inspired by the thrilling events of the Boer War (1902-03) and also by the victory of Japan over Russia (1904-05). When he returned to India in 1904, the memories of the Boer War were still fresh in his mind. The partition of Bengal was the foremost issue in the country in 1904-05 and he was drawn to the ideals of the Swadeshi Movement. He took an active part in it. He came to be influenced by the ideas of Kshudiram Bose. While he was trying to establish contacts with the terrorists of Bengal, he came into contact with Mahatma Gandhi and soon became a convert to Gandhian ideology. Bhawani Dayal was one of the few Indians on whom Gandhi could unhesitatingly rely in his South African mission. His very first meeting with Gandhi on 30 September 1913 at Johannesburg left an indelible mark on his mind. He also met C. F. Andrews at the Phoenix Ashram and was greatly influenced by his personality. During his stay in India between 1904 and 1912, he read Tulsidas and Surdas and also studied the 'Satyartha Prakash' of Swami Dayanand Saraswati. He became an Arya Samajist. He was impressed by the speech of Dadabhai Naoroji at the Calcutta Congress. Tilak's writings also influenced him. He also came into contact with Rajendra Prasad and Jawaharlal Nehru. In 1927 he was admitted to the order of Sanyasi, and thereafter he devoted himself completely to the propagation of the Arya Samaj in South Africa on behalf of the International Aryan League of Delhi. He established *Vedamandiras* at a number of places in South Africa.

He spent a major portion of his life outside India and ceaselessly worked for the welfare of Indians abroad, specially in South Africa, East Africa, Dutch Guinea, Trinidad, Fiji and Mauritius, and in connection with his work he visited many parts of the world. He took a leading part in the Satyagraha in South Africa started by Gandhiji.

In 1914 he came to India as a representative of the South African Indians to represent their case at the Amritsar Session of the Indian National Congress. He delivered a forceful speech, along with Tilak, and he utilised the period of his stay in the country in travelling to different parts and acquainting himself with the local conditions. Wherever he went he delivered speeches. While in India, he used to take an active part in the Indian National Movement. He opposed the Rowlatt Act and criticised the Jallianwala Bagh atrocities in his fiery speeches. He attended the Gaya Session of the Congress in 1922 as a representative of the Natal Indian Congress. It was at his initiative that the Natal Indian Congress, the British Indian Association of Johannesburg, and the British India League of Capetown were affiliated to the Indian National Congress.

In 1930 he was elected President of the Indian Overseas Conference held at Brindavan (Mathura). In the same year he was the President of the District Congress Committee of Sahabad. He organised several meetings in his own district town and tried to give a shape to the peasants' organisation. In one of his speeches at Kulharia, he praised the revolutionary spirit of Bhagat Singh. His statement before the Arrah Magistrate in 1930 is a clear indictment of the British rule in India. He joined the Civil Disobedience Movement in 1930 and was arrested. He made an extensive tour of Arrah, Buxar and the neighbouring areas. He made serious efforts to organise the peasants in 1931 and his activities were watched by the Government of Bihar. He returned to Africa in 1932. He attended the Indian National Congress at Lucknow in 1935 and was requested by Jawaharlal Nehru to speak on the conditions of Indians abroad. He returned to India in 1939 for good and settled at Ajmer. He addressed a large number of meetings on the humiliating conditions of Indians in Africa. He represented Indians of South Africa on a number of occasions, the last being in 1947 when he served on the deputation to the Viceroy of India. Between 1921 and 1938, he held important offices in the Congress in India and South Africa. He represented the Natal Indian Congress at the South African Indian Congress.

He was an Indian first, an Indian second and an Indian last. He was opposed to British imperialism and held Britain responsible for disunity in this country and troubles in South Africa. He vigorously opposed Minto's scheme of communal electorate and he maintained that by this scheme Britain wanted to sow the seeds of disunity in this country. He criticised General Smuts for enacting the Asiatic Land Tenure Act as an obnoxious and discriminating legislation born of the worst form of racial and colour prejudice. He further charged Smuts with violating the Gandhi-Smuts Agreement of 1914 and the Capetown Agreement of 1927 by enacting the above-mentioned Acts. He viewed the whole question of national independence in the background of the international situation and he, therefore, felt that India could give effective help to the South Africans only when she herself was free. He advocated economic sanctions against South Africa. He fought for securing the rights of Indians in South Africa as a part of the Indian National Movement. It was he who made the problems of Indians in South Africa an international issue. His report on the overseas Indians, published in 1930, created a stir, as a result of which the repatriation was stopped.

In 1931 he presided over the Indian Editors' Conference and he was the first colonial Indian to preside over such a Conference. In 1932 the Durban Corporation honoured him by naming a Road after him (known as Dayal Road). In 1935 he was appointed the Commissioner of Oaths for Durban. He also acted as a Probationary Officer in the Durban Court in an honorary capacity. He was the honorary preacher of the Bihar Arya Pratinidhi Sabha and was the first President of the Natal Arya Pratinidhi Sabha. He presided over the Bihar Hindi Sahitya Sammelan at Deoghar (1951) and over the Golden Jubilee celebrations of the Kashi Nagri Pracharini Sabha (Varanasi) in 1944.

He devoted a considerable portion of his time to the propagation of Hindi in South Africa. He organised Hindi Literary Conferences, founded Hindi Pracharini Sabha, started night schools and a Hindi Ashram in South Africa. He was a prolific writer and he contributed a number of

articles in different journals of India and Africa and wrote a number of books in Hindi. His important books are: 'Dakshin Africa Ke Satyagraha Ka Itihas' (History of Passive Resistance, 1916); 'Experience of South Africa'; 'Story of Prison Life'; 'Biography of Mahatma Gandhi'; 'Indians in Transvaal'; 'Natalian Hindu'; 'Vedic Religion and Aryan Culture'; 'Educator and Cultivator'; 'The Vedic Prayer'; 'Pravashi ki Atmakatha'; and 'My Twelve Months in Hazaribagh Jail' (all in Hindi). He took up the cause of the overseas Indians in Indian journals like the *Hindu* (Madras), the *Madras Mail*, the *Indian Review*, the *Bishal Bharat*, the *Ananda Bazar Patrika* (Calcutta) and the *Navachetana* (Gujarat). He himself contributed in all these journals.

Writing in the *Sudha* (Sravan, 1939), Sivapujan Sahay observed: "After Vivekananda and Ramatritha, Bhawani Dayal was the only Indian who preached Hindi, Hindu and Hindusthan beyond the seas." He did much for the regeneration of Indians here and abroad. He was a great social reformer and a confirmed Arya Samajist. He stood for the national system of education. He started a national school in his own village. He got his sons educated at the Gurukul National School at Brindavan. He was of opinion that education should teach plain living and high thinking, patriotism and love of one's country. He advocated Hindi as the medium of instruction. He was a powerful orator. He was opposed to the caste system and sectarian attitudes. In his Presidential Address to the Hindu Conference in Natal on 24 October 1930, he made an impassioned appeal for the abolition of the caste system. He held modern ideas about religious reform and he also stood for universal brotherhood. He advocated not only intercaste but also Hindu-Muslim marriages.

He was an indefatigable worker in the cause of nationalism and social reform. He led the simple life of a *Karmayogin*. He himself held liberal views and always respected the honest views of his adversaries. After his meeting with Gandhi he gave up his western style of dress and took to the Indian style. In all his activities he had the fullest support of his wife (who died in 1922). He also made his mark as a journalist and a writer. At the age of twenty, he published the *Aryavarta* from Bhagalpur. He edited the *Indian Opinion* from South Africa and the *Dharmavira* from Durban. His weekly journal in Hindi from Natal was the mouthpiece of the overseas Indians. While in Hazaribagh jail, he edited a monthly hand-written magazine named the *Karagar*. He also edited the *Aryavarta*, the chief organ of the Arya Pratinidhi Sabha of Bihar (in 1931) and edited the *Pravashi* from Ajmer in 1944. He was a regular contributor to different papers in India.

A man of varied interests, wide outlook, liberal views and imbued with high ideals of internationalism, Bhawani Dayal was really a great nationalist, who by his efforts outside and inside India made the cause of his country an international one. He acquainted Indians with the problems of Africa and Africans with the problems of India. Though a Bihari, he spent a major portion of his life in South Africa.

[P. N. Agrawal—Swami Bhawani Dayal Sanyasi, Ajmer, 1939; Bhawani Dayal Sanyasi —Pravashi Ki Atmakatha; Raj Bahadur Singh —Bhawani Dayal Sanyasi, Bombay, 1940; Gadadhar Prasad Ambastha—Bihar Abdakosha; K. K. Datta—History of the Freedom Movement in Bihar, 3 volumes; Report of the Indian National Congress, 1919 and 1922; Fortnightly Report of the Patna Commissioner, July 1931; The Modern Review, May 1930, November 1947; The Hindustan Review, September 1946; The Kishore (Hindi magazine), Patna, August 1940; The Sadhana, 1939; The Searchlight, 14 and 23 March 1930, 19 December 1931, and 11 May 1950.]

(Rameshwar Prasad) RADHAKRISHNA CHOUDHARY

SAPRE, MADHAV RAO (1871-1926)

One of the pioneers of what is known as the Dwivedi era in Hindi literature and a torchbearer of the freedom movement in the old C.P. and Berar, Madhav Rao Sapre was born on 19 June 1871 in the village of Patharia in Damoh district.

Sapre's ancestors originally came from Damoli tehsil in the Konkan division of Maharashtra. It was on the invitation of the Subedar of Sagar that Ramchandra Rao, the grandfather of M. R. Sapre, took over charge of Hatta Pargana. Ramchandra Rao had two wives. Madhav Rao Sapre's father, Kondo Pant, was the son of the second wife. Kondo Pant was married to Laxmibai, the daughter of Golwalkar of Hatta. Laxmibai gave birth to five sons and three daughters. Madhav Rao was the youngest.

Sapre had his early education at Bilaspur where his elder brother, Baburao, was employed in Government service. After passing his middle school examination with merit, he won a stipend of seven rupees per month and joined high school classes at Raipur. During these days he came in close contact with one of his teachers, Nanalal Dube, who instilled in him a deep love for Hindi literature.

In the year 1889 Sapre, still a high school student, was married to the daughter of Laxman Rao Shevde, who was then an Extra-Assistant Commissioner at Raipur. Sapre passed his Entrance examination in 1890 and again received a monthly stipend of rupees ten for continuing his college education at Jabalpur. But soon after joining college he fell ill and returned to Pendra. Young Sapre then went into business in partnership with a contractor. But being raw and inexperienced, he incurred heavy losses. Ultimately he sold some of his wife's ornaments and went to Gwalior to join the Victoria College in 1894.

He took to his studies seriously and passed the F.A. examination from the Allahabad University in 1896; and then with a view to continuing his studies further he took admission to the B.A. class at the Hislop College, Nagpur. But as ill-luck would have it, his wife died during the delivery of her first child, who also did not survive. Despite this tragedy, Sapre passed his B.A. examination from the Calcutta University in 1898. After this he took to the study of Law.

Meanwhile, at the insistence of his elder brother, Sapre had to consent to his second marriage with Parvati Bai, daughter of Govind Rao Bhatwadekar of Bhandara. Sapre had completed the LL.B. course, but when he went to the examination hall, he suddenly decided not to take the examination. If he became a lawyer, he thought, he might have to give up his literary pursuits.

In the year 1898 he became a tutor to the Rajkumar of Pendra and began to save a part of his salary for bringing out a monthly magazine in Hindi.

After a good deal of struggle, Sapre was able to publish the first issue of the Hindi monthly, *Chhattisgarh Mitra*, in January 1900. But a heavy financial loss compelled Sapre to discontinue its publication in 1902. However, these reverses in no way diminished his love for Hindi literature, and he continued undeterred to serve its cause. In Nagpur he joined the Desh Sevak Press which was then publishing a Hindi weekly of the same name. In 1905 he launched a publication project named 'Hindi Granth Prakashak Mandali' with a view to publishing a monthly, the *Hindi Granthmala*. This scheme was widely acclaimed by the lovers of Hindi. It was also during this year that Sapre first attended the Congress Session at Benares as a delegate from Nagpur. He came in contact with various top leaders, and with the blessings of Lokmanya Tilak, he decided to publish a weekly, the *Hindi Kesari*, which appeared in April 1907. In August 1908 Sapre and Kolhatkar, co-editors of the *Hindi Kesari*, were arrested under Section 124 (A), I.P.C., on the charge of writing seditious articles. But Sapre had to cut short his "seditious" work against the alien Government because his brother, being a Government servant, had threatened to commit suicide if he persisted in such activities. This incident gave a rude shock to Sapre and he took a vow to lead the life of a recluse and took to *Yoga* and spiritualism. After his release from jail, he had taken a vow not to use any type of head-dress, umbrella, shoes, soft bedding and rich food. This he followed till the end of his life. He, then, went to meet Paranjape at Hanumangarh and offered to become his disciple. Paranjape gave him *Deeksha* and ordered him to do penance for a year. Sapre, therefore, established the Ramdasi Math at Raipur, which became a live-centre of literary

activities and spiritual training. It was during this period that Sapre translated into Hindi 'Das-Bodh', a monumental spiritual work of Sant Ramdas.

After completing the period of penance, Sapre rejoined his family and took to the work of translation and writing for various magazines. Often he gave religious discourses also. In the year 1911 he lost his second wife and henceforth dedicated his life completely to social service and Hindi literature.

In 1916 Sapre attended the seventh session of the All India Hindi Sahitya Sammelan at Jabalpur and came in contact with Seth Govind Das. He took an active part in organising the Sharda Bhavan, which arranged lectures and publication of Hindi books. Along with this, Sapre strove hard to start a weekly, solely devoted to the cause of literature and the society. His untiring efforts resulted in the publication of the *Karmaveer* in the month of January 1920. Sapre tried to hold a District Political Conference also at Jabalpur and was successful in organising a District Congress Committee there in 1920. He also helped in organising the 'Malgujar Kisan Sabha' for Chhattisgarh.

Leaving Jabalpur in 1922, Sapre returned to Raipur, and besides working for the development of Hindi he took a keen interest in various public activities. In the year 1924 he presided over the Dehra Doon Session of the All India Sahitya Sammelan where he fell seriously ill. Sapre died at Raipur on 23 April 1926.

Although the Hindi language and literature was his first love, Sapre took a leading part in the struggle for the country's freedom. By 1920 the Congress had come under the spell of Mahatma Gandhi. It had become a powerful national organisation and had launched the first non-violent struggle known as the Non-Cooperation Movement. Sapre had rendered selfless service in organising the re-oriented Congress. He also helped in the growth of an agrarian movement by organising the Malguzar-Kisan Sabha in Chhattisgarh region. He took a keen interest in preparing the youth for the freedom movement and helped in setting up the Rashtriya Vidyalaya at Raipur. This institution became a nucleus of various nationalist activities during the freedom movement. Lure of office could not deflect Sapre from the constructive path he had chosen for himself, and to the end of his life he remained true to Gandhian ideals. He translated Lokmanya Tilak's 'Gita Rahasya' and inspired the new generation to patriotic deeds through his own writings.

[Govind Rai Hardikar—Pandit Madhav Rao Sapre Jeevani (in Hindi), Jabalpur, 1950; The Karmaveer (Hindi weekly from Jabalpur and from 1925 from Khandwa, M.P.) Files; The Hindi Kesari Files, 1922; The Shri Sharda (Hindi monthly from Jabalpur) Files; The Saraswati (Hindi monthly from Allahabad) Files; The Maryada Files; The Hitavada Files; The Nagpur Times Files.]

(L. Dewani) SHYAMA CHARAN SHUKLA

SAPRU, TEJ BAHADUR (SIR) (1875-1949)

Tej Bahadur Sapru was born in a family of Kashmiri Brahmins at Aligarh on 3 December 1875. After early education in Mathura, he joined the Agra College, securing both in the B.A. and in the M.A. (English Literature being his subject for the Master's degree) the top place in the first division. Qualifying himself for the Bar, he practised for two years after taking his LL.B. degree in the District Court of Moradabad. He decided then to move to Allahabad for practice in the High Court. In the face of formidable competition from leaders like Pandit Motilal Nehru and Pandit Sunderlal, it took him a few years to build a career; but he utilised the time for adding fresh laurels to his academic standing by taking the LL.M. and later the LL.D.

In 1907 Dr. Sapru entered active politics and joined the Moderate section of the Congress. He became interested in the newly started daily, the *Leader*, and sometimes wrote editorials for the paper, whose brilliant editor, C. Y. Chintamani, made a notable contribution to the political awakening in the U.P. Sapru was one of the first to join Mrs. Besant's Home Rule League in 1917

in protest against her internment. As a member of the Imperial Legislative Council, he was a signatory to "the memorandum of the nineteen members" embodying proposals for a big step forward in India's constitutional position.

A turning-point in Dr. Sapru's career came with Montagu's visit to India in the winter of 1918. Dr. Sapru attracted his attention in the U.P. as a man marked out for ministerial responsibilities under the Government of India Act in 1921. His appointment as Law Member of Lord Reading's Executive Council at the age of forty-six came as no surprise to the Indian public.

After the Martial Law administration of the Panjab culminating in the Amritsar massacre, Dr. Sapru was anxious to prevent the new constitutional scheme from being wrecked by precipitate action. The threatened boycott by the Congress under Mahatma Gandhi's leadership of the visit of the Prince of Wales in 1921 seemed to him to be an unwise decision to be averted, if at all possible. The Viceroy, Lord Reading, was willing to consider a further instalment of reforms immediately, amounting virtually to Provincial Autonomy (barring one or two subjects) and a definite move towards responsibility at the Centre earlier than 1929, if the move for such a boycott was abandoned.

Here was an opportunity for constructive statesmanship for Dr. Sapru. C. R. Das and Pandit Motilal Nehru, both in detention in Alipore jail, favoured such a settlement. Encouraged by their positive response, Dr. Sapru suggested to Gandhiji a personal discussion with the Viceroy. But Gandhiji's insistence on the release of the Ali Brothers as a prelude to further parleys resulted in a deadlock, widening further the gulf between the Government and the Congress.

As a member of the Government of India, he took the initiative for the removal of the restrictions on the press imposed by the Press Act of 1910. He was also responsible for the withdrawal from the statute-book of the Criminal Law Amendment Act of 1908.

Montagu's exit from the India Office in 1922 and Gandhiji's conviction for six years (which Dr. Sapru had viewed with disapproval) were indications that the tide was running strongly against India. Never enamoured of office for its own sake, he resigned his Membership of the Executive Council after a term of a little more than two years and returned to the practice of the law and to public life.

This proved to be a blessing in disguise. Mrs. Besant, who had told the Joint Parliamentary Committee on the Government of India Bill in 1919 that "India could not for all time be satisfied with a Constitution framed for her at Westminster", was quick to see that out of office Dr. Sapru could be an invaluable collaborator in drafting a bill on the basis of Dominion Status for India. He was elected President of a National Convention which had the support of many political parties, though not of the Congress. In his inaugural speech in February 1923 he held out a warning against the mistake of making an advance towards Provincial Autonomy without, at the same time, altering the character of the Central Government and freeing it from the leading strings of the India Office. Speaking from inside knowledge of the Government of India, he felt sure that dyarchy could not endure for long and the time was ripe for full Provincial Autonomy and responsibility at the Centre.

Sir Tej Bahadur Sapru (a K.C.S.I. having been conferred on him on his resignation from the Viceroy's Executive Council) was the first public man in India to declare that India's progress towards freedom would continue to be hampered so long as the Secretary of State exercised control over the Government of India. Such a statement from him carried the greatest weight with all parties in the country. He directed the activities of the National Convention until it completed the draft of the Commonwealth of India Bill introduced in the House of Commons in 1926 by Mr. George Lansbury, an influential member of the British Labour Party.

Another important contribution made by Sir Tej Bahadur was the minority report of the Muddiman Reforms Committee in 1924, its other signatories being Sir P. S. Sivaswamy Aiyar, M.A. Jinnah and Dr. R. P. Paranjpye. The minority report subjected the working of the 1919

Constitution to a searching analysis and drew the conclusion that only complete Provincial Autonomy, coupled with the introduction of responsible government at the Centre, could prove an acceptable basis for the successful operation of the new Constitution.

Later, in 1928, Sir Tej Bahadur was an active figure in the All-Parties Committee, of which Pandit Motilal Nehru was the Chairman. In some respects the Nehru Committee's Report went beyond the Commonwealth of India Bill: notably, in urging as the next stage in constitutional development, the establishment of an all-India Federal Union, including Provinces and Princely States in its jurisdiction. At the Round Table Conference in London in 1930, he made a powerful plea for a status of equality for India with the other self-governing Dominions and an administration, not merely responsive but constitutionally responsible to the popular voice. The offer of Provincial Autonomy, unless it was accompanied by a clear change in the constitution of the Central Government responsible to the Legislature, he warned the British Government, would not be acceptable to India.

Sir Tej Bahadur exercised a definite influence on the Princely rulers present at the Round Table Conference in favour of a Federal Constitution. He was also able to secure from Ramsay MacDonald, the British Premier, a far-reaching declaration of policy which enabled Mahatma Gandhi to go to the second session of the Round Table Conference as the sole representative of the Congress. The disastrous defeat of the Labour Party in a general election during the second session in 1931 proved a severe setback for India. Early in 1934, Sir Tej Bahadur was elevated to a Membership of the Privy Council —an honour that was widely recognised in Britain and India as well deserved.

The 1935 Constitution, as it finally emerged on the statute-book, had few supporters in India. Sir Tej Bahadur, disappointed, no doubt, with its numerous safeguards, nevertheless took the view that, with all its limitations, the new Constitution could be so worked as to open the way to ultimate full responsible government.

For the rest of his life, handicapped by serious ill health, Sir Tej Bahadur was content to watch events, stepping into activity whenever he considered that his intervention might be helpful. During the Cripps' Mission in 1942, he expressed disappointment with the proposals for the administration of the Defence portfolio during the World War. At Sir Stafford's request, he, Rajagopalachari and B. N. Rau evolved a compromise formula which seemed to Sir Stafford to be more satisfactory than the other alternatives that were offered. He regarded the failure of the Cripps' Mission to be a disaster, alike for India and for Britain.

The "Quit India" resolution of 9 August 1942, adopted by the All India Congress Committee, struck Sir Tej Bahadur as a tactical blunder, though he was equally critical of the precipitate action taken by the Government of India. With Mahatma Gandhi and all the Congress leaders in detention, Sir Tej Bahadur, with active support from Rajagopalachari, made more than one attempt in the next eighteen months to break the deadlock and have negotiations reopened between the Congress and the Government. As the leader of the non-Parties Conference at Allahabad in December 1942, he made an earnest appeal to the British Prime Minister, Sir Winston Churchill, to realise the gravity of the situation and declare without any delay India's position to be one of equality with the Dominions, with a Central administration overhauled within the existing Constitution, to achieve as closely as possible such an objective.

Nothing, however, happened in response to this appeal. After Mahatma Gandhi's release in 1944, Sir Tej Bahadur was summoned to Seva gram for consultation in regard to a formula which Gandhiji was considering as a possible compromise solution with Jinnah. That formula, he warned Gandhiji, would ultimately mean the partition of India, a course to which he was uncompromisingly opposed. He favoured the inclusion of fundamental rights in the Constitution as an additional safeguard for Muslims and the other minorities—a proposal with which the British Cabinet Mission in 1946 was in agreement in the first stage of its enquiry.

At the time of the formation of the Constituent

Assembly in 1946, Mahatma Gandhi warmly supported Sir Tej Bahadur's election as a delegate. But ill health prevented him from accepting the offer, though informally he was consulted on several provisions of the first draft of the Constitution, particularly those relating to the judiciary.

Outside law and his political activities, Sir Tej Bahadur had wide-ranging interests. He had represented India with notable success at the Imperial Conference in London of 1923. In the establishment of the Indian Council of World Affairs in New Delhi in 1943 he took a keen interest and became its first President, an office which he filled with distinction till his death on 20 January 1949. He was a staunch supporter of Hindu Law Reform and gave valuable evidence before B. N. Rau's Committee in 1944. In regard to tenancy legislation he was strongly in favour of a fair deal to the tenants in the zamindari areas of U.P. and Bihar. He was an Urdu and Presian scholar of distinction and possessed one of the best stocked libraries in Allahabad.

Few men in India's public life had Sir Tej Bahadur Sapru's high standards of integrity and his transparent sincerity. Singularly free from religious and communal prejudices, he was looked upon by the Muslims and other minorities as a man on whose impartial judgement one could rely at all times with complete confidence. He was generous in all his relations, whether with friend or with opponent, and there was never a trace of bitterness or malice in his make-up. Posterity will accord him a place among the greatest of India's constructive statesmen during the freedom movement.

[T. N. Jagadisan (Ed.)—Letters of Srinivasa Sastri (Pen Picture of Sapru); Who's Who in India: Indian Year Book, 1940; P. N. Sapru's article on Sir Tej Bahadur Sapru in the Organiser, dated 15 August 1973; The Indian Annual Register, Vol. II 1923, Vol. II 1927 and Vol. II 1941; Sir Tej Bahadur Sapru's Presidential Address at the National Liberal Federation, Bombay Session, in December 1927; Indian Round Table Conference Proceedings, 1930-32; B. D. Shukla—A History of the Indian Liberal Party; C. Y. Chintamani—Indian Politics Since the Mutiny; N. N. Mitra (Ed.)—The Indian Quarterly Register, Vol. II, 1927; The Modern Review, April 1941, February 1949; Convocation Address, Benares Hindu University, 30 November 1941; V. N. Naik—Indian Liberalism: A Study.]

(L. Dewani) B. Shiva Rao

SARABHA, KARTAR SINGH (1896-1916)

Born in 1896 at Sarabha, a village in the Punjab district of Ludhiana, Kartar Singh was the only son of Sardar Mangal Singh, a Jat Sikh of the clan of Grewals who owned several other important villages in the district as peasant proprietors. Mangal Singh's father was enlightened or prosperous enough to give good education to at least two of his sons, for one of Kartar Singh's uncles became an Inspector of Police in the United Provinces and another came to occupy a responsible position in the Forest Department in Orissa.

Kartar Singh went to the Primary School in Sarabha itself for elementary education and then to the Khalsa High School at Ludhiana for Matriculation. But he left Ludhiana after class IX and went to Orissa to complete his school education with his uncle. There he matriculated and joined a college for graduation. Soon, however, he left the college and sailed for San Francisco in 1912 at the young age of barely sixteen.

In San Francisco, Kartar Singh reacted strongly to the treatment given to the Indian labourers, contemptuosuly labelled as 'damned Hindus' or 'damned coolies'. His restless ardour soon brought him into contact with other Indians of similar temperament and Kartar Singh joined the Ghadar Party as the youngest of its founding-members. He threw himself wholeheartedly into the work of printing 'seditious' literature, particularly as a member of the Jugantar Ashram. He himself composed some patriotic poems in Punjabi.

In 1914 Kartar Singh was deputed to contact Baba Gurdit Singh of the *Kamagata Maru* on his

return from Japan, and reached Colombo in September. From there he returned to the Punjab, a determined revolutionary intent upon working for the expulsion of the British from India. He worked quietly for some time among the villagers, trying to arouse their sentiments in favour of freedom from British rule. Then, in collaboration with Bhai Parmanand, he went to Bengal for purchasing revolvers to be used for 'terrorist' purposes. He failed to get revolvers, but he acquired explosive ideas about the necessity of an armed rising against the British.

In Bengal Kartar Singh met Vishnu Ganesh Pingley, Sachindra Nath Sanyal and Rash Bihari Bose, among others. Pingley accompanied him on his visit to the cantonments of Meerut, Ambala, Ferozepur, Lahore and Rawalpindi; and they exhorted the soldiers to rise against the British rulers in the cause of liberty and independence. By now, Kartar Singh was working independently of Bhai Parmanand and was the most active leader of the Ghadar Party in the Punjab. He and his sixty collaborators were betrayed by one Kirpal Singh and they were tried in 1916 on a charge of seditious conspiracy. Kartar Singh made a spirited statement in defence of his activities and the Judge concluded that there was "practically no department of this conspiracy in America, on the Voyage, and in India in which this accused has not played his part" ('Teen Krantikari', pp. 50-51). At an earlier stage of the trial the Judge had warned Kartar Singh about the consequences of his statements. "Sir, what consequences? You will *reward* me with death." The Judge condemned him as the worst of the conspirators, a callous scoundrel who was proud of his exploits and to whom, therefore, "no mercy whatever can be or should be shown." Kartar Singh was ordered to be hanged and he accepted this 'reward' with cool courage. Only a little of the grim determination and courage of this young martyr is reflected in the public memorial which has been raised to him at Ludhiana after Independence.

Kartar Singh was inspired by the idea of freedom and this ardent longing induced him to become an active agent of a political revolution for the whole of India. He was far above any regional or sectarian loyalties and he pursued the ideal of pan-Indian Independence without fear or hatred. "I have never done anything," he once said, "with hatred of any individual, caste, creed, or race or with any mean desire of satisfying my personal interest" ('Armed Struggle for Freedom', p. 270).

[Bansal, Rattan Lal—Teen Krantikari (Hindi), Agra, 1954; Barrier, N. Gerald—The Sikhs And Their Literature, Delhi, 1970; Brief History of Grewals, published by the Grewal Association, Ludhiana; Gupta, Manmatha Nath—Bhartiya Krantikari Andolan Ka Itihas (Hindi), Allahabad, 1954; Hardas, Sahityacharya Shri Balshastri—1857 to 1947: Armed Struggle for Freedom (Tr. by S. S. Apte), Poona, 1958; History Sheet of Bhai Parmanand, Political Proceedings, Home Department, March 1915, No. 37, Deposit; Majumdar, R. C.—History of the Freedom Movement in India, II, Calcutta, 1963; Shastri, Chander Sekhar—Bhartiya Antakwad Ka Itihas (Hindi), Allahabad, 1954; Toliwal, D. R.—Bharat varsh Ki Vibhutian (Hindi), Nagpur, 1954; Personal knowledge of the Contributor.]

(D. L. Datta) J. S. GREWAL

SARAF, BHANWAR LAL (1899-1971)

Bhanwar Lal Saraf was born in the family of Mahajan Agarwal on 17 November 1899 at Sonara Ghati in the former Princely State of Jodhpur. His father, Mansha Ram, was a goldsmith. His grandfather was Jethmalji. His mother was Assi Devi. Bhanwar Lal was married twice. His first wife was Soni, whose father was a sweet-seller. They were married in their childhood and she died after two years of their marriage. His second wife was Ram Jyot. Her father was a grocer in a small village in the former Jodhpur State.

Saraf belonged to a very wealthy house of goldsmiths. As soon as he started his political work in the former Jodhpur State, his whole business ground to a halt owing to his own

neglect. Besides, in his enthusiasm, he gave away lakhs of rupees for the Marwar Hitkarini Sabha and the Marwar Sewa Sangh started by him in 1919. In a few years' time he became a pauper. Since then he had not seen better days. His condition after independence had become worse. He was in utter misery and was politically isolated and forgotten.

Dr. Arjun Lal Sethi, considered as one of the first and foremost leaders of Rajasthan, was his mentor. From him he drew inspiration and learnt the first lesson in patriotism. Jai Narain Vyas and Anand Raj Surana were very close associates of Saraf in his political work.

The Ramanuja sect had impressed him much and under that influence he used to practise untouchability. After that he came under the influence of Pandit Durga Shanker, whose father was a direct disciple of Swami Dayanand Saraswati. Thus the principles of the Arya Samaj also influenced him in his younger days. He had contacts with Lala Lajpat Rai. These contacts influenced him to a certain extent.

As a protest, after the Jallianwallah Bagh massacre, he gave up wearing pompous silken Marwari clothes. Since the Ahmedabad Session of the Indian National Congress in 1921, he became a great admirer of Gandhiji and of the ideology and programme of the Congress.

He disseminated his progressive views through the Marwar Sewa Sangh and the Marwar Hitkarini Sabha, and showed great courage and boldness. His activities since the late twenties would go to show that he was far above the narrow feelings of caste, status, heredity, race, religion, etc.

An anecdote has been quoted in the 'Rajasthan Men Swadheenata Sangram' about Saraf. When he was asked to declare his caste and his profession, Saraf had replied in his typically humorous way that his caste was 'Man' and his profession 'Revolt'. These expressions spell out his beliefs and attitudes in regard to these matters.

He believed that true religion consisted in the service of the people and in fighting against injustice and oppression. The old formalistic and conformist approach to religion was not acceptable to him. He held that upholding of truth was the real worship of God.

Saraf was the leading member of the Marwari Lok Parishad. According to 'Jodhpur Rajya Ka Sacha Swarup', the Parishad submitted a petition to the ruler of the Jodhpur State in 1942, wherein it was requested that new schools and colleges should be opened to fight illiteracy.

In the year 1934 he was tried under Section 121-A of Marwar Penal Code and detained in Nagore Jail. The charges were that he worked for the overthrow of the Marwar regime and participated in seditious and subversive activities in Marwar. Saraf declared that he did not want the Government to sit in judgement on his conduct or activities because the Government itself was guilty and an offender before the 'Court of the People'. He refuted the charges levelled against him.

During this period, the old Marwar Sewa Sangh was renamed as the Marwar Hitkarini Sabha and its membership multiplied many times. It was considered a source of danger and declared unlawful and its leaders put under arrest.

Saraf set up the Youth League in Jodhpur. Due to his efforts a Praja Mandal was founded in 1934 in the erstwhile Jodhpur State. In 1937 it was also declared illegal and its leaders were put behind the bars.

In 1939 the Marwar Lok Parishad was established. Its demands included the establishment of a responsible form of Government in Jodhpur State. This Parishad also met the same fate at the iron hands of the ruler and his bureaucracy. In 1942 official recognition was restored to the Parishad. Patriotic feelings were roused through composing verses and their wide circulation in printed forms. Bhanwar Lal Saraf himself composed those verses.

The attention of the rulers was also drawn to the pernicious system of Jagirdari and other illegal taxes that had come into vogue in the Marwar region.

The movement of the Parishad was peaceful and non-violent. The resort to *Hartal* was made frequently. The sphere of activity of the Parishad was limited to Rajputana States. It was only in

the late forties that a link was established with the All India body dealing with the Indian States.

After the arrest of Jai Naraian Vyas on 26 May 1942 a reign of terror was let loose in the State. A number of petitions were sent to the ruler, Shri Umed Singhji Saheb Bahadur. A demand was made to institute an inquiry into the maltreatment of the political prisoners by the Police authorities. During this period Saraf was in the forefront and contributed his mite to the popular movement.

Saraf, along with other members of the Marwar Lok Parishad, drew the attention of the ruler to the miserable conditions of the peasants on account of unjust taxes. He described their conditions through verses composed in local Marwari dialect. He did not have any publications to his credit. Through handbills, leaflets and pamphlets, he acquainted the people with the current problems.

During his career he held different positions in the nationalist movement: President of the Marwar Sewa Sangh in 1919; Member of the Youth League Working Committee in Marwar in 1926; President of the Marwar Praja Mandal in 1927; President of the Marwar Lok Parishad in 1937-38; and President of the Marwar Division Congress and President of the Jodhpur District Congress in 1957. He was first imprisoned at Nagore in 1929. He suffered imprisonment again in 1934 and 1942.

He did not possess strong views on any local or national problem. His interests were varied and the amelioration of the conditions of the peasants and the general masses was always uppermost in his mind. He was undaunted and fearless. He was a strong critic of the corruption in the Government.

[Rajasthan Men Swadhinata Sangram (published by Lok Prakashan in Hindi), Jaipur, 1963; Jodhpur Rajya Ka Sacha Swarup (published by the Marwar Lok Parishad in Hindi); Jodhpur Praja Mandal Kiya Hai (in Hindi); A Peep into the Causes for Starting a Campaign for Responsible Government in Jodhpur State (published by the Marwar Lok Parishad), 1948; Dhaan Ki Mahangaaee Praja Ki Tabaahee, Shri Marudharadheesh Se Prarthana (a pamphlet in Hindi issued over the signature of Bhanwar Lal Saraf on behalf of the Marwar Hitkarini Sabha, Jodhpur, on 15 February 1929); Hari Prasad Agarwal—Rajasthani Azadi Ke Dewane, Beawar, 1953 (in Hindi); Archival Material at the National Archives of India, New Delhi; Archival Material at the Rajasthan State Archives, Bikaner; Newspaper Cutting Files relating to Jodhpur State preserved at the Rajasthan State Archives, Bikaner; Personal interview of the Research Fellow with Bhanwar Lal Saraf in Jodhpur in December 1966.]

(L. Dewani) JASWANT SINGH KHICHI

SARAF, SHAM LAL (1904-)

Belonging to a Kashmiri Pandit family, Sham Lal Saraf was the seniormost leader in the freedom movement of Jammu and Kashmir State.

He was born in Srinagar (Rainawari Mohalla) on 4 July 1904. His father, Pandit Sansar Chand Saraf, was one of the first Kashmiri Pandits who took to business rather than the traditional community profession of Government service. He also took part in social and philanthropic activities.

Sham Lal Saraf matriculated from the CMS High School, Srinagar, in 1922 and graduated from the Sri Pratap College, Srinagar, four years later. One of his class fellows in the college was Sheikh Mohammad Abdullah, with whom he later worked closely in the freedom movement.

Sham Lal Saraf was married to Gunwati, daughter of Ram Chand Budni, in March 1923 in Srinagar.

In 1927 he started his business career by organising the manufacture and sale of Kashmiri arts and crafts. He was one of the founder-members of the Kashmir Chamber of Commerce.

Saraf started his public career through religious and social organisations. He was the head of the Suraj Prakash Dharam Mandli for about fifteen years.

In 1931 he joined the Sanatan Dharam Yuvak Sabha, the premier organisation of Kashmiri Pandits at that time, and became its Vice-President.

He was also the founder-President of the Hindu Progressive Party, formed in 1937 with the objective of negotiating with the Kashmiri Muslim leaders for the proposal of the formation of a common political party.

Saraf was also one of the twelve signatories to the National Demand, prepared jointly by the Hindu and Muslim leaders of the State as a prelude to the formation of the National Conference in 1938. Other signatories included Sheikh Abdullah, Bakshi Ghulam Mohammad, G. M. Sadiq, Jia Lal Kilam and Sardar Budh Singh. The National Demand included achievement of a responsible government under the aegis of the Maharaja.

Saraf was a member of the Working Committee and Treasurer of the National Conference from 1942 to 1966, when it was merged with the Indian National Congress. He also became a member of the General Council of the All India States Peoples' Conference in 1946.

In May 1946 he participated in the Quit Kashmir Movement launched by the National Conference and was one of its four leaders who were tried on a charge of treason. He was sentenced to seven years' rigorous imprisonment but was released with his other colleagues in October 1947.

In the Emergency Administration that Sheikh Abdullah headed soon after the tribal raids on Kashmir from across the border towards the end of October 1947, Sham Lal Saraf was entrusted with the portfolio of Commerce and Supplies. When the Cabinet was formally constituted in April 1948, he became Minister for Supplies. Other portfolios allocated to him later included Health, Local Self-Government, Food, Tourism and Development.

Sham Lal Saraf was the immediate cause of the Cabinet crisis in August 1953 which led to the dismissal and arrest of the then Prime Minister of the State, Sheikh Abdullah. The Sheikh demanded Saraf's resignation on account of certain complaints he had received against the working of the Departments under Saraf. He not only declined to resign but along with two more members of the Cabinet—Bakshi Ghulam Mohammad and G. L. Dogra—also submitted a vote of no-confidence in the leadership of the Prime Minister to the then Sadar-i-Riyasat (Head of the State), Dr. Karan Singh. In a Cabinet of five, the dissidents were in a majority. Their note precipitated the crisis.

After the Governmental change-over in 1953, Sham Lal Saraf joined Bakshi Ghulam Mohammad's Cabinet with the portfolios of Industries, Commerce, Health, Jails and Education.

In April 1962 the State Assembly nominated him to the Lok Sabha (there was no direct election to Parliament from Kashmir at that time).

In 1964 he joined moves for the replacement of the Bakshi Government. But his friendship with Bakshi's successor, G. M. Sadiq, was short-lived. When Bakshi Ghulam Mohammad revived the National Conference in 1966, after the official party had merged with the Indian National Congress, Saraf was elected Chairman.

As Minister and an M.P., Saraf has visited many countries including the U.K., France, West Germany, U.S.S.R., Switzerland, Sweden, Poland, Yugoslavia, Hungary, Italy and Ceylon.

Saraf is a deeply religious person and is the President of the religious trusts of the sacred Kashmiri Hindu shrines of Durganag and Khirbhowani.

Sham Lal Saraf is a Gandhian socialist and believes in a simple and virtuous life. He rose to importance in the freedom movement because he was one of the few Kashmiri Pandits who joined the predominantly Muslim uprising against a Hindu ruler. After independence when many Hindus joined the National Conference, which had become the ruling party, his unique position gradually declined. However, he carved out a place for himself for a while by joining Bakshi Ghulam Mohammad in organising a secular and loyal Indian Opposition Party in Kashmir which he believes is necessary not only to democratise the politics of the State but to prevent popular discontent from being driven into secessionist channels.

Lacking in political drive and dynamism, and acute intellectual sensitivity, unskilled in political manoeuvring and manipulation, possessing neither saintliness nor charisma and with a social base confined to a microscopic minority of the Kashmiri Pandits, Sham Lal Saraf's role is further circumscribed by the new rivals to the National Conference in providing more vocal outlets to the popular discontent of the Kashmiri Muslims.

[P. N. K. Bamzai—A History of Kashmir, Delhi, 1962; Parkash Ram Dewan—Fight for Kashmir, New Delhi, 1948; Bazaz—Struggle for Freedom in Kashmir; Jammu and Kashmir State: A Report on Its Activities (1947-50); Arunum and Sheel—Personalities, Delhi; Lok Sabha's Who's Who (1962); Personal Account of his life and activities sent by Sham Lal Saraf on 2 August 1967 to the Research Fellow.]

(T. R. Sareen) BALRAJ PURI

SARANATHAN, V. (1892-1948)

V. Saranathan, a prominent figure in the academic and political life of Tamilnadu, was born at Tiruchirai in Thanjavur district in an orthodox Vaishnava Brahmin family of renowned Vedic scholars. He was the son of Venkatasesha-drinathachariar and Raghava. His boyhood was beset with difficulties, his father having died when he was only two years old, leaving the family in financial embarrassment. Nambi, the elder brother, brought him up and taught him the Vedas; but he too passed away at an early age. At this juncture A. Seshiah Sastriar, a personal friend of Nambi and Dewan of Pudukkottai, extended help and sympathy to the family and gave encouragement to the education of the boy.

After his early education at home, Saranathan studied at the local school at Kumbakonam and the English Middle School at Veeravanallur. In 1906 he passed the Matriculation examination, with a first class, from the Ambasamudram High School. He had his higher education at the Hindu College, Tirunelveli, and the Presidency College, Madras. After graduation he served the St. Joseph's College, Tiruchirapalli, as Tutor. In 1914 he took his M.A. degree in English literature. As a student he developed an admiration for the English system of education and came under the influence of writers like Aldous Huxley, D. H. Lawrence and Marcel Proust.

In 1914 Saranathan received his appointment in the Hindu College, Tirunelveli, as a Lecturer. Five years later, he joined the National College, Tiruchirapalli, as Head of the Department of English. In recognition of his merit the management of this College promoted him in 1921 to the Principalship, which position he held for twenty-six years. As a member of the Syndicate of the Madras University and President of the Madras Provincial Educational Conference for a term, Saranathan made his mark in the academic circle. The tenure of his Principalship saw the emergence of the National College as one of the premier educational institutions of the South.

With Tiruchirapalli as the centre of his activity, Saranathan exercised considerable influence upon the public life of this region between 1919 and 1947. He wrote articles for the English journal, *Every Man's Review*, and the Tamil journal, the *Kaveri*, and wrote a number of books: 'First Sheaves', 'Letters to A Young Man', 'Essays on Culture', 'Political Sonnets' and 'The Spirit of India'. The theme of these writings was political as well as educational, for he sought to bring about a political awakening among the students and the common people and create an intellectual atmosphere, necessary for social reform. In his talk on "University Aims and Ideals," he stated: "What was needed was to stir up a political hunger in the society in consonance with the interrelation of interests and cultures for raising the political status of the country." He looked forward to the early attainment of freedom, so that the country could initiate reforms, aimed at the realisation of economic justice. As a result of his study of the working of capitalism and communism in foreign countries, he felt that the Gandhian alternative was the best for India and advocated democratic socialism, in which agriculture could be balanced against industry.

As an educationist, he wanted reform of the policy and content of public instruction. In his opinion, though elementary education was the concern of the Government, it was for the people to organise local opinion and to constitute themselves into an unofficial educational service in the interest of its efficient implementation. Adult education should take into account the limitations of the common people and should have a simple course of studies. At the same time he pleaded for improving the quality of education by giving due importance to science subjects and the mother tongue in the syllabi.

An orthodox Hindu with moderate views, Saranathan led a simple life and donated all his savings, worth about Rs. 40,000/-, to the National College. He fostered a spirit of nationalism among the students, yet favoured only constitutional methods for the liberation of the country from the British rule. On matters of education he agreed with other educationists that reforms were needed, but he did not suggest any concrete measures or experiment with improved techniques. His contribution lay in his endeavours to utilise his role as an educationist for promoting the cause of nationalism, at a time when many of his fellow teachers remained sceptical about its wisdom.

[Every Man's Review Files; The Hindu Files; The Kaveri (Tamil journal) Files; Pages from his Journal; Principal Saranathan Memorial Volume, Tiruchirapalli, 1949; Saranathan, V. —Essays on Culture; —First Sheaves; —Political Sonnets.]

(Emmanuel Divien) K. RAJAYYAN

SARASWATY, PRAJNANANANDA SWAMY

—See under Swami Prajnanananda Saraswaty

SARDA, HAR BILAS (1867-1955)

Har Bilas Sarda, the great social reformer and scholar, was born at Ajmer on 3 June 1867. His father, Har Narayan Sarda, took up service as the Librarian and Head Clerk in the Government College, Ajmer, which appointment he held till his death in April 1892. Har Narayan Sarda, a Sanskrit scholar and a religious-minded man, led a saintly life. He devoted his spare time to the study of the Upanishads, the Gita and the Yoga Vashishta, and in cultivating the company of the learned saints who visited Ajmer all the year round due to its proximity to the sacred lake Pushkar, one of the centres of Hindu pilgrimage. He married Chandra Bai, daughter of Chouthmal Tawani of Ajmer, and had by her a son, Har Bilas, and a daughter, Chanda Bai, who died in 1892.

The Sarda family of Ajmer, in which Har Bilas was born, belongs to one of the seventy-two clans of the Maheswari community, and came to Ajmer from Alniawas, one of the Rajput estates in Marwar. The Maheshwaris were originally Rajputs who, for unknown reasons, gave up the profession of arms and the Kshatriya Varna, and adopting the Vaish Varna, took to trade and commerce.

Har Bilas Sarda married Kajji Bai, daughter of Lall Chand Malu, in 1876. His wife died in 1890, leaving behind her one son, Sahaskaran, who was born in the year 1885. His father arranged his second marriage with Narayani Devi, daughter of Seth Ramgopal Modani of Kishangarh State in 1890, but she too died in 1900 after a protracted illness. He took his third wife, Parvati Devi, in 1901, who survived till 1951.

Har Bilas joined the Ajmer City School and then studied in the Government College, Ajmer, and passed his Matriculation and Intermediate examinations in 1883 and 1885 respectively. He went to Agra for higher education, joined the Agra College and passed his B.A. with Honours in English in 1888.

His father's influence was the most potent in shaping his life. In winter months his father used to read out the Mahabharata and the Ramayana to him, and the stories of those epics influenced him considerably and helped him in moulding his character according to the Hindu ideals. When he was a child he had had the opportunity of listening to the lectures of and coming into

contact with Swami Dayanand Saraswati, the founder of the Arya Samaj at Ajmer. He pays his glowing tribute in the preface to his book, 'Life of Dayanand Saraswati', in the following words: "I remembered that my life and beliefs had been greatly influenced by Swamiji's teaching."

In August 1889 he began his career as a senior teacher in the Government College, Ajmer. He served that College till December 1892, when he was transferred to the Commissioner and District Judge's Court as a translator, where he had to translate into Urdu all the English judgements of the Civil Courts of Ajmer. In 1894 the Ajmer Regulations (Compendium of Local Laws and Regulations) were revised and he was placed on special duty for three months. In December 1894 he was appointed guardian and tutor of H.H. the Maharawal of Jaisalmer, when he was sent to the Mayo College, Ajmer, for his education. He went to Jodhpur to receive his ward and take up his appointment, and successfully worked in that post till the year 1902. Later that year he reverted to Government service as the Vernacular Superintendent of the Commissioner's Office, Ajmer. Due to his past record of meritorious work he was placed in the judicial service and given various appointments: in 1906 of officiating Sub-Judge, Beawar; in 1909 of Registrar, Small Causes Court, Ajmer; in 1912 of Special Judge, First Class, Ajmer; in 1919 of Deputy Magistrate and Sub-Judge, Beawar; and in 1921 of Judge, Small Causes Court, Ajmer. In the year 1923 he was appointed as officiating District and Sessions Judge, Ajmer-Merwara. He retired from that post a year later, i.e., in 1924.

By his record of public service and selfless devotion to the cause of the people he has left "footprints on the sands of time". In 1888 he was elected President of the Arya Samaj, Ajmer, and a year later he established and became the first President of the Arya Pratinidhi Sabha, Rajputana and Central India, a representative body of all the Arya Samaj branches in these regions. In 1889 he established the D.A.V. School, which was later raised to a Post-Graduate College known as the D.A.V. College, at Ajmer, and he was elected President of the Managing Committee. In 1893 he was elected Secretary of the Paropakarini Sabha, a society founded by Dayanand Saraswati to help widows and poor persons. From the year 1894 till the year 1902 when he resigned, he had been continuously elected as a member of the Ajmer Municipal Committee. During the First World War (1914-18) he worked as Secretary, Ajmer-Merwara Publicity Board, and received a Medal from the Commander-in-Chief of India. In 1924 he was elected President of the All India Vaish Conference at Bareilly, and in 1929 he presided over the Indian National Social Conference held at Lahore. In 1924 he was elected as a Member of the Central Legislative Assembly from Ajmer-Merwara, and was re-elected in 1927 and again in 1930. Being a crusader from the very beginning of his public life against the social evil of child-marriage, widely prevalent in India, he in 1925 sponsored and introduced in the Central Legislative Assembly the Child Marriage Restraint Bill, popularly known as the Sarda Bill. It was passed in September 1929, and became operative throughout India with effect from 1 April 1930. He was twice honoured by the Government of India: he was awarded the title of Rai Bahadur in 1921, and the title of Dewan Bahadur in 1929.

Sarda was a many-sided genius, and his versatility was evident from his contributions to biography, education and philosophy, but mainly to history. Among his notable works are: 'Hindu Superiority', 'Ajmer, Historical and Descriptive', 'Maharaja Kumbha', 'Maharaja Sanga', 'Shankaracharya and Dayanand' and 'Life of Swami Dayanand Saraswati'. His most outstanding literary work which won the highest appreciation in India and abroad is 'Hindu Superiority', first published in 1906. It methodically deals with every field of human activity and shows often from the testimony of alien scholars that the achievements of the Hindus were greater, not only than those of their western contemporaries but of the West as a whole, during recorded history.

A staunch nationalist, Sarda firmly believed and preached through his writings and speeches that the Hindus with their glorious cultural heritage and noble ideals constituted the soul and heart of Indian Nationalism. He was one of

those deeply religious men who placed religion above all things, and for whom religion consisted in love of God and service of man. He advocated the introduction of free and compulsory education all over India, and always championed the Indian women's cause. In 1925 he introduced the Hindu Widows' Inheritance of Property Bill, for granting the right to a Hindu widow of sharing in her deceased husband's property, but it could not be passed in spite of his best efforts. He died in the year 1952.

Dewan Bahadur Har Bilas Sarda was amongst the most renowned figures in India in his time. He had been an educationist, a judge, a legislator, a social reformer, a scholar and an ardent lover of his country. As the author of the Child Marriage Restraint Act, he will be remembered by posterity as a great humanitarian reformer who fought successfully against one of the crying evils of Indian social life. Through his life-long labours in historical research he sought to stimulate patriotic feelings by delineating the characters of some of the greatest heroes of Rajasthan, and by putting forward a convincing account of the greatness of the Hindus in his monumental work, 'Hindu Superiority'. His industry, as revealed by the enormous mass of material which he had collected and studied for his works, was also remarkable. The bibliography at the end of 'Hindu Superiority' alone contains references to over five hundred and fifty works.

[Har Bilas Sarda—Recollections and Reminiscences; The Indian Year Book, 1937-38; The Paropakari (Hindi monthly) Files, Ajmer.]

(Mantosh Singh) JASWANT SINGH KHICHI

SARDAR PATEL

—See under Patel, Vallabhbhai Javerbhai

SARDULSINGH CAVEESHER (1886-)

Sardulsingh Caveesher was born at Amritsar in 1886. He was a devout Sikh. After graduating from the Punjab University in 1909, he started research on Sikhism and began to propagate his views through the *Sikh Review*, which he started in 1913.

In recognition of his earnest quest for learning, he was chosen as a Fellow of the Benares Hindu University in 1917. Sardulsingh Caveesher made a comparative study of the religions of the world with the object of writing a book on the subject.

In the meanwhile, he joined the Indian National Congress and became an active participant in the Civil Disobedience Movement, for which he was arrested and sentenced to undergo imprisonment for five years.

In jail he was subjected to brutal torture —physical and mental—which turned him into a bitter enemy of the British Government in India. He said that the brutal behaviour of the British officers created an unbridgeable gulf between the Indian and the British people.

In his book, 'India Fights for Freedom', he wrote: "The time has come for the British to know that the Indians cannot be cajoled with the illusory concessions. The Indians want to establish Swaraj with the help of the British people if that is forthcoming and without that help if that is denied."

From Delhi, Sardulsingh Caveesher moved to Lahore in 1908 and began publishing the *New Herald*.

Sardulsingh Caveesher was put behind the bars nine times for his zealous participation in the national movement and had to undergo brutal tortures in the Lahore Fort.

Sardulsingh Caveesher has described Gandhiji as the greatest policeman who guarded the British officers and their interests in India. When Indians fought for freedom in 1857, hundreds of Englishmen and their allies were killed within a few months. On the other hand, in the struggle for freedom under the leadership of Mahatma Gandhi, in fifteen years hardly a dozen persons might have been killed in all for political reasons.

Sardulsingh Caveesher was a distinguished writer and a learned author of great repute who awakened national consciousness amongst the Indians in general and Sikhs in particular by his writings on non-violent non-cooperation. He roused the people against the British regime.

His writings on Sikhism awakened amongst the masses a deep love for Sikhism. In his book 'India Fights for Freedom' he gave vivid descriptions of the ups and downs of the movement. He also made a good study of trade and commerce and became popular in the business community.

He was the Managing Director and Chairman of the People's Insurance Company Ltd., New Delhi.

He also held distinguished positions in the New Hindusthan Bank Ltd., and the Punjab Building Land Trust Ltd.

In the Congress organisation, he was elected President of the Punjab Provincial Congress in 1920. In 1928 he was elected as a member of the Congress Working Committee. In 1932 and 1933 he acted as President of the Punjab Congress Committee.

Sardulsingh Caveesher resigned from the Congress on the issue of acceptance of office in the Provinces and joined Subhas Chandra Bose in the formation of the Forward Bloc. In 1939 he became the President of the organisation.

For making a common cause with Subhas Chandra Bose, Sardulsingh Caveesher was arrested and held in detention under the Defence of India Rules.

His spheres of activity were Delhi and Lahore. His close associate was Pandit Ramroop of Delhi. His son was a Major in the Army and his daughter was engaged in literary activities. Both of them were reported at one time to be busy collecting manuscripts of Sardulsingh Caveesher to get them published.

[Sardulsingh Caveesher—The Lahore Fort Torture Camp; —India's Fight for Freedom; D. R. Toliwal—Bharatvarsh Ki Vibhutian; Personal interview of the Research Fellow with Mrs. Sharma, daughter of Sardulsingh Caveesher.]

(Mantosh Singh) PRITHVI SINGH AZAD

SARKAR, AMRITA LAL (1889-1971)

Amrita Lal Sarkar was born at Nagarpara, a village in Tangail sub-division of Mymensingh district, in 1889. His father was Manik Chandra Sarkar.

Amrita Lal possessed excellent health, even from his boyhood. He was much interested in sports and physical exercises.

As a school student, he had the opportunity of reading 'Desher Katha' by Sakharam Ganesh Deuskar, the heroic exploits of the Rajputs and similar patriotic literature. All these books influenced the mind of young Amrita Lal and roused his patriotic feelings.

While he was a student of the Manikganj High English School, Tarak Ganguli, an important organizer of the Anusilan Samiti, came to know of him. He was initiated into the Samiti in his early teens. In course of time he acquired great skill in the use of swords, sticks and daggers and took part in several secret operations. He was then only a student of Class X. Soon he was given a responsible position in the action department of the Samiti.

Jogendranath Chakraborti, a member of the Samiti, died as a result of a bomb explosion at Moulavi Bazar. His colleagues, Amrita Lal and Taraprasad Baul, were wounded but they all escaped the clutches of the police, thanks to their strong nerve and superb ready wit. Amrita Lal was one of those leading revolutionaries who planned the murder of the notorious Police Officer Basanta Chatterjee. He was also connected with many other revolutionary activities. It will not be out of place to quote here a few lines from the secret Police Report about him:

"Sri Amrita Lal Sarkar, alias Paresh, alias Mahalanabish, alias Nobia, alias General, son of Manik Chandra Sarkar, aged about 34 years, was, prior to his arrest in July, 1916, an absconder for several years and was considered as one of the most dangerous leaders of the Anusilan Samity. He was eventually dealt with under Regulation III of 1818 on 12th January, 1917."

As a Regulation III prisoner he had to be detained for long years at Alipur, Rajshahi, Bankura and Fategarh jails. He was released in 1921; and soon after, he married. But he was rearrested in 1923, again under Regulation III of 1818. This time he had to spend four and a half

long years at the Cannanore Jail. Then in consideration of his broken health he was interned in 1928 at Hatia in the district of Noakhali, and thereafter he was home-interned.

Amongst the self-denying, daring, resourceful and expert revolutionaries born in our country, who strove to free the motherland from the shackles of foreign domination, Amrita Lal Sarkar was one of the foremost. He was an embodiment of struggle, a relentless struggle against ill-treatment and injustice. Whether behind the prison bars or outside, he was a disciplined soldier of the organisation, performing with due allegiance every task with which he was entrusted. He was a hero amongst men in firmness of character and devotion to the ideal.

In British jails some eminent revolutionaries like Rabindra Mohan Sen, Bhupati Majumdar, Bhupendra Kumar Dutta, Amar Chatterjee, Narendra Mohan Sen and others were his co-prisoners.

After coming out of jail for the last time he did not actively identify himself with politics. Having acquired a fair knowledge of Homeopathic treatment while in prison, he rendered yeoman's service as a medical practitioner in mitigating the afflictions of poor and needy patients.

Death snatched him away on 2 April 1971 after a protracted illness at the ripe old age of eighty-two.

His wife had predeceased him long ago and he was survived by three sons at the time of his death.

[Amrita Lal Sarkar—Raktadiner Smriti; The Green Book of Bengal Revolutionaries (1905-29) maintained by the D.I.G., I.B., West Bengal; Records in the National Archives, New Delhi; Personal knowledge of the Contributor.]

SATYA RANJAN GHATAK

SARKAR, BENOY KUMAR (1887-1949)

Benoy Kumar Sarkar, a distinguished economist and teacher, was born at Malda in North Bengal on 26 December 1887. He came of a middle-class Hindu Kayastha family which had originally migrated from Senpati, Vikrampur, Dacca. His father, Sudhanya Kumar Sarkar, was a *Mukhtear* in the Collectorate. Benoy Kumar lost his mother, Monmohini Devi, when he was ten years old. He had two brothers—Bejoy Kumar, a lecturer in Economics in the Calcutta University, and Dhirendra Kumar, a chemist. In 1922 Benoy Kumar married Ida Steiler of Austria.

Benoy Kumar had a brilliant academic record. He passed the Entrance examination from the Malda District School in 1901. He graduated from the Presidency College in 1905, winning the Eshan Scholarship. In 1906 he took his M. A. from the Presidency College. He knew six languages, besides Bengali and English. Among his teachers were Jadunath Sarkar, Praphulla Chandra Ray and Jagadish Chandra Bose. Some of his contemporaries at the Presidency College, Rajendra Prasad, Radhakumud Mukherji and Tulshi Charan Goswami, to name a few only, later achieved distinction. In 1902 Benoy Kumar joined the Dawn Society where he came into close touch with Satish Chandra Mukherjee, Brahma Bandhav Upadhyaya, Sister Nivedita and Gurudas Banerjee. As a member of the National Council of Education he worked with Aurobindo Ghose, Krishna Kumar Mitra, Bipin Chandra Pal and Surendra Nath Banerjea. The ideas of Ramakrishna Paramhansa and of Swami Vivekananda greatly influenced young Benoy Kumar. For Rabindranath Tagore also he had a great admiration. He read the works of the leading Bengali authors. He was a keen student of European philosophy, sociology, history, economics and literature. He studied the works of European thinkers like Hegel, Marx and Herder.

During the Swadeshi Movement Benoy Kumar declined the offer of a State scholarship awarded by the Government of India as well as the offer of a Deputy Magistracy. He joined the National Educational Movement, organised a number of schools at Malda and wrote a series of books on national education and nationalism. He also translated the works of a number of important European writers. From 1907 to 1911 he taught in the Bengal National College and organised a

fund. At his initiative a number of students were sent abroad for higher studies on condition that they would return and work for the cause of India's national advancement.

Benoy Kumar himself was a widely travelled man. During 1914-15 he visited many countries in Europe, Asia and America and lectured at different Universities and cultural centres. From 1926 to 1949 he was a member of the Economics Department of the Calcutta University where he developed the study of economics along modern lines. In 1929-31 he was in Europe as a visiting Professor, and in 1949 he went on a lecture tour in the U.S.A.

In his social attitude Benoy Kumar was a liberal Hindu. On his mode of life western influence was unmistakable, but he was always conscious of his own country's cultural heritage. He was in favour of popular education, including education for women. He was also a champion of women's emancipation. All his life Benoy Kumar helped the spread of western knowledge, but he wanted it to be given through the medium of the mother tongue. He attached great importance to technical education.

As a nationalist, Benoy Kumar wanted India to attain political, economic and cultural freedom. He believed in non-violent constitutional movement, and desired India to play her part as a member of the comity of nations. The success of India's freedom movement, he thought, would be determined by the world situation. He believed that it would be better for India to remain in the Anglo-American bloc, and supported the UNO, although the benefits derived by India from this body were limited. Benoy Kumar was free from parochialism but he was passionately interested in Bengal's welfare. He denounced imperialism and endorsed Gandhiji's description of the British Government in India as "Satanic". He preferred the parliamentary form of government.

After 1947 Benoy Kumar stressed the inadequacies of Indian independence, and pointed out the advantages Britain would derive from the transfer of power. His economic ideas were unorthodox. He challenged the 'drain' theory of Indian economists. He criticised official policy and advocated technological advance and industrialisation of India as an antidote for the economic ills. To him the Bengal famine of 1943 appeared as man-made. He was a supporter of the trade union movement and the rights of workers whom he regarded as the backbone of society. He suggested a compulsory social insurance scheme for them. He advocated the formation of co-operative societies by the peasants. Cottage industries, he believed, had an important place in the national economy.

A prolific writer, Benoy Kumar edited many periodicals from 1910 to 1949. These included: the *Arthik Unnati*, the *Commercial News*, and the *Indian Industry and Commerce*. He wrote about twenty-two books and pamphlets in Bengali and his English publications even exceeded that number. He contributed to many learned and popular journals. He established several research institutes and was connected with a large number of learned societies in India, France, England, Germany, Australia, Italy and Poland. He was honoured by such Academies as those of Italy, Iran and India.

There were few thinkers in pre-Independence India who were better equipped in knowledge, authority, literary power and that audacity of mind needed to grapple with the new problems of the modern world than Professor Benoy Kumar Sarkar. His learning was remarkable and he could use it unpedantically. He could be brilliant and subtle in abstract thought and analysis; yet he was one of the few thinkers who realised that political and economic thoughts must never divorce themselves from the everyday world of actual politics, existing political institutions and economic activities. As such, he inspired many by his writings which often ascended to a level of their own as original thought infused with the vigour of a strong character.

[Haridas Mukherjee—Benoy Kumar Sarkar: A Study, Calcutta, 1953; —Benoy Sarkarer Baithake, 2 vols., Calcutta, 1944; Baneswar Dass—The Social and Economic Ideas of Benoy Kumar Sarkar, Calcutta, 1940; Benoy Kumar Sarkar—Dominion India in World Perspective, Economic and Political, Calcutta, 1949; —Greet-

ings to Young India, Parts I & II, Calcutta, 1938; —Education For Industrialisation, Calcutta, 1946; —Naya Banglar Gora Pattan, Parts I & II, Calcutta, 1932; The Forward (Calcutta), 20 December 1925; The Prabuddha Bharat (Calcutta), June 1945; The Calcutta Review, Gandhi Number, 1948; The Hindusthan Standard and the Amrita Bazar Patrika, 26 November 1949.]

(Amiya Barat) NILMANI MUKHERJEE

SARKAR, JADUNATH (SIR) (1870-1958)

Jadunath belonged to an aristocratic and cultured Hindu Vaisnava Kayastha family. Born at Karachmaria (near Rampur Boalia, Rajshahi district, now in Bangladesh) on 10 December 1870, Jadunath was the third son of his parents, Rajkumar Sarkar (1840-1914) and Harisundari Devi (1845-1939). Rajkumar was a zamindar, the secretary of the local association of zamindars as well as a trustee of the local Brahmo Samaj. Of Jadunath's six brothers who joined legal, teaching, engineering and medical professions, one, Bijoynath, joined the Swadeshi Movement in 1905. Jadunath married Kadambini Debi (d. 1964), who hailed from Natore.

Jadunath was educated first in his village school, and later on at the Rajshahi Collegiate School, the Hare School and the City Collegiate School in Calcutta. Passing the Entrance examination in 1887 and the F.A. examination in 1889 from the Rajshahi College, he graduated with Honours in both English and History from the Presidency College in 1891. A student of Tawney, Rowe and Percival of the same College, he secured a First Class First in English Literature in the M.A., with above 90% marks, in 1892. Five years later he won the Premchand Roychand Studentship, then the highest academic honour of the University of Calcutta. In 1909 he was awarded the Griffith Prize.

As a child he had met Iswarchandra Vidyasagar, Chandicharan Bandyopadhyaya and Debendranath Tagore and a few others who influenced him directly. Like the German historian Niebuhr, Jadunath was inspired by his father, whose library at Rajshahi brought the treasures of English literature, history (including military history) and science within his easy reach. He had the deepest regard for Swami Vivekananda, Sister Nivedita and Rabindranath Tagore. Among books which influenced him were religious scriptures, literature (English, Sanskrit and Bengali) and works on History, Economics and Politics. Within India he travelled widely, visiting places of historical interest and sites of battles which enabled him to describe them graphically. He never went out of India. But his intellectual training was profoundly influenced by western ideas. As a student of English literature he had to study European history for understanding the former better. As the intellectual disciple of great writers like Clarendon, Robertson, Hume, Carlyle, Froude, Ranke, Mommsen, Lord Acton, Maitland, Macaulay, Gibbon, Lecky and Green, he drank deep at the flowing fountain of the historiographical thought of the 19th century. Napoleon won his deep respect and he exemplified in his own life the Napoleonic value of time. His literary style was considerably influenced by the writings of Sir William Howard Russell, correspondent of the London *Times*. By his wide studies he educated himself in world history, literature, developments in science and art through the ages.

He had a wide circle of friends and associates, both Indian and European: Rameshchandra Dutt, Haraprasad Shastri, Jagadishchandra Basu and Abala Basu, Prafullachandra Roy, Albion Rajkumar Banerjee (a classmate), Ramananda Chatterjee, Maulana Shibli, Gopal Rao Devdhar, R. G. Bhandarkar, G. S. Sardesai, C. R. Wilson, H. Beveridge, V. A. Smith, Richard Carnac Temple, W. S. Urquhart, W. K. Firminger, W. Irvine, W. H. Moreland and L. F. Rushbrook Williams, to mention only a few.

True to his family tradition of service and literary pursuits, Jadunath was primarily an educationist serving as a teacher in different educational institutions and writing books. After five years of experience as a teacher of English, first in Surendranath Banerjea's Ripon College (1893-96) and then in the Metropolitan (now Vidyasagar) College (1896-98), he was appointed

in the Bengal Provincial Educational Service in June 1898, serving in the Presidency College (as Professor of English, 1898-99, July-December 1901), the Patna College (as Professor of English and then of History, 1899-1901, 1902-17; and as Professor and Head of the Department of History, October 1923-August 1926) and the Ravenshaw College, Cuttack (as Professor of History and English Literature, 1919-23). The Patna College and the Oriental Public Library became the nursery of his historical writings. For about two years (1917-19) he served the Benares Hindu University as Professor and Head of the Department of History. Meanwhile, when the exclusion of a historian of the stature of Jadunath from the Indian Educational Service became a public scandal, the Bihar and Orissa Government promoted him to that service in 1918. Jadunath was one of the "omnibus Professors" of those days, teaching English, History, Political Thought and Bengali. He also performed various extracurricular work and maintained close contact with students. Such a herculean load may be unthinkable to many nowadays. After his retirement he accepted the onerous office of the Honorary Vice-Chancellor of the University of Calcutta (1926-28) "to serve the countrymen". The next thirty years were spent in academic and cultural pursuits, partly at Darjeeling and partly in Calcutta.

Jadunath's fame, like that of Ranke, rested on his formulation of the Historical method and the copious harvest of his scholarship. His historical works may broadly be divided into three categories—the Mughal studies, the Maratha studies, and chips from his main workshop. Jadunath was the historian of the Mughal Empire from Shahjahan to Shah Alam II: 'India of Aurangzib: Statistics, Topography and Roads', 1901; 'History of Aurangzib', 5 Vols. (1912-24); Irvine's 'Later Mughals', 2 Vols. (edited, 1922); 'Nadir Shah in India', 1922; the 'Fall of the Mughal Empire', 4 Vols. (1932-50); and 'Mughal Administration' (1920-24). He was also the historian of Maratha Royal and Peshwa periods: 'Shivaji and His Times' (1919); 'House of Shivaji' (1940); 'Bihar and Orissa During the Fall of the Mughal Empire' (1931) and 'Shivaji, A Study in Leadership' (1949). Chips from his main workshop are his brilliant essays and several other works: 'Anecdotes of Aurangzib and Historical Essays' (1913); 'Studies in Mughal India' and 'Studies in Aurangzib's Reign'. He edited or translated several sources like the 'Ahkam-i-Alamgiri' (1912); the 'Maasir-i-Alamgiri' (Tr. 1947); the 'Bengal Nawabs' (1952, being a translation of Azad-al-Husaini's 'Naubahar-i-Murshid Quli Khani', Karam Ali's 'Muzaffarnamah' and Yusuf Ali's 'Ahwal-i-Mahabat Jang'). Further, he also edited general histories like 'A New History of the Indian People' (1946) and the 'History of Bengal' (Dacca University, Vol. II, 1948); revised Jarrett's translation of the 'Ain-i-Akbari', Vols. II (1949) and III (1948); wrote a historical analysis for 'Glimpses of Mughal Architecture' (by A. Goswami), 1953, and contributed four chapters (1937) to the 'Cambridge History of India' (Vol. IV). In the field of religion his contributions were 'Chaitanya's Life and Teachings' (1922) and a 'History of Dasnami Naga Sannyasis'. His 'India through the Ages' (1928) is a bird's-eye-view of India's life and thought. His 'Economics of British India' (1909) criticised the economic policy of the British Government. Among corpuses were 'English Records of Maratha History' (Poona Residency Correspondence Series), Vol. I (1930); II (1945); XIV (1949); 'Parasnis Collection—Delhi Affairs, 1761-88' (tr. 1953); 'Persian Records of Maratha History', 2 Vols. (1954). His 'Military History of India' was published posthumously (1960). Among his unpublished works were 'Delhi Chronicle' and 'Jaipur History'. Besides these, he published innumerable articles, translations (e.g., of Tagore's writings) and book-reviews in journals in English and Bengali. Thus, the range of his subjects is varied and vast. For him to touch was to illumine. He priced his books low so that they might be within the reach of all.

Jadunath's career marked an epoch in Indian historiography. A product of the revolt against the accepted British histories of India which started in Bengal and Maharashtra towards the end of the nineteenth century, he set an example. When in 1891 he started as an apprentice in the "history workshop", research meant nothing

more than piracy or translation. By stressing the importance of building historical research on the bedrock of unassailable facts, by his proverbial insistence on the use of primary sources, which he traced, wherever found, by a selective combing of libraries not only in India (Delhi, Rampur, Lahore, Hyderabad, Patna, etc.), but also in England and Europe (India Office, British Museum, Bodleian Library, Paris, Lisbon and Berlin), by his emphasis on learning the language of the source, by his strict *principles* of testing evidence, by his meticulous care in checking every detail, date and fact before composing a single page of his narrative, by making his works readable for their literary excellence, by condemning the "scissors and gumbottle" type of research and narrow specialization, and by rigidly adhering to the unity of conception, theme and action, he applied the critical and scientific methodology of Leopold Von Ranke and Theodore Mommsen to Indian history. Like Ranke who sought to reconstruct history "as it actually was" from "the purest and most immediate documents", as distinct from Philosophy and Literature, Jadunath may be regarded as the father of modern scientific scholarship in Indian history. His style, though terse, was enlivened by illustrations, apt quotations and parallels based on a comparative study of world history and literature. Thus, by weaving the researcher's threads into the historian's carpet and the fresh flowers of fact into a wreath, he made the dead actors of the past live before our minds.

Honours, academic or official, came late in the life of this doyen of Indian historians. He was the only Asian historian to possess the unique distinction of being an Honorary Member of the Royal Asiatic Society of Great Britain and Ireland (1923), an honour then confined to about thirty men in the world. In 1926 he was elected an Honorary Fellow of the Royal Asiatic Society, Bengal, as also of its Bombay Branch, which awarded him the Campbell Gold Medal. The American Historical Association of Washington elected him Honorary Life Member (1927), while the Royal Historical Society of England elected him a Corresponding Member (1935). The Dacca and Patna Universities conferred on him the Honorary D.Litt. degree in 1936 and 1944 respectively. Beveridge hailed him as the "Bengalee Gibbon". He was made a C.I.E. in January 1926 and Knighted in June 1929. He was a nominated member of the Bengal Legislative Council (1929-32).

A founder-member of the Indian Historical Records Commission, and for some time its President, he was associated with it during 1919-41, when he was "the heart and soul of it". He enriched the Commission not only by his guidance, but also by his large number of papers based on his vast knowledge of source materials of the Mughals, the Marathas and the history of modern India.

Besides these, he was associated with several educational, cultural and literary organizations. He was President of the Bangiya Sahitya Parishad (1930,1940-44,1948); Chairman, Bharatiya Itihas Parishad (1952); and Vice-President, National Council of Education, Jadavpur (1953).

Jadunath held definite ideas and attitudes regarding our country's problems. He derided the caste-ridden Hindu society and its superstitions. Caste, he held, had outlived its utility. Living in an age of controversy between the Brahmo Samaj and orthodox Hinduism, listening to the stirring sermons of Keshavchandra Sen and the orthodox orator of Rajshahi Dharmasabha (Shivchandra Vidyarnav), young Jadunath did not take sides. The orthodox Hindus branded him as a potential renegade, while the Brahmos themselves suspected him to be a diehard intellectual Hindu.

He was in favour of Western education. That "continual progression is the rule of Europe" and that her civilisation is dynamic, is due to the efforts of "an army of the best intellects, carrying on to higher and higher stages the gains of their predecessors". He deplored the absence of universal popular education in India and strongly pleaded for the same. Though he did not express any definite views on national education, he was associated with the National Council of Education, Jadavpur. He considered residential schools and colleges to be the most pressing need of the day for character-building

and ensuring a healthy corporate life as in English Public Schools.

A strong critic of the fiscal policy of the British Government in India (1909), Jadunath not only supported the thesis of Digby and Dutt regarding England's strangling of Indian industries in the 18th century, waging of endless wars by the East India Company at India's cost and incurring unproductive debt on the railways, but also endorsed the view of Naoroji about England having bled white a dependent India, which had to bear the "home charges". In 1947 he deplored that the English left "an impoverished country's administration on our shoulders". He had sympathy for the helpless ryots of big zamindars in Hindusthan, the police-ruled population of indigo-growing areas, and the vassals of feudal jagirdars in Rajputana and Malwa. He knew that the British Government killed India's "indigenous handicrafts". He advocated correlation between indigenous industries and arts and big industries, emphasizing that the salvation of the masses of India, the land of caste and the *purdah*, depended on the successful promotion of small industries. At the same time he favoured modern industries and asserted that India's supreme need was "of managers and foremen, of pioneers and entrepreneurs".

He did not enter politics directly. But his writings indirectly served the cause of nationalism. A staunch nationalist, he was a moderate as regards how the nationalist movement was to be conducted. He was moved by the Partition Movement (1905) in Bengal and also by the ill-treatment of the Indian emigrants in South Africa and Fiji Islands. He attended meetings and lectured on the use of Swadeshi goods. He was well-known for his charity towards social, religious and nationalist causes. He did not have any parochial ideas on regionalism. He preferred the English representative form of government. Though the British Government was bureaucratic, he admired British rule which ushered in universal peace in India (*Pax Britannica*), admitted the Indians to the outside world and caused 'economic modernisation' of India. On the other hand, he did not fail to point out some of the evils left behind by British Policy like keeping Indians deliberately weak, emasculating the educated Indians and intensifying their national disunion.

Tall, slim and erect, Jadunath's tightly set lips indicated determination and firmness of character. Always decisive, never diffident, he was a man of strong likes and dislikes. Reserved but uncompromising by nature, he was unfathomable at times. His outspoken, nay, almost blunt criticism often created many enemies, though he was very sympathetic to a deserving cause. In fact, his stern exterior, like that of a cocoanut, concealed a soft, kind and humane heart. He had his own sense of humour, too. When Sardesai congratulated him on his Honorary D.Litt. degree from Dacca, he replied that he was merely a "homeopathic" doctor. As a man he was almost austere, extremely unostentatious, frugal and simple in his habits and dress, using nickel-framed spectacles and carrying his books and mss. in suitcases and his clothes inside his bedding. He had a high sense of duty and patriotism, but did not care for publicity or cheap popularity. To him work was religion, an intoxicant as well as a refuge from the worries and woes of the world. Indeed, his was a solitary, almost imperious grandeur.

It was by his historical methodology and writings, ideas of economic nationalism and by his conception of national history that he served the nationalist movement.

Jadunath's role as a historian is the consummation of sixty-seven years' unceasing preparation, training, planning, toil and ascetic devotion to a lofty mission. He directed the stream of historical research in the late mediaeval and early British periods of Indian history for nearly six decades, during which time he could apply the principles of scientific methodology of historiography in surveying the history of India for only 150 years from Shahjahan to Shah Alam, i.e., from mid-seventeenth to the beginning of the nineteenth century. He came to occupy an outstanding position among the historians of India and the world. He tried to explain historical causation by fate or predestination, nemesis or divine justice or retribution, divine mercy and by inevitability

of the forces of the age. As regards the purpose of history he thought that the study of history was a liberalizing experience and that history was essentially didactic.

Jadunath learnt the lessons of history, gave warnings and suggested solutions for India's problems, approaching the ideal of a *trikaladarshi* historian. "If India is ever to be the home of a nation... both Hinduism and Islam must die and be born again... be purified and rejuvenated under the sway of reason and science" ('Aurangzib', 473). "The Mughal Empire and with it the Maratha overlordship of Hindusthan fell because of the rottenness at the core of Indian society... royalty... depraved or imbecile; the nobles were selfish and short-sighted: corruption, inefficiency and treachery disgraced... public service." The last fruit of the civil war was the loss of national liberty ('Fall of the Mughal Empire', iv, 343-45). "A people with water-tight class or caste distinctions, even when freed from foreign domination, cannot enjoy political liberty; it will be subject to the autocracy of a clique or a family." "No nation can exist in the present-day world by merely cultivating its brain, without developing its economic resources and military power to the high pitch attained by its possible enemies" ('India Through the Ages', 4th edn., 81, 83).

Jadunath's conception of national history was a lofty one. Its requisites are comprehensiveness, truth, accuracy and impartiality. "National history, like every other history worthy of the name and deserving to endure, must be true as regards the facts and reasonable in the interpretation of them. It will be national not in the sense that it will try to suppress or whitewash everything in our country's past that is disgraceful, but because it will admit them and at the same time point out that there were other and nobler aspects in the stages of our nation's evolution which affect the former... the historian must be a judge." (Letter to Dr. Rajendra Prasad, 19 November 1937.)

[Jadunath's different books on History, etc., are to be consulted for his ideas: Economics of British India, Calcutta, 1909; —India Through the Ages, Calcutta (latest edn.); Life and Letters of Sir Jadunath Sarkar Commemoration Vols. I and II, Ed. by H. R. Gupta, Hoshiarpur, 1957; The Bengal Past and Present, Jan.-June 1958; The Modern Review, June-Aug. 1958; The Asiatic Society Year Book, 1958, Vol. I; The Amrita Bazar Patrika, 20 May 1958; The Hindusthan Standard, 23 May 1952, 20 and 21 May 1958; National Council of Education, Bengal (1906-56), Calcutta, 1956; Sahitya Parishat Patrika, No. 1, B.S. 1365; The Itihas, Jaistha-Sravan, B.S. 1365; The Prabasi, Aswin, B.S. 1354-Paus, B.S. 1355; The following articles of the present contributor may also be seen: Sir Jadunath Sarkar and Historical Writings, an article in the Journal of the Bihar Research Society, Vol. XLVI (1960); Eminent Indian Historians Series, Quarterly Review of Historical Studies, Vol. II (1962-63), Nos. 3 and 4; History and Historians of Mediaeval India, *ibid.*, Vol. III (1963-64), Nos. 1 and 2; Sir Jadunath Sarkar's Historical Beliefs, in the Journal of Historical Research, Ranchi University, Vol. IX, No. 2 (1967), and Proceedings of a Seminar at Visva-Bharati (1966); Some of the ideas of historical methodology of Sir Jadunath stated by Dr. A. L. Srivastava in his paper on Sir Jadunath in the Historians and Historiography in Modern India (I.H.S. Publications, Calcutta, 1973), were based on the present Contributor's writings.]

(Amiya Barat) JAGADISH NARAYAN SARKAR

SIRCAR, MAHENDRA LAL (DR.)
(1833-1904)

Dr. Mahendra Lal Sircar was born on 2 November 1833, in Paikpara, a small village about twenty miles west of Calcutta. His father, Taraknath Sircar, died at the early age of thirty-two when the boy was only five years old. After his father's death the boy came to Calcutta with his mother to stay with his maternal uncles, but as ill luck would have it, the mother fell a victim to cholera and expired after four years of their stay in Calcutta when she was thirty-two.

So, an orphan at the age of nine, Mahendra Lal had his early education in David Hare's School (1841-49) when Umacharan Mitra was the Headmaster. With a Junior Scholarship he continued his studies in the Hindu College (which later became the Presidency College) under Mr. Sutcliffe, Principal and Professor of Mathematics, and Mr. Jones, Professor of Literature and Philosophy. He was admitted to the Medical College in 1854, and in the next year he married Rajkumari, daughter of Mahesh Chandra Biswas of Bandipore, 24-Parganas. He was blessed with a son, Amrita Lal, in August 1860. Mahendralal studied for six years, 1854-60, to pass the L.M.S. examination and all his professors were very highly impressed by his extraordinary proficiency in their subjects. In 1863 he came first in the M.D. examination.

The Bengal Branch of the British Medical Association was established towards the end of 1863 and on the opening day Dr. Sircar made a speech in which he referred to homeopathy as an occult science unworthy of pursuit by an intelligent person. His speech dashed to the ground the hopes of Rajendra Dutt who thought that through Dr. Sircar homeopathy would have an honoured place in the country. Rajendra Dutt tried to convince Dr. Sircar about the superiority of homeopathy over allopathy, but Dr. Sircar would not have anything to do with it. Some of the desperate cases given up as incurable by Dr. Sircar himself were treated and cured by Dutt; these miraculous cures surprised him but Dr. Sircar would not relent.

Dr. Sircar was asked to review the book 'Philosophy of Homeopathy' by Morgan. Being a conscientious man, he thoroughly studied the system of Hahnemann and was really impressed by the intrinsic excellence of it. So he openly expressed his conviction in a bold statement in 1867 and in January 1868 he started editing the *Calcutta Journal of Medicine* with the sole object of focussing the attention of the people on the superiority of the homeopathic system over others in many cases. He devoted himself heart and soul to this objective. In doing so he faced a strong opposition from the elite of the city, had to forego his practice and court poverty, but he bore them all with a patient cheerfulness. In July 1902 he explained in an article in the *Calcutta Journal of Medicine* the reasons for his conversion to homeopathy. Such an explanation was necessary because as an ardent votary in the temple of an exact science like allopathy he had denounced homeopathy as quackery.

The persistent and devoted efforts of Dr. Sircar gave a new status to homeopathy and he represented all that was best in it. Rajendra Dutt stood by him and lent his support in laying a solid foundation for the system of homeopathy. The loyalty of Rajendra Dutt to the cause of homeopathy can be imagined from the following. His younger son, Upendra, fell a victim to an attack of enteric fever. All the doctors of the city gathered in his house; there was a considerable pressure to persuade Dutt to have his son treated with the allopathic medicines, but he would not agree because that would go to prove the superiority of allopathy over his own system. He was told that it was an established convention for a doctor not to treat his near relation, to which Dutt replied that his brain was cool enough to be able to treat his own son. The son died but the conviction of Dutt survived. When Dutt was critically ill, Mahendra Lal was visiting him several times a day and yet he felt he could not do him justice. At his death Dr. Sircar felt a void which was never filled up in his lifetime. Rajendra Dutt served the cause of homeopathy with a missionary zeal. He had always declined financial tokens of appreciation, not to speak of professional fees or cost of medicines. Dr. Sircar had something of that spirit also in his love for the science of homeopathy, for which he had made tremendous financial sacrifices. One day, when he was scheduled to deliver a lecture in half an hour's time, a rich man offered him Rs. 1,000/- to see a patient at Hooghly, about thirty miles from Calcutta. Dr. Sircar declined the offer asking him to try another doctor. Whenever his pursuit of science clashed with his medical profession, he preferred science to the other one.

Among Dr. Sircar's contemporaries were such stalwarts as Dr. L. Salzer, Dr. W. Younan and others. Mention may also be made of Dr. P. C. Majumdar who worked with Dr. Salzer and who

later edited the *Indian Homeopathic Review* (after Dr. Sircar's *Calcutta Journal of Medicine*). Dr. D. N. Roy was another first-grade homeopath, who was contemporaneous with Dr. Sircar. At that period homeopathy occupied quite a conspicuous position in this part of the country and Dr. Sircar played a leading role in the resurgence of the system.

When Dr. Sircar changed over to homeopathy, he was excommunicated from the Bengal Branch of the British Medical Association. Another incident occurred in the Calcutta University. Dr. Sircar was appointed a Fellow of the Calcutta University in 1870 and was placed in the Faculty of Arts. In 1878 he was transferred to the Faculty of Medicine. But other members of the Medical Faculty felt strongly about his membership and passed a resolution on 27 April 1878 to remove the name of Dr. Sircar from the Faculty of Medicine. Dr. Sircar wrote two letters explaining the basic principles of homeopathy, that its position as a method of healing sick mankind was no less important than any other branch of medicine and that his approach to it had always been scientific. The Senate, after a careful perusal of the two letters, did not proceed to remove him from the Faculty. Most of the members of the Medical Faculty were very disappointed over this failure to remove Dr. Sircar from the Faculty and adopted subterfuges to do what they could not do in a straight fashion. In disgust Dr. Sircar himself resigned from the Faculty. From these two letters one can get a glimpse of the mechanism of the treatment of homeopathy. In allopathy, a medicine is chosen if it is found to cure the symptoms of a disease; the choice is by trial and error method; the process begins with a thousand arsenic compounds, or a thousand sulphur compounds and so on; each container is serially numbered. If on trials with animals infected artificially with the drug in the container numbered 606 or 693, it results in the cure of the symptoms of the disease, that chemical compound contained in the bottle numbered 606 or 693, becomes a specific drug for that disease in allopathy. In homeopathy, a healthy human being is administered a chemical and certain symptoms develop; this chemical is the curative drug for an unhealthy person showing these symptoms. The symptoms happen to be, in a way, the vague shadows of the devils that are at work within the diseased person. To recognize a person by seeing its shadow is much more difficult; that is why failure to choose the right remedy is quite common in homeopathy. A typical case will bear this out. In 1889 one B. K. Sen, a friend of Dr. S. C. Ghosh, the famous homeopath, had an attack of cholera. The medicines prescribed by Dr. P. C. Majumdar had no effect in arresting the deterioration in the condition of the patient; Dr. Salzer could do no better. But the medicines prescribed by Dr. D. N. Roy brought him round. Even in such a case of unequivocal diagnosis as in cholera, there is no clear-cut medicine, the element of trial and error persists in the curative stage. Whereas in allopathy the trial and error stage is over when the right drug is discovered, the next phase is the correctness of the diagnosis for which there are more instrumental aids in allopathy than in homeopathy. There is another marked difference between the two. In homeopathy a medicine is administered in infinitesimal quantity; contrary to the usual notion, the greater the dilution, the greater is the potency of the drug. It is difficult to explain with any scientific principle how the potency of a drug increases with decreasing the quantity of it. Von Behring, whose work led to the discovery of anti-toxin against diptheria, said: "You may call me a homeopath, if you will, but I say to you, the efficiency of anti-toxin increases with the attenuation." In allopathy, the greater the dose, the quicker the cure, subject only to its tolerance by the patient.

The approach of Dr. Sircar to homeopathy was that of a true scientist and not of a dogmatist. This is evidenced by his heroic efforts to establish an Institute where research work on Physical Sciences could be pursued. Towards that objective his sacrifices were immense. In August 1869 he published an article in the *Calcutta Journal of Medicine* about "The Desirability of a National Institution for the Cultivation of the Physical Sciences by the Natives of India". We inherit, from the past, lots of bigotries,

prejudices and irrational motives which hinder our progress towards a better order of civilization; these dark forces of the mind can be combated by the pursuit of Science which is an exercise of our reasoning faculties. In short, national progress can only be accelerated if a proper scientific climate exists within the country. This is the cornerstone of the policy of any Government now. Dr. Sircar had that prophetic insight a century ago when research work was almost unknown and nobody ever thought of its impact on national progress. The need for such an organization was also felt by Raja Rammohun Roy who did not live long enough to realise his dream. With the conviction that scientific research could enthrone reason to counteract the retrogressive influence of age-old prejudices and superstitions Dr. Sircar sought help to found a scientific Institute. His appeal for generous support to establish the Science Association fell flat on the ears of those who could come forward to help him. In spite of such lack of response from the elite of the country, he established the Indian Association for the Cultivation of Science (I.A.C.S.) in the year 1876. The great novelist Bankim Chandra Chatterji made an earnest appeal for funds to support the organization. The Lieutenant-Governor of Bengal formally opened the I.A.C.S. on 13 January 1876. On 24 August 1876 the Rev. Father Lafout initiated lectures on the study of Physical Sciences, followed by others. Pandit Iswarchandra Vidyasagar joined Dr. Sircar in going about with the begging-bowl. Zamindar Kali Krishna Tagore dropped the first princely donation of Rs. 25,000/- into it. Keshab Chandra Sen helped him and through his support His Highness the Maharaja of Cooch Behar made a handsome donation, out of which the Cooch Behar Professorship has been created. The third substantial donation of Rs. 50,000/- came from His Highness the Maharaja Bahadur of Vizianagram in whose name the main laboratory at 210 Bow Bazar Street building stood.

Dr. M. L. Sircar would easily stand out as the first Indian who had established a research institute in India at a time when research was almost unknown. The research work of Sir J. C. Bose and Sir P. C. Ray followed after the realization of Dr. Sircar's dream in the shape of the I.A.C.S. In the early days lectures on Physics, Chemistry and Botany were regularly delivered and the lecture halls were crowded with eager students. The Science Association was affiliated to the Calcutta University as a recognised Institution to teach Physics, Chemistry and Botany.

Dr. Sircar functioned as the secretary of the Science Association and after his death, his son Dr. Amrita Lal Sircar acted as the secretary till his death and was succeeded by no less a person than Sir C. V. Raman. Dr. Raman did outstanding research work in the improvised laboratory of the Association and gave India a prominent place in the scientific map of the world. The spectroscopic findings of Dr. Raman won him the much-coveted Nobel Prize in Physics in 1930. The Calcutta Corporation presented an address of felicitation to Dr. Raman on 26 June 1931 in the Calcutta Town Hall and Dr. Raman, in reply to that address, acknowledged that the winning of the Nobel Prize was possible because of the plentiful opportunities that Dr. Sircar's Association had offered him. He said that he had the good fortune to reap the harvest of the seed that Dr. Sircar had sowed. For about thirty years Dr. Sircar served the cause of scientific research through the Science Association with a devotion which had no parallel in the history of India. At the cost of his lucrative medical practice and his health he discharged his responsibilities in the Association.

Today it is one of the premier scientific organizations with eight departments manned by talented persons. The finances are taken care of by the Central and State Governments.

The religion of Dr. Sircar had a deep philosophical basis. "The material objects are the embodiments of our sense perception, the parts join together to form a whole. There is some unifying principle behind this synthesis to form one whole." "If the material world is a whole consisting of interrelated parts, if each of its constituent elements can be known only as standing in certain definite relations to the other constituent elements of it, if, in short, the material world is a single system of unalterable relations,

then it presupposes a unifying principle over-reaching it but not beyond it, such a principle of unity is the unity of consciousness." According to Dr. Sircar the moral life of man arises because of his relation to society. The religious commandments are mostly related to the harmonious well-being of man in society. The question arises how to reconcile individual liberty with social obligations, the common good leads an individual to submit to a restriction. Dr. Sircar's faith in humanism was profound. He remarked: "I do not believe that man's higher nature has suffered in the least from the advance of science. I do not believe that the noblest aspirations of man have received any check from the unfolding of what are falsely called 'cold material laws'."

Dr. Sircar had the opportunity of medically treating Shri Shri Ramakrishna which offered him a glimpse of the mind of an intensely religious man. The mutual conversations reveal on one side his deep conviction in the omnipotent God and at the same time a catholicity which admits of no dogma or superstition.

Dr. Sircar did not keep good health during the last few years of his life and he constantly felt that the continuance of his life was due to the grace of God. The end came on 23 February 1904.

[Sarat Chandra Ghose—Life of Dr. Mahendra Lal Sarkar, Calcutta, 1909; Manoranjan Gupta —Dr. Mahendra Lal Sarkar (in Bengali), Calcutta, 1959; Hundred Years of the University of Calcutta, Calcutta, 1957; Mahendra Lal Sarkar—The Indian Association For The Cultivation of Science, Calcutta, 1877; Sibnath Shastri—Men I have Seen, Calcutta, 1966; The Prabasi, Baishak 1359 B.S. (an article entitled 'Bharatbarshiya Bijnan Sabhar Nutan Bhawan' by Narendra Nath Basu.]

(P. N. Banerjee) D. Basu

SARKAR, NALINI RANJAN (1882-1953)

Nalini Ranjan Sarkar lived a life full of varied and wide-ranging activities contributing to the political and economic regeneration of India. He was an eminent public man, industrialist and economist. He was no orator but his speeches and writings made substantial contribution to the topics he spoke or wrote on.

He was born, in 1882, of a middle-class Bengali Hindu Kayastha family of the district of Mymensingh (now in Bangladesh) as one of the seven sons of Chandra Nath Sarkar (a lawyer) and Prasannamayee. Nalini Ranjan married Hemnalini in 1913. She died in 1923. He had no child.

In his ways of living he had chosen the middle course between ostentation and the heroic. Socially he was of liberal views and was not parochial or regional. He came in close contact with Surendranath Banerjea, Mahatma Gandhi, Rabindranath Tagore, C. R. Das, Motilal Nehru, Tej Bahadur Sapru and almost all the contemporary notabilities whose influence no doubt contributed much to the development of his ideas of nationalism and the necessity of freedom from economic bondage. He had no dislike for individual Britishers, some of whom were his personal friends, but he disliked the British Raj. He visited England in 1936 in connection with his business and again in 1948 went to the U.K. and the U.S.A. with the Indian Industrial Mission.

He received his early education in a primary school at Saijura and then in Pogose High School at Dacca, from where he passed the Entrance examination in 1902. He then joined Jagannath College at Dacca and then the City College in Calcutta but could not proceed further for financial reasons. He did otherwise equip himself to become a Fellow of the Calcutta University Senate (1934), member of the Court of the University of Dacca (1940-41), President of the Governing Body of the Presidency College in Calcutta (1942), Pro-Chancellor, Delhi University (1941-42), Vice-President, National Council of Education, Bengal (from 1945 to 1953) and contributed to the spread of education in the country.

He joined the movement against Partition of Bengal in 1905-06 as a volunteer of the Barisal Conference and later the Non-Cooperation Movement in 1920. He believed in non-violent

means for the attainment of freedom from foreign rule.

When C. R. Das and Motilal Nehru founded the Swarajya Party, he joined it and soon became one of its leaders as also of the Bengal Provincial Congress Committee. "He was essentially a party politician . . . understood the value of a party machine and always strove to have one ready at hand" (Nalini Ranjan Smaranika). Between 1920 and 1928 he was elected to the Bengal Legislative Council and became the Chief Whip of the Swarajya Party. He took a prominent part in the Calcutta Session of the Indian National Congress as the Secretary of the Exhibition organised for the occasion. After the death of Deshabandhu Das, he with Dr. B. C. Roy, Nirmal Chunder Chunder, Sarat Chandra Bose and Tulshi Chandra Goswami dominated the Congress movement in Bengal and constituted what was known as the "Big Five" of the Bengal Congress. He was elected a Councillor of the Calcutta Corporation in 1932 and its Mayor in 1935. He organised with A. K. Fazlul Haq the Krishak Praja Party and became the Finance Minister (1937) in the Cabinet of undivided Bengal under A. K. Fazlul Haq. In 1938 he resigned but joined the reconstituted Ministry, to resign again in 1939, being disappointed with the deteriorating change in the outlook of the Cabinet ('Yukta Banglar Sesh Adhyay' by Kalipada Biswas, pp. 338-39, Calcutta, 1966). He joined the Viceroy's Executive Council (1941-42), first as Member in charge of Education, Health and Lands and thereafter of Commerce, Industry and Food, but he resigned as a protest against the detention of Gandhiji in prison when Gandhiji undertook a fast in 1943. In 1947 he returned to the Congress to join Dr. B. C. Roy's Cabinet in West Bengal as Finance Minister and acted as Chief Minister for two months (in 1949). He retired from political life in 1952.

He displayed his talents in the spheres of commerce and industry no less than in the political arena. He wanted India to evolve a balanced economy by a rapid process of industrialisation. He entered (in 1911) the Hindusthan Co-operative Insurance Society Ltd., an offshoot of the Swadeshi movement of 1907, in a humble position, and later became its General Manager and ultimately its President, a position which he held till his death. He sponsored several other Hindusthan Group of industrial and business concerns for General Insurance, Building Society, Glass Works and Heavy Chemicals and in most cases his was a pioneering venture.

Nalini Ranjan was a man of action and with his inexhaustible fund of energy he associated himself with different commercial and economic institutions. He was President, Bengal National Chamber of Commerce and Industry, Indian Economic Institution, Indian Life Officers' Association, Consultation Committee set up by the Government of India for Revision of Company Law (1935). He was Chairman of the All India Council of Technical Education appointed by the Constituent Assembly.

He was a Member of the Central Banking Enquiry Committee, Central Jute Committee, Railway Retrenchment Committee, the Board of Income-tax Referees, Export Advisory Council, Research Utilisation Committee, Separation Council and Board of Economic Enquiry, Bengal. He was a Delegate to the Indo-Japanese Trade Conference (1923) and a Commissioner of the Port Trust, Calcutta, and was a Trustee of the Chittaranjan Seva Sadan.

[R. C. Majumdar—History of the Freedom Movement in India, Vol. III (1963); Dilip Kumar Chatterjee—C. R. Das and Indian National Movement (1965); Nalini Ranjan Smaranika; Kalipada Biswas—Yukta Banglar Sesh Adhyaya; The Hindusthan Standard, the Amrita Bazar Patrika, the Statesman and the Jugantar, 26 January 1953.]

(Amiya Barat) SUDHIR KUMAR GHOSE

SARKAR, NILRATAN (SIR) (1861-1943)

Nilratan was born on 1 October 1861 in a lower middle-class Kayastha family at Netra near Diamond Harbour in the district of 24-Par-

ganas. His father Nandalal's family originally belonged to Jessore and settled later at Joynagar, Khulna. One of Nilratan's brothers, Jogindranath, was a pioneer in juvenile literature. In 1888 Nilratan married Nirmala, the daughter of Girishchandra Majumdar, a Brahmo missionary of East Bengal, and became a Brahmo. Nirmala predeceased her husband in 1939.

Nilratan had his early education at his native village and higher education in Calcutta. Passing the Entrance examination in 1876, he got the Vernacular diploma in Medicine in 1879 from the Campbell Medical School. Later he received his B.A., M.B., M.A. and M.D. degrees from the Calcutta University successively in 1885, 1888 and 1889.

Nilratan was first and foremost a very eminent physician, in which capacity he showed a keen sense of social awareness by treating poor patients free and gratuitously providing them food and medicine. His spectacular professional success necessarily brought him in touch with higher medical education and also University education generally. As one who worked successfully for the expansion of medical research, Nilratan was for a considerable time the Editor-in-Chief of the *Journal of Medical Association.* In 1916 he became the Founder-Member and President of the Carmichael Medical College, Calcutta, the first medical institution in this country to be run independently of the Government. Already a Fellow of the Calcutta University in 1893, he adorned the chair of its Vice-Chancellor from 1919 to 1921 after receiving the Kinghthood in 1917. In 1920 he creditably represented his University at the Conference of the Universities of the British Empire in London and was awarded the honorary D.C.L. and LL.D. degrees by the Oxford and Edinburgh Universities. From 1924 to 1927, Nilratan was President of the Calcutta University's Council of Post-Graduate Teaching in Arts. As President of the Council of Post-Graduate Teaching in Science from 1924 to 1943, he was instrumental in the expansion of Post-Graduate Science Teaching at the University which fittingly conferred on him the D.Sc. (*Honoris causa*) in 1940. At various times, he was President of the Indian Medical Association, Calcutta Medical Club, Chittaranjan Seva Sadan, Jadavpur T.B. Hospital, and a Trustee of the Bose Institute.

A man of rare distinction, Nilratan was yet a staunch nationalist. A member of the Indian National Congress from 1890 to 1919, he participated in the anti-Partition movement (1906) and was a founder-member of the National Council of Education, Bengal. He became Secretary of the National Council in 1912 and later its Vice-President and Rector in 1925 and 1930 respectively. He was a Member of the Bengal Legislative Council from 1912 to 1927 and Vice-President of that premier political organisation, the Indian Association, from 1921 to 1924.

Nilratan had a progressive outlook on various issues. A believer in the dynamics of social change, he favoured female emancipation. Himself the President of the Sadharan Brahmo Samaj, he was necessarily opposed to caste and untouchability. He told the All India Medical Conference at Hyderabad (1941-42): "In these days of rapid changes in the social and economic order of the world, we have to overhaul the very foundations of our habits and life, individual as well as social, and orientate them to the rapidly changing conditions of society." An advocate of Western education, Nilratan was yet a supporter of national education which to him meant a balanced approach to humanities and the sciences. A Gandhian who believed in non-violence and had a strong sense of national dignity, Nilratan worked long and hard to remove the invidious discrimination between British and Indian doctors. Although interested in the development of indigenous cottage industries, he believed that India's prosperity depended on industrialisation along modern lines. In fact, he invested large sums of money in starting the Rangamati Tea Company (later converted into the Eastern Tea Company), founded the National Soap Factory and National Tannery Company, and was a Director of the Boot and Equipment Factory (1908).

While Nilratan's distinguished service to the cause of higher scientific and medical education cannot be exaggerated, this was but a facet of his manifold contribution to the community.

Ever sympathetic to the weaker sections of the society, he was essentially a patriot; although this patriotism found expression not so much in participation in active politics as in struggle against injustices to his fellow-beings and in future-looking activities for the regeneration of a lagging economy.

He died on 18 May 1943.

[The Amrita Bazar Patrika, 19 May 1943; The Bharatbarsha, Asadh, 1350 B.S.; The Hindusthan Standard, 19 May 1943; Hundred Years of the University of Calcutta, 1857-1956, Vol. I, Calcutta, 1957; Indian Association, Jubilee Souvenir, 1876-1952, Calcutta, 1953; The Modern Review, February 1942, June 1943; Nilratan Sarkar, a booklet published by N. R. Sarkar Centenary Celebrations Committee, Calcutta, 1961; Studies in the Bengal Renaissance (Ed. Atul Chandra Gupta), National Council of Education, 1958; The National Council of Education in Bengal, 1906-56, Calcutta, 1957; Typed manuscript of the life of N. R. Sarkar (by courtesy of D. M. Bose); Personal interview with Santa Devi, daughter of Ramananda Chatterjee.]

(Amiya Barat) PRASHANTO KUMAR CHATTERJEE

SARKAR, PEARY CHARAN (1823-1875)

Peary Charan Sarkar, a Hindu Kayastha, son of Bhairab Chandra Sarkar who was an employee of Messrs. Thacker Spink & Co., Calcutta, was born on 23 January 1823 at Chorebagan (Muktarambabu's Street) in the house of his maternal uncle. His ancestral residence was also in Muktarambabu's Street. His father was a generous man and often helped and fed the poor. Peary Charan had two elder brothers—the eldest one, Parbati Charan, was the Headmaster of the Government School at Dacca. Peary Charan inherited many of the good qualities of his parents. He married at the age of nineteen (1842). His wife was the fourth daughter of the late Shibnarayan Basu, the great Persian scholar and a resident of Hat-Khola.

Peary Charan began his early education in the *Pathsala* of the School Book Society managed by David Hare. In 1834 he went to Dacca and studied in the local Government School for a year. He then came back and joined the school of the School Book Society at Calcutta. He passed the Junior Scholarship examination (1838) and got a scholarship. The same year he joined the Hindu College and studied under D. L. Richardson, Professor of English, and D. L. Ridge, Professor of Mathematics. During his school days his contact with David Hare was close. Rajnarayan Basu, Bhudeb Mukherji, Madhusudan Dutt, Maharaja Durga Charan Laha, Jnanendra Mohan Tagore and others were his classmates.

Standing first in the Senior Scholarship examination, Peary Charan won a scholarship of Rs. 40/-. He passed with credit the Library Medal Examination, which was considered the highest examination at the time. In 1842 he was appointed Assistant Headmaster at the Hooghly Branch School. Transferred as Headmaster of the Barasat Government School (1844), he did significant work for the improvement of the institution. He became Headmaster of the Hare School in 1854. He was appointed Editor of the *Education Gazette* in 1856. He was the first Bengali to become a Professor of English in the Presidency College. Well-read in foreign literature, he wrote a series of English Primers beginning with the 'First Book of Reading'. He started two monthly journals—the *Well-wisher* in English and the *Hitasadhak* in Bengali. His last work entitled 'The Tree of Intemperance' was published in 1874. This "prince of teachers" died of gangrene in September 1875.

A monotheist and a man of progressive outlook, Peary Charan was associated with a number of social and cultural organisations. He established the Bangiya Madak Nibarani Samaj at Calcutta (1863). He was opposed to caste and untouchability. An advocate of widow-marriage, he worked in concert with Pandit Ishwar Chandra Vidyasagar. He was sympathetic towards Western education and a great promoter of female education in Bengal. Though he took no part in the nationalist movement, he had intense love for

his country. Of medium stature and strong physique, he led a simple and unostentatious life.

A fine product of renascent Bengal, a writer, a philanthropist and an educationist, Peary Charan earned the title of 'the Arnold of the East' after Dr. Arnold, Headmaster of the Rugby School in England. His solicitude for the betterment of the conditions, moral and intellectual, of his countrymen and his contributions to national life constitute his title to fame.

[Nabakrishna Ghose—Peary Charan Sarkar, Calcutta, 1st edn. 1862, 2nd edn. 1919; Shibnath Shastri—Atmacharit, Calcutta, Aswin, 1359 B.S.; —Ramtanu Lahiri O Tatkalin Banga-Samaj, Calcutta, Bhadra, 1362 B.S.; Girija Sankar Roy Chaudhuri—Sri Aurobindo O Banglay Swadeshi Yuga, Calcutta, 1956; Jogesh Chandra Bagal—Muktir Sandhane Bharat, Calcutta, 1367 B.S.; Hare School (1818-1968): One hundred and fifty years of a great institution, Calcutta, 1968.]

(P. N. Banerjee) BIMAL KANTI MAJUMDAR

SARKAR, SHYAMACHARAN (1814-1882)

Son of Haranarayan Sarkar, Dewan of Rani Indravati of Purnea (Bihar), Shyamacharan was born in a Hindu Kayastha family at Purnea on 14 July 1814. His ancestral home was in the village of Mamjowain in Nadia district. Well-off and generous, his father used to spend lavishly for the poor. He had an uncle, Harachandra, who looked after his early education which began in his village *Pathsala*. In 1828 he came to Krishnagar and learnt Persian for six years from Srinath Lahiri, uncle of Ramtanu Lahiri—a disciple of David Hare and a distinguished personality of Pataldanga, Calcutta.

Shyamacharan came to Calcutta in 1837, stayed in the house of Ramtanu Lahiri, joined the St. Xavier's College and learnt in five years Latin, Greek, French, English and Italian. He was appointed a teacher in Bengali in the Calcutta Madrasa. Here he learnt Urdu from Professor Hafez Golam Nabis and Arabic from Abdar Rahim and Giasuddin. He came into contact with the leading personalities of the 19th century Bengal and was influenced by men like Ramgopal Ghosh, Anandamohan Bose, Iswarchandra Vidyasagar, Shibnath Sastri, Giris Vidyaratna, Debendranath Tagore and Surendranath Banerjea. His association with Europeans was long and friendly. He taught Bengali to Mr. Bayley, District Magistrate, Midnapur, and Hindi to Mr. Joseph and Dr. Macdonald. Sir Charles Trevelyan, Member, Governor's Council, asked Shyamacharan to assist him in the preparation of a dictionary.

In 1842 he joined the Sanskrit College as Second Teacher of English. In 1845 he adopted the Brahmo religion. In 1848 he was appointed *Peshkar* in Sadar Dewani Adalat and in 1850 occupied the position of the Chief Interpreter in the English Section of the same Court. In 1857 he became the Chief Interpreter in the Supreme Court, the post being created by Lord Dalhousie on the recommendations of the Chief Justice. In 1873 he was appointed the first Bengalee Tagore Law Lecturer of the Calcutta University and became its Fellow in 1874. In 1876 he was elected the first President of the Indian Association founded on 26 July. A noted author, he wrote many books. His English works were: 'Introduction to Bengali Language Adapted to Students Who Know English', in two parts, 1850; 'The Muhammadan Law' (Tagore Law Lectures), 1873; 'The Muhammadan Law' (Tagore Law Lectures), 1874; 'Vyavastha Chandrika', Vol. I, 1878, Vol. II, 1880. His works in Bengali were: 'Bangla Vyakaran', Calcutta, 1259 B.S.; 'Vyavastha Darpan', Calcutta, 1266 B.S.; 'Pathyasara' and 'Nitidarshan'. His books on Law were considered "very useful" by the Bench and the Bar alike. He wrote some anti-polygamy tracts which were published in the *Hindu Patriot*.

A man of progressive ideas, he eschewed orthodoxy, caste and regionalism. With zeal for Western learning he felt keenly the need of primary education, himself maintaining a school in his village. He had high respect for women and firm faith in God. Without taking any part in politics, he loved his country and apparently

stood for constitutional agitation for his country's freedom. He lived a quiet life.

Well read in foreign and religious literature, a linguist, a social reformer and a good speaker, Shyamacharan earned for himself the title of 'Vidyabhusan'. He was, after all, a prominent figure in resurgent Bengal in the age of the Indian Renaissance.

[Sahitya Sadhak Charitmala, Vol. 26, Bangiya Sahitya Parishad, Calcutta, Asar 1350 B.S.; Probhat Kumar Mukhopadhyaya—Bharate Jatiya Andolan, Calcutta, Aswin, 1367 B.S.; Shibnath Shastri—Ramtanu Lahiri O Tatkalin Bangasamaj, Calcutta, Bhadra 1362 B.S.; Jogesh Chandra Bagal—Muktir Sandhane Bharat, Calcutta, 1367 B.S.; Becharam Chattopadhyaya —Mahatma Shyamacharan Sarkarer Jiban Charit, Calcutta, 1882; Ramgopal Sanyal—A General Biography of Bengal Celebrities, Calcutta, 1889; Acharya Krishna Kamal Bhattacharya—Puratan Prasanga, Part I; Rajnarayan Bose—Atmacharit, Calcutta, 1359 B.S.; Kaviratna Harish Chandra Bhattacharya—Girish Chandra Vidyaratna; Nemai Sadhan Bose—The Indian Awakening and Bengal, Calcutta, 1969.]

(P. N. Banerjee) BIMAL KANTI MAJUMDAR

SARVADHIKARY, SURYAKUMAR
(1832-1904)

Suryakumar Sarvadhikary was born at Radhanagar, District Hooghly, on 31 December 1832. He was the son of Jadunath and Labangalata. His father Jadunath (died in 1870) was the author of 'Tirthabhraman', a day-to-day diary of pilgrimage, supposedly the first work of its kind. Of Suryakumar's seven brothers, Prasannakumar (1825-87) became the Principal of the Government Sanskrit College (1864-72), Ananda Kumar a Sub-Judge, and Rajkumar the Secretary of the British Indian Association and the Editor of the *Hindoo Patriot*. The Sarvadhikaris, Kayastha by caste, belonged to an affluent landed aristocratic family. After receiving his early education in his village *Pathsala* (Primary School) Suryakumar came to Calcutta in 1844 and took admission in the Hindu College (Junior Section). After some time he went to Dacca with his elder brother Prasannakumar and joined the Dacca College. In June 1851, he came to Calcutta and joined the Calcutta Medical College. In 1853 he came out successful in the junior diploma examination and in 1856 became a graduate of the said College. He married Hemlata (died in 1900), daughter of Ramkrishna Sarkar in 1852.

Suryakumar entered the service on board the *Five Queen* (a troopship then serving in the Burma waters) as a naval surgeon in 1856 and in the next year—the year of the Mutiny—was appointed as a medical officer in Gharipur. Later he was promoted to the post of the Brigade Surgeon. He did not, however, like his job and in 1858 he left the Government Service. From that period till his death he was an independent practitioner with a large income. He spent his life mostly in Bengal.

Suryakumar was an eminent Bengalee of his time, actively participating in the contemporary public life. His friends and associates were many —Iswar Chandra Vidyasagar, Peary Charan Sarkar, Gooroodas Banerjee, Ramtanu Lahiri, Rangalal Banerjee, Beharilal Chakravarty, Mahendralal Sarkar, Stuart Bailey, Henry Lawrence, General Neil, to mention a few among them. He was associated with many learned institutions and was the founder of some of them. He was the first Indian Dean of the Faculty of Medicine in the University of Calcutta and was one of the founder-members of the Bangiya Sahitya Parishad and the Indian Association for the Cultivation of Science. He was also responsible for the establishment of the Bangadesiya Kayastha Sabha. He assumed the august offices of the President of the Calcutta College of Physicians and Surgeons and the Vice-President of the Bangiya Sahitya Parishad and the Indian Medical Congress during its session in Calcutta. He was connected with the editorial board of the *Indian World*, an English weekly, and of Bengali weeklies like the *Samaya* and the *Bharatbasi*. The Government of India honoured him by conferring on him the title 'Rai Bahadur' in 1898.

Simple and unostentatious in manners and

mode of life, fond of religious scriptures, Sanskrit and Bengali literature, works on medicine, philosophy, etc., a keen student of European literature, particularly the works of Shakespeare, Suryakumar was a progressive man. Progressivism in him, however, was not a negation of Hinduism, and, broadly speaking, of Indian culture. Indeed, he combined in himself modernism with the best of Indian culture. Though it is difficult to say anything definite about his views on the caste system, untouchability and widow-marriage, he was reportedly in favour of the emancipation of womanhood. His association with the University of Calcutta tends to show his predilection for western education. It is at the same time interesting to recall that Suryakumar advocated the necessity of introducing the mother tongue as the medium of instruction. Again, he financially supported the Anglo-Sanskrit School at Khanakul, Krishnagar. Presumably, therefore, by national education he meant the introduction of the mother tongue as the medium of instruction and the development of Sanskrit learning. He was also perhaps in favour of free primary education throughout the country. He appears to have been above parochialism or regionalism, and this trait of his character was probably due to his contacts with men of different Provinces in course of his service under the Government of India.

Suryakumar was not a national leader in the strict sense of the term. But in his views, outlook and way of life he was a true nationalist. It may be inferred from his resignation from the Government service and embarking on the career of an independent practitioner that he was opposed to the British rule and desired complete freedom for India. One of his reasons for resigning from the Government service was the ill treatment meted out to the Indians by the British officials during the Mutiny. This, however, does not mean that he was hostile to the English community as a whole. He was only opposed to the policy of the British Government in India, more particularly perhaps to its economic policy. Suryakumar was eager to make education broad-based and tried to disseminate knowledge through the Sahitya Parishad, the Indian Association for the Cultivation of Science, etc. He was also well-known for his charity and benevolent work. While he helped the distressed people during the Orissa famine, he not unoften treated people without any fee. In short, the first Civil and Military Surgeon and a physician of wide repute, Suryakumar served the cause of the nationalist movement, though indirectly, being unconnected with any political movement whatsoever.

[The Bengalee, 14 December 1904; The Hindoo Patriot, 13 December 1904; The Amrita Bazar Patrika, 15 December 1904; Hundred Years of the University of Calcutta 1856-1957, Vol. I, Calcutta, 1957; Nutan Bangla Abhidhan (in Bengali), published by the Government of West Bengal, Calcutta, 1361 B.S.; Sourindramohan Ghosh—Krirasamrat Nagendraprasad Sarvadhikary (in Bengali), Calcutta, 1370 B.S.; Sukumar Mitra—1857 O Bangla Desh (in Bengali), Calcutta, 1960; Debaprasad Sarvadhikari—Smriti Rekha, Calcutta, 1340 B.S.; Sukumar Sen—Bangla Sahitye Gadya, Calcutta.]

(Amiya Barat) KALYAN KUMAR DAS GUPTA

SARVAJANIK KAKA

—See under Joshi, Vasudeo Ganesh (Vasukaka)

SARVAPALLI RADHAKRISHNAN (DR.)

—See under Radhakrishnan, Sarvapalli (Dr.)

SASHIAH SASTRI, AMARAVATI (SIR)

(1828-1903)

Sir A. (Amaravati) Sashiah (Sastri was added to his name accidentally when an increase in his salary was notified in the Gazette in 1859, wherein he was mentioned as A. Sashiah Sastri, and the addition continued subsequently) was an eminent nineteenth century statesman of South India, having been the Dewan in the Princely States of Travancore and Pudukotta, and a member of the Viceroy's Council.

Born in a Tamil Vaidika Brahmin family at

Amaravati Agraharam, a village on the banks of the Vettar, one of the deltaic mouths of the Kaveri, in the Tanjore district, Sashiah was the fifth (or the sixth) son of his parents. At the time of Sashiah's birth (22 August 1828), his father was earning his livelihood as a village priest (*Purohita*), though Sashiah's grandfather had been a great scholar in the Vedas, having been even honoured by the Peshwa at the Poona Court. Sashiah had his thread ceremony performed at the age of eight, and soon after he was taken to Madras by his uncle, Gopala Iyer, who was a jewel merchant in the city. His uncle, a strict disciplinarian, made Sashiah work hard and taught him the dignity of labour. "Be honest, my boy, and God will bless you" was the advice given to Sashiah by his uncle from his deathbed in 1847 (B.V.K.A., p. 6), and the young mind stuck to the advice.

His uncle engaged a private tutor for six months to teach Sashiah Tamil. In a newly-started private English School, a Portuguese teacher taught Sashiah the Three R's. In the Free Church Mission School (the present Christian College) Sashiah continued his studies (1837-40). A copy of the Bible, then presented to him, fascinated him and he could recite passages from it. "The Bible was the first book I read. . . . I had always a copy on my table and it was a treat to a mind disturbed by worldly care," he said at a later stage.

Conversion of a few Hindu boys by the school authorities forced Sashiah to join a new school, the Preparatory School (which had produced statesmen like Rangacharlu, Sir T. Madhava Rao and others) where he was highly influenced by a dedicated teacher, E. B. Powell. Sashiah was a bright student, active in sports (he played cricket) and other extra-curricular activities. He won prizes for his good handwriting every year. He won Pachaiyappa's Translation Prize (of Rs. 70/-), the Vernacular Prize for proficiency in Tamil, the Elphinstone Prize for essay-writing in English and the Governor's Prize for general proficiency.

As a boy, Sashiah was a stammerer. Inspired by the example of Demosthenes, he overcame the trouble by participating in the weekly debating meets organised by him with the help of his young friends.

An English essay written by him on Pachaiyappa Mudaliar (from whose Trust Sashiah was getting a monthly stipend, awarded to poor meritorious students) brought him a purse of gold mohurs as prize in 1846. The essay was also published in the *Madras Crescent*. Governor Tweeddale had secured him an appointment as a private tutor in 1846. Sashiah was to teach the children of a Sheristadar for a monthly fee of Rs. 25/-. Though Sashiah lost his uncle in 1847, he had by then become self-supporting, and he could take care of his parents, too.

In May 1848 Sashiah secured the Degree of Proficiency in the Scale of Honours. He stood first in the class and was awarded a ring set with emerald as the prize. By then, he had married Sundari (1847), a niece of his uncle's friend, one Ramaswami Aiyar.

Sashiah's career began with his appointment as a clerk in the Board of Revenue, Madras, in September 1848, on a monthly salary of Rs. 25/-. Here he could acquire a sound knowledge of the history of Revenue Administration, which was of great use to him later. Soon he was sent to the Northern Sarkars with Sir Walter Elliot, who had been deputed by the Board of Revenue on Special Commission. Two years of touring in this region bordering Orissa, in connection with administrative and revenue settlement work, secured Sashiah varied experience. It brought out his capacity for hard work and endurance.

Having impressed Elliot by hard work, Sashiah, on his recommendations, secured the appointment of the Tahsildar of Masulipatam in May 1851, and in that capacity he brought about many rapid administrative changes. In 1852 he took a census in Masulipatam, the first of its kind in British India. In 1854 he was promoted as Naib Sheristadar, and in 1855 as Head Sheristadar of Masulipatam.

When the Inam Commission under G. N. Taylor was set up in 1860, Sashiah was deputed to be Taylor's Special Assistant, and he controlled the Head Office, having 250 clerks under him. While settling the claims of various Inam holders, he personally reviewed 2,50,000 titles. In 1866

he was posted as the Deputy Collector of his home district, Tanjore. "Sashiah Sastry, the Treasury Deputy Collector, is a first-rate officer and bears an unblemished character. His office which used to be in great confusion has been brought by him into admirable order," remarked his superior, the District Collector Morris in 1867. Sashiah was also made the Vice-President of the Tanjore Municipality and he rendered unique service to the city by repairing its old water supply conduits, repairing and metalling its main roads and breaching its fort walls to let in fresh air. Many important roads in the district, too, were caused to be repaired by him by releasing the long-accumulated road cess funds. In 1868 he was made a Fellow of the Madras University (B.V.K.A., p. 142). The year 1869 saw Sashiah's appointment as the Head Sheristadar of the Board of Revenue at Madras, and the greatest recognition of his capacities came when he was chosen as the Dewan of the Princely State of Travancore in 1872 in the place of his friend and schoolmate, Sir T. Madhava Rao.

Sashiah rendered yeoman's service to the State as Dewan. He ran the State's administration economically. In the initial years his administration had secured a surplus to the exchequer. He increased the salaries of the civil servants to make them efficient and honest. Paper replaced palmyra leaves for all departmental records as a result of his reform. Abuses in the collection of State dues by the Salt Department were set right. Gold currency was introduced in the State on an experimental basis. He undertook many public works in the State such as the Wurkabally Barrier. The City of Trivandrum was beautified. The famous Padma Tirtham in front of the Anantha Padmanabhaswamy temple, which had turned into a dirty pond, was cleared of its silt and the dirt accumulated in the course of many decades, and the city was provided with fresh drinking water. The tower of Suchindram temple, the famous centre of pilgrimage, was rebuilt, and Anantha Padmanabhaswamy temple tower was completed. Primary education received Sashiah's special attention. He introduced the grant-in-aid system. The Trivandrum College was provided with a spacious modern building. During the famine of 1876-77, he made arrangements for feeding thousands of hungry people, coming in search of food to the capital.

He also worked as the Vice-President and Secretary of the Mansion House Famine Relief Committee of Trichy in September 1877, soon after his retirement from Travancore service.

On 1 January 1878 the British Crown honoured him by making him a Companion of the Star of India (C.S.I.) and appointed him an additional Member of the Legislative Council of Madras.

In August 1878 Sashiah was persuaded by the Madras Government to accept the appointment of Sirkele (Dewan) of Pudukotta State, and he served the State for sixteen years, later working as Regent-Dewan between 1886 and 1894.

The State Treasury was empty, and the situation was all the worse due to adverse seasons when Sashiah took over the administration of Pudukotta. By reforming the tenancy system (mainly the *Amani* system was reformed by converting tenants-at-will into proprietors), improving irrigation (mainly by repairing tanks and sinking new wells) and by survey and settlement, not only was the State made agriculturally prosperous, but its revenue was also increased. By 1883-84, the financial situation of the State had undergone such radical changes that "there was literally no room in the Treasury for the money that had accumulated." The annual land revenue, which was a mere Rs. 2.3 lakhs in 1878, rose to Rs. 6 lakhs in sixteen years.

The laws of the State also came to be codified in line with the British laws, and they were for the first time set down in black and white, being published in the State Gazette from 1880. Reviewing Sashiah's work, the Madras Governor, Wenlock, wrote to the Prince of the State: "On every side material improvements are visible: every branch of administration has been more or less reformed, the revenue has improved, the roads are excellent, the capital is adorned with modern buildings." Every branch of administration of Pudukotta was overhauled by Sashiah.

In November 1879 Sashiah was nominated a Madras Member of the Viceroy's Council at Calcutta. He was consulted by the Government

on many issues. His suggestions on the Revenue Board carried much weight. His minutes on Local Self-Government were considered as a valuable state paper. Lord Ripon reappointed him in his Council in 1884. But Sashiah declined the offer.

Sashiah lost his wife in June 1882. They had no children. He had adopted a son, A. Subrahmania Sastri. Sashiah drew a handsome salary as Dewan, both at Travancore and at Pudukotta. He lost his elder brothers early, and educating their children and marrying off his nieces was a special responsibility which had befallen on him, and he shouldered it with pleasure. He settled down at Kumbakonam after his retirement.

Sashiah was an orthodox Hindu. He went on pilgrimage to Benares, Tirupati and Rameswaram and at the last place he performed all the religious ceremonies enjoined on an orthodox Brahmin.

He did not visit England on the ground that sea-voyage was a taboo, though he was deputed by the Madras Government to give evidence before a British Parliament Committee on some issue. "Custom is our God.... It is safe to walk on the beaten track till a better one is established," he once wrote to one of his friends. But he was not willing "to arrest the changes which Time produces," as changes were "inevitable in Kaliyuga." All social changes must be brought about by gradual education. Otherwise, the changes will result in general disturbance in society, he felt.

"A quarter of a century of service under British Government had not taken from him the power of independent judgement" (B.V.K. Aiyar, p. 288).

He supported the Ilbert Bill. He sympathised with the Congress movement. In a letter to his friend, he wrote: "the periodical meeting of so many people from distant provinces for a common purpose is itself a preliminary step in political education."

His conversational powers were great. He would speak chaste and idiomatic English, which had been praised by officials like Sir Charles Aitchison. He loved Sanskrit literature, and had engaged a pundit to read out Sanskrit works in the evenings, while at Masulipatam. He prepared a descriptive catalogue of 1,500 Sanskrit works, and the great Indologist Dr. Burnell took the catalogue and placed it in the East India Library.

Sashiah was made a K.C.S.I. by King Edward VII, and soon after he died on 29 October 1903 (Natesan, p. 296). Grant Duff once wrote to Sashiah: "Of the native Statesmen that I have come across in any part of India, you were the one who impressed me the most." (B.V.K. Aiyer, p. 399.)

[B. V. K. Aiyer—Sir A. Sashiah Sastry: An Indian Statesman, Madras, 1902; G. A. Natesan (Ed.)—Indian Statesmen, Madras, 1927.]

(Emmanuel Divien) S. U. KAMATH

SASMAL, BIRENDRANATH (1881-1934)

Son of Visvambhor Sasmal, Birendranath was born in 1881 at Chandibheti in the Contai subdivision of the District of Midnapore, Bengal. The Kayastha zamindar family to which he belonged was an enlightened one, on which the Brahmo religion made a great impact.

As a student of the Contai High School he was greatly impressed by his teachers, Tarakgopal Ghosh and Sashibhusan Chakravorty, both Brahmos. After passing the Entrance examination in 1900 he entered the Metropolitan College, Calcutta. Subsequently his desire for becoming a pupil of Surendranath Banerjea led him to seek a transfer to the Ripon College. He went to England to study Law at the Middle Temple. It was during the period of his study there that he paid brief visits to the U. S. A. and Japan.

On his return to Calcutta in 1904 as a Barrister he joined the Bar of the Calcutta High Court. After a couple of years he chose to continue his legal practice at the District Court of Midnapore where he built up an extensive practice.

Birendranath joined the Congress while he was a student and actively participated in the Swadeshi Movement. As a member of the District Board and Municipality he took a keen interest in all works relating to social welfare.

Invariably the floods of Midnapore in 1913, 1920, 1926 and 1933 found him in the forefront of the organisation connected with relief work.

He went back to Calcutta in 1913 and resumed his practice at the High Court. He played a leading part in the Calcutta session of the All India Congress (1920) and supported the resolution on non-violent non-cooperation proposed by Gandhiji. On his return from the Nagpur session of the Congress he left his lucrative legal practice and plunged into the non-cooperation movement (1921). He was appointed Secretary of the Bengal Provincial Congress and he performed this duty without any remuneration. It was during this period that he led the local anti-Union Board movement in his native district. He pleaded strongly for the cause of national education which should be imparted free to all, irrespective of caste and creed. He set an example to others by establishing a national school at his house at Contai. Soon after the organisation of the boycott of the visit of the Prince of Wales to India he was arrested and sentenced to six months' simple imprisonment.

He assisted Deshabandhu in the organisation of the Bengal Provincial Swarajya Party, of which he became the Secretary. Elected to the Bengal Legislative Council from Contai-Tamluk and Diamond Harbour constituencies, he resigned his Contai-Tamluk Seat in favour of Deshabandhu. One of the Directors of the Swarajya Party organ, the *Forward*, he was also elected the Whip of the Party in the Bengal Legislative Council. Convinced that he was let down by the Party in connection with the selection of the Chief Executive Officer of the Calcutta Corporation in 1924, he severed his connection with the Party and resigned his membership of the Bengal Legislative Council. The high esteem in which his countrymen held him is shown by the fact that he was again elected to the Bengal Legislative Council as an independent member.

Birendranath was elected President of the Krishnagar session of the Bengal Provincial Congress. In the Presidential address he gave a clear exposition of his views on different issues. The only way to complete independence, according to him, was 'Revolution'. So long as the countrymen were not prepared for the realisation of the goal he wanted the people to strive hard for the extortion of the rights similar to those enjoyed by the people of England. As a staunch advocate of communal harmony, he declared, "There can be no question of Hindu Swaraj or Muslim Swaraj. People should think only of Indian Swaraj." His remarks about terrorism and violence led to the passing of a motion of no-confidence against him.

While serving as a member of the non-official committee appointed to enquire into the atrocities perpetrated by the district authorities in Midnapore during the Civil Disobedience Movement of 1930 he had to court arrest. He rushed to Chittagong to defend the accused in the Chittagong Armoury Raid (1930) Case without charging any fees. Again in 1932 he played the role of a defence lawyer in the Douglas Shooting Case. He joined the Calcutta Conference held under the auspices of the Congress Nationalist Party to oppose Ramsay Macdonald's Communal Award. Suddenly he fell ill on his way to Calcutta on the day on which the result of his victory in the election to the Indian Legislative Council was announced. A man of simple habits and honest convictions, endearingly called by his admirers as 'Deshapran', Birendranath passed away on 24 November 1934.

[Pramatha Nath Pal—Deshapran Sasmal, Calcutta, 1368, B. S.; Presidential Speech at Krishnagar Provincial Conference, 1926; Birendra Nath Sasmal—Shroter Trina (Autobiography), Calcutta, 1922; The Advance, 26 November 1934; Non-Cooperation: First Phase of Gandhian War of Independence (an article by Kalipada Biswas in the Amrita Bazar Patrika, Independence Number, 1947).]

(Amiya Barat) RABINDRA NATH DAS

SATAVALEKAR, SHRIPAD DAMODHAR (PANDIT) (1867-1968)

Pandit Satavalekar, a centenarian, was born at Koalagaon (Ratnagiri district, Maharashtra) in a middle-class priestly Karhada Brahmin family.

His father, Damodhar Anantbhatta, was a traditional Sanskrit scholar. Satavalekar married Saraswatibai in 1889. He had two sons, the elder of whom looks after the Swadhyaya Mandal at Pardi (Balsada district, Gujarat) and the younger, an artist, is now the Director of the J. J. School of Art, Bombay.

Panditji was a self-taught man. He studied art and painting at the J. J. School, Bombay, and began his career as a photographer and painter at Hyderabad, where he started a gymnasium, a debating society and some schools. He was expelled from Hyderabad for his publication of a hymn to the Motherland from the Atharvaveda. He then took up a position in the Gurukul at Kangri.

He was prosecuted by Shahu Chatrapati of Kolhapur for his article, "The Splendour of Vedic Prayers", published in the *Vishwa Vritta* (26 April 1908) of Professor Annasaheb Vijapurkar, but was later acquitted. His book 'Vedic Rashtra Geeta' was proscribed by the Government. From the Gurukul he moved to Lahore, where he came in contact with the Arya Samajists who did not accept his interpretation of the Vedas.

At the invitation of the Chief of Aundh, he moved to Aundh (Satara district, Maharashtra) in 1918 and remained there till 1948. The anti-Brahmin riots that followed the murder of Mahatma Gandhi forced him to leave Aundh and seek shelter at Pardi, at the age of eighty-one. He purchased a piece of land, built a house, named it Veda Mandir and died there on 31 July 1968.

Panditji was a great Sanskrit scholar and an ardent advocate of Vedic studies. He started the Swadhyaya Mandal or Vedic Research Institute at Aundh in 1918 for critical studies of the Vedas, the Upanishads, etc. He aimed at issuing Vedic Literature at a very low or nominal price so that it could reach the masses. His books on the teaching of Sanskrit have gone into more than thirty editions. He instituted examinations of the Mandal like Veda Parichaya, Veda Pravesh, Veda Pradnya, Veda Parangata, etc. He started three periodicals: the *Purushartha* (Marathi, 1918), the *Vedic Dharma* (Hindi, 1918) and the *Amrit Lata* (Sanskrit, 1963), and wrote about 300 books in Marathi, Hindi and Gujarati for the propagation of Vedic knowledge.

He received honours in recognition of his devoted work. The Shankaracharya of Puri conferred on him the distinction of Mahamahopadhyaya; the Allahabad University made him a Sahitya Vachaspati; the University of Poona bestowed on him Vidyamartanda; and the Geeta Mandal of Amritsar honoured him with Geetalankar. From U. P. he received a spontaneous distinction of Brahmarishi. He was invited to represent Hinduism at international conferences in Japan, Russia, Geneva, etc., but his preoccupation with other work prevented him from attending them.

Satavalekar was a staunch nationalist and urged that people should place the independence and prosperity of the nation above everything. He came in contact with many national leaders of his time like Lala Lajpat Rai, Tilak, Savarkar, Gandhiji and others. He was associated with Gandhiji in his civil disobedience and eradication of untouchability movements in 1932-34. From 1935 to 1947 he was an active worker of the R. S. S. He despised the British autocracy which to him was the root of all discontent in India. He stood for the emancipation of women.

[Chitrav, Vidyanidhi Siddheshwarshastri —Bharatvarshiya Arvacheena Charitra Kosha, Poona, 1946; Satavalekar, Shripad Damodar —Shrimad Bhagbat Gita; —Purushartha Bodhini; Written information sent by Vasant Shripad Satavalekar from Pardi, District Balsad (Gujarat), in 1966.]

(C. B. Khairmoday) A. R. KULKARNI

SATYA DEV PARIVRAJAK (SWAMI)
(1879-1961)

Born in 1879 at Ludhiana in a middle-class Khatri family, Swami Satya Dev Parivrajak served the Government only for a few days and, after having resigned his job, he joined the D. A. V. College, Lahore, and dedicated him-

self to the cause of social reform. His deep study of Sanskrit, which he pursued under Swami Mahanand's guidance, made him realize the need for reforming the Hindu religion. He had been deeply influenced by his contact with Swami Ram Tirth in religious matters, and with Lala Lajpat Rai and Gokhale in the political field. Equally powerful was the influence on him of the writings and speeches of Swami Dayanand, though he was, at the same time, a renowned humanist thoroughly imbued with the rationalism of the West.

His personality had been moulded, at a very early age, by the strain of arduous living. He refused to enter into wedlock; left his home; struggled hard; and became a wandering monk. He visited America, where he lived from 1905 to 1911, received higher education at Chicago, journeyed on foot covering over two thousand three hundred miles and acquired a first-hand knowledge of the American way of living. He went to Germany in 1923 and visited other places on the Continent.

He showed his boldness of mind and strength of character in starting a campaign against the maltreatment of women in India and tried his utmost to liberate them from the bonds of slavery. He laid the foundation of the Hindu Sangathan Sangh which stood against idolatry, caste, child-marriage and *purdah*. He condemned caste prejudices and disabused the minds of the common people of their notions of untouchability, promoting, at the same time, a sense of righteous conduct among the untouchables. He made strenuous efforts to bring about a social revolution in the country by sweeping away social evils.

He also tried to unite together the different branches and sects of the Hindu religion by pooling their combined strength and resources. He advocated *Shuddhi* for propagating the idea of religious freedom. The entire responsibility of safeguarding the precious elements of the Aryan race, he thought, rested on the shoulders of the Hindus. He wanted Hinduism to conform to the changed conditions and requirements of the country.

He, however, believed that the fight for India's independence could not be carried on in co-operation with the Muslims so long as they believed in the *Iliham*. He, therefore, wanted the Muslims to measure their religion on the yard-stick of India's total welfare and rid themselves of religious fanaticism.

His life is, in a sense, the history of our national struggle. There are many points on which he differed with Gandhiji, but he was one of those who were the first to fall under his spell and who could never shake it off. When the non-cooperation movement began, Swami Satya Dev was immediately drawn towards Gandhiji. He joined him in his Champaran Campaign, participating actively in the Congress activities of those days. He was, however, finally disillusioned when Gandhiji called off the non-cooperation movement. Thereafter, he did not join any other party or group in a formal way, though he had friends, supporters and sympathizers in the Arya Samaj, the Sanatan Dharam Sabha, the Hindu Maha-Sabha and the Indian National Congress. Gandhiji utilized his services for the work of social reform in the tribal areas of Rajasthan, Madhya Pradesh and Sind. He figured prominently among the social reformers of the 20th century and brought the work of Swami Dayanand Saraswati, Swami Ram Tirth and Vivekananda to completion.

[Swami Satya Dev Parivrajak: A Commemoration Volume, published by the Languages Department, Punjab Government, 1959 (Hindi); Swami Satya Dev Parivrajak—Sangathan Ka Bigul; —Shiksha Ka Adarsh; The Vishal Bharat (Hindi monthly from Calcutta).]

(L. Dewani) RAJENDRA JINDEL

SATYADEV VIDYALANKAR (1897-1965)

Satyadev Vidyalankar was born on 1 October 1897, in Nabha State (East Punjab), in a Hindu Khatri family, fairly rich and respectable. His father, Prabhu Dayal Khanna, was a Railway Station Master in East Africa; hence the family enjoyed a good social status. His maternal grand-

father was a staunch Arya Samajist. Satyadev was married to Subhadra Devi in 1923.

In 1906 Satyadev started his education at the Gurukul Kangri and in 1920 became a *Snatak* (graduate) with the title of 'Vidyalankar'.

His association with Gurukul, particularly his admiration for Swami Shraddhanand, explains the deep influence which the Arya Samaj and Swami Dayanand's 'Satyarth Prakash' exercised over him. The association of important national leaders with some newspapers and the role of newspapers like the *Tribune*, the *Light* and the *Amrita Bazar Patrika* during the military atrocities in the Punjab inspired him to take to journalism. In his early journalistic and nationalistic activities Professor Indra Vidyavachaspati guided him. He respected Susheela Mohan, adoptive sister of Bhagat Singh, and Chandra Shekhar Azad. He attracted the attention of Seth Jamnalal Bajaj and through him of Gandhiji. Pandit Sunder Lal, Mahatma Bhagawan Din, Jai Narayan Vyas and Abid Ali were his great friends.

Even as a student in Gurukul he brought out handwritten newspapers. In 1919 he started with Professor Indra Delhi's first Hindi newspaper, the *Vijay*. In Northern India, he was much sought after for editing new newspapers or journals. The list included the *Rajasthan Kesri*, the *Marwari*, the *Vishwamitra*, the *Nav Prabhat*, the *Nav Bharat*, the *Amar Bharat*, the *Hindustan* (daily and weekly) and the *Navyug*. Through his editing he improved the *Rajhans*, the *Adbhut*, the *Vijay Dashmi*, the *Saddharm* and the *Shraddha*.

Since 1920 he put himself at the disposal of Gandhiji and Jamnalal Bajaj and lived in Wardha Ashram with his wife. He was first imprisoned in 1921 for certain objectionable articles in the *Rajasthan Kesri*. He first directly participated in the national struggle in 1923 in C. P. in the National Flag Agitation and was imprisoned for a year. He started the *Navyug* to popularise reforms advocated by the Indian Independence League (1928). For the defence of persons involved in the Lahore Conspiracy Case (1929) he raised money, visited them in the jail and took care of their families. He was twice imprisoned for a year, for joining the Salt Satyagraha in 1930 and the Civil Disobedience Movement in 1932. Through his pen he greatly served the Hyderabad Satyagraha of the Arya Samaj. In 1934 with his wife he did relief work in earthquake-affected Bihar for ten months. He supported freedom fighters in the States of Rajasthan and Madhya Pradesh financially and morally and himself addressed Praja Mandal meetings in these States. Through his writings in 1941-42, he contributed to the intense feeling of patriotism and suffered imprisonment in consequence. He did much to arouse public interest in Azad Hind Fauz and Subhas Chandra Bose's exploits.

His first work was 'Gandhiji Ka Muqadma' (trial of Gandhiji) in 1922 followed by 'Dayanand Darshan' (political ideas of Dayanand) and 'General Awaree" (life of Nagpur's leader, M. R. Awaree). In the thirties he wrote 'Arya Samaj Kis Or' (a critical account of some teachings of the Arya Samaj), a biography of Swami Shraddhanand and 'Arya Satyagrah' (Arya Samaj agitation in Hyderabad). His 'Jai Hind' (3 Volumes) was followed by 'Lal Qile Men' (from the times of Bahadur Shah to the trial of I.N.A.) and 'Tokyo Se Imphal' (exploits of the I.N.A.). Besides the biographies, 'Jeewan Sangharsh' (about Mahashay Krishnaji, Punjab's Arya Samaj Leader), 'Dhun Ke Dhani' (about Jai Narayan Vyas) and 'Didi Susheela Mohan' and 'Basant Lal Muraka Smriti Granth', he also wrote 'Aj Ka Madhya Bharat', 'Parda' (evils of the Hindu society) and 'Rashtra Dharm'. For his work on the last two, the All India Hindi Sahitya Sammelan awarded him the Shri Radha Mohan Gokulji Prize. In 1954 he became blind and suffered from economic difficulties. On 31 March 1965 the Punjab Government presented to him a felicitation volume called 'Jai Sahitya'. He died on 28 June 1965.

His social and religious ideas were influenced by the Arya Samaj and Gandhism, but he was liberal and modern and respected freedom of thought and expression. Though holding office in the Arya Samaj, he questioned the advisability of the 'Shuddhi' and 'Sangathan' movements of Swami Shraddhanand. He disliked rigidity and orthodoxy as much as aping of the western ways. According to him social backwardness and conservatism impeded India's political progress.

He held that in Hindu society women had suffered most. He criticised the pernicious influence of caste. He succeeded in removing *Parda* from some families in Bihar and changing the attitude of the Marwaris towards widow-marriage and marriage of old men with young girls.

According to him true religion taught enlightenment and tolerance. He regarded *Sandhya*, *Yajnya*, *Satsang*, etc., of the Arya Samaj as exhibitionism. He did not regard the Vedas to be divine revelations.

Though not opposed to the teaching of modern sciences, he wanted education to conform to our needs and genius.

He admired the revolutionaries and held that freedom could be achieved by generating the revolutionary spirit, but described the terrorist movement as of western origin. He himself was wedded to Gandhian non-violent struggle. According to him the non-cooperation movement failed mainly because of the rise of sectarian and communal feelings. He stood for complete severance of ties with the British.

He had a bias for socialism and a deep faith in the Gandhian economic programme. He opposed the starting of big industries because the country needed an economy ensuring prosperity to the villages.

He lived a simple and austere life. Even when he became blind he was never idle or despondent and did not sacrifice his principles for pecuniary gains.

His main service to Indian nationalism was that through journalism he created the proper atmosphere for different events.

[Jan Sahitya (Felicitation volume presented to Satyadev Vidyalankar); The Sarita, 1 July 1966; The Navyug, September 1928, Vol. 1, No. 1; Satyadev Vidyalankar (Ed.)—Dhun Ke Dhani; —Arya Satyagrah, Vol. II; —Gandhiji Ka Muqadma; —Dayanand Darshan; —Rashtra Dharm; Personal information from Shrimati Satyadev Vidyalankar and Amarnath Vidyalankar.]

(L. Dewani) LALLANJI GOPAL

SATYAMURTHY, S. (1887-1943)

S. Satyamurthy, the publicist of the Indian National Congress during the thirties of the century, was born on 19 August 1887, in a middle-class Brahmin family at Thirumayam, Pudukottah State, at present merged with the Thiruchirapalli district of Tamil Nadu. His father was a lawyer and a very cultured man. The great care and attention with which he was brought up by his parents stood him in good stead in his later life. The prodigious energy with which he worked and the meticulous care with which he prepared and marshalled his arguments are perhaps the legacies of his early training. After his preliminary education in his home town, he had his higher education at the Maharaja's College, Pudukottah, and at the Christian College, Madras. After serving as a teacher for a few years at the Madras Christian College, he studied law, and after a successful career at the Law College, Madras, he set up practice at the metropolis.

His was a career of promise, and if he had been destined to devote his unmingled attention to his profession, he would have reaped all the greatest rewards the profession might give. But the tumultuous days of politics in India after the entry of Mahatma Gandhi in 1919 drew him away from his profession. As early as 1919, he made his debut at the Kanchipuram Conference of the Tamil Nadu Congress, presided over by Sarojini Naidu. Satyamurthy took up the cudgels against Annie Besant and her associates and won the day. It marks the beginning of his eventful career in Indian politics. The Congress of those days looked towards him as a shining star for its publicity work. His eloquence, both in English and Tamil, enabled the message of the Indian National Congress to be heard both in the Council Chambers and at mass rallies.

When a deputation of the Indian National Congress visited England in 1919, Satyamurthy was in it. In 1925, when a similar mission was sent to England and Ireland for publicising the cause of the Congress, Satyamurthy was again included. In England Satyamurthy spoke from a number of platforms and his speeches were

intensely patriotic and eloquent. They served to gradually convert the English mind to the Congress point of view. He was elected to the Madras Legislative Council in 1923, under the Sawarajya Party ticket. He was a dominant figure in the Opposition. His activities and speeches in the Madras Legislative Council during 1923-30 were a powerful indictment of the Justice Party. He violently crossed swords with the leaders of the Justice Party and emerged victorious. As a member of the Legislature, Satyamurthy was a great favourite on numerous platforms. He would by turns speak in the Legislative Council, address his own partymen behind closed doors, enthuse students in their stormy gatherings, address the masses in their mammoth gatherings on the sands of the Madras beach, or exchange sophistries in the Cultural and Ladies' Clubs. On every such occasion, Satyamurthy would suit his oratory to the audience and, at the end, his oratorical performance would leave a lasting tingling effect in the ears of the hearers. He would coo like a dove in select places, and when the occasion demanded, he would roar like a lion. That was Satyamurthy's oratory.

In 1930, at the call of Mahatma Gandhi, Satyamurthy threw himself heart and soul into the Satyagraha Movement. He was imprisoned in 1931 and 1932. In 1935 he was elected to the Indian Legislative Assembly at Delhi. His performance in the Indian Legislative Assembly revealed yet another streak of his personality. In the Legislative Assembly he served under the leadership of Bhulabhai Desai. Satyamurthy was the Deputy Leader of the Congress Party in the Assembly. The question hour at the Indian Legislative Assembly was his hour of fireworks display. By his scintillating brilliance in putting supplementary questions, by his wit and repartees, Satyamurthy would lay bare the hollowness of the official line. To the official section of the Legislative Assembly, which was usually represented by the British bureaucracy, Satyamurthy was an anathema; Satyamurthy's repartees were dagger thrusts for them. They nicknamed him 'Supplemurthy' in order to exhibit their distaste for his supplementary questions.

When Provincial Autonomy was inaugurated in 1937 under the 1935 Constitution, Satyamurthy carried on a relentless election campaign for the Indian National Congress. At this juncture, he pressed into its service his oratory and his undoubted sway over the masses. The use of gramophone records for the Congress election publicity work and his skilful management of Pandit Jawaharlal Nehru's whirlwind tour for the purpose, eventually, resulted in a phenomenal victory of the Congress in the then Madras Province, as compared to the other Provinces in India. At the end of it all, when he looked forward for the prize post of the Premier of the Madras Province under the Provincial Autonomy, he was not to get it. Satyamurthy was very much upset and he was a very aggrieved man; yet he carried on with an unflinching loyalty to the party; always publicising the cause of the Congress from innumerable platforms and enlisting support for the Congress Government functioning under the 1935 Constitution in a number of Provinces of India. In 1939, at the call of Mahatma Gandhi, the Congress Ministries resigned in protest against the Imperialist War. Gandhiji offered individual satyagraha. As a devotee of Gandhiji, Satyamurthy was also imprisoned under this symbolic satyagraha in 1940.

After his release in 1941, he became the Mayor of Madras for a year. He worked with tremendous energy during his tenure of office. He declared that he wanted to make Madras "the City Beautiful" and worked with zeal for the solution of the water supply problem of the city. At his initiative, the foundations for the Poondi water supply scheme took shape.

In 1942 he joined the Quit India Movement and was imprisoned.

Satyamurthy was not only a politician but also an educationist. He was an active member of the Syndicate of the Madras University. He was also associated with the starting of the Annamalai University in 1929. He gave a very active support for the Bill to launch the Annamalai University.

Satyamurthy was also a connoisseur of art. He could appreciate the latent talents of the

musicians and on many an occasion helped them to attain the fame they deserved. He had as his life-long friend Srimati K. B. Sundarambal, a musician of repute, who was always wont to call him her brother.

He loved the good things in life. He wanted comforts. But when he was not able to get them to the full, he never stooped to wangle them by any means, fair or foul. Under such circumstances he was not angry, but would stick to his path of service with a stoic resignation.

During his long political career he had been the godfather of many later-day politicians. He always knew the coming man. The support and encouragement which he gave to Kamaraj, Rajagopalachari, Kalki Krishnamurthy and many others prepared them for their future momentous careers and gave them a poise in their lives.

In the evening of his life, Satyamurthy stayed for a few months at the Annamalai University campus, reading and writing. His health by this time was giving way. In his mind, the upbringing of his darling daughters was of immediate concern. When his health deteriorated further, he returned to Madras for better medical treatment, where he passed away on 20 March 1943.

His life is a long essay of a person who rose to prominence by dint of ability and who for want of adventitious aids did not succeed in getting all the prizes he deserved.

[Satyamurthy Memorial Souvenir; S. Satyamurthy—At the Threshold of Life; —Speeches and Addresses, in two volumes; R. T. Parthasarathi—Leaders of Tamilnad (in Tamil); —Tamilnadu Tanda Palaivargal; Proceedings of the Madras Legislative Council, 1923-30; Madras Mayors' Speeches, Vols. I & II; The Free India, 16 June 1963; The Hindu Files; The Indian Review Files; Mitra—Indian Quarterly Register.]

(Emmanuel Divien) A. RAMASWAMY

SATYA NARAYAN AGNIHOTRI
—See under Dev Atma (Sri)

SATYANARAYANA VENNETI (1883- ?)

Satyanarayana Venneti was born in 1883 at Kateru, a village near Rajahmundry, East Godavari district. His mother was Lakshmidevi. His father, Sriramuly, belonged to a middle-class Brahmin family and was an agriculturist by profession.

Satyanarayana completed his primary education in the village school. During the same period he learnt Sanskrit and Telugu and studied the Vedas, the Ramayana and the Mahabharata thoroughly. For Higher Secondary education he came to Rajahmundry and passed the Matriculation examination in 1903. For Intermediate he joined the Government Arts College, Rajahmundry. After completing it in 1905 he joined the B.A. classes but discontinued temporarily in 1907, being expelled from the college by Mr. Hunter, the Principal. In 1909 he went to Madras to resume studies at the Pachaiyappa College. He took his Bachelor's degree in 1911 and B.L. in 1913 from the Madras Law College. He earned a good name as a legal practitioner in Ramachandrapuram. He gave up practice in 1920 at the call of Gandhiji.

As a student he was a voracious reader. Like many young boys he was influenced by the activities of the Brahmo Samaj, Veeresalingam Pantulu's social activities and speeches of Gokhale. Books like 'Indian War of Independence' by Savarkar, 'Poverty Under British Rule of India' by Dadabhai Naoroji, 'Ananda Math' by Bankim Chatterjee, 'Profulla Devi Charitamu', the books of Ramachandra Datta and the magazine *Vandemataram*, edited by Sri Aurobindo, made the boy patriotic, emotional and very sensitive to the contemporary political conditions.

Temperamentally he was calm, cool and balanced but not aggressive. He was undaunted, determined, conciliatory and undemonstrative in his dealings. It was because of this that when debarred from College he did not put an end to his studies. His speeches were very clear, analytical and forceful. He was one of the popular orators of the day. He was a revolutionary so far as freedom of the country was concerned and supported the demand for complete freedom from

the British. But he was a constitutionalist in all other activities. For instance, in 1928, at the time of the 'No-tax' campaign, he did not support boycott of payment completely, but advised non-payment of the extra tax levied. He was a modernist by practice. He joined the Brahmo Samaj but left it after some time. Though he did not deny the existence of God, he rejected religion and religious practices. Like the 16th century humanists in Europe, he desired the revival of classical learning and culture in India. As a pure Gandhian, he supported National Education, with a wide scope for religious instruction. He was least antagonistic to the Britishers, the English system of education, the English methods of administration and the English language. He had a good knowledge of English literature. Yet he opposed India's connections with the Commonwealth and the continuation of the same administration after independence. He was urbane and convincing in debates and discussions. As such, he was able to stop the split in the Andhra Congress.

He was a dogmatist in economic policies and was in favour of village development, agricultural advancement and patronage to cottage industries. Machinery meant unemployment and to solve the unemployment problem he preferred rural uplift as against urban development.

He married in 1906 and had a long and happy family life.

He began his public life as a social reformer. He was one of the founder-members of the Widow Remarriage Association. He worked in the Brahmo Samaj at Rajahmundry to exemplify a casteless society. He worked for the eradication of untouchability. As an orthodox Gandhian, he joined the Foundation of the National School at Rajahmundry and was its first teacher. However, his main interest was cottage industry and he carried on propaganda for it. He actually headed a separate movement, viz., the 'East Godavari Cottage Industries Association', and encouraged the use of Khadi and Swadeshi goods. In many villages of the East Godavari district, branches of cottage industries and Khadi organisations were established.

Right from 1907, i.e., the beginning of the Vandemataram Movement he participated in politics. He wore khadi with a Vandemataram locket and led a procession along with Gadicherla Harisarvothamarao. He was only a student then and was expelled by the Principal for taking part in politics. On the day of his expulsion from the college he led a batch of students to the River Godavari. After taking a bath they took a vow to continue their work in the struggle for freedom till the last.

He served the Congress as a Member of the All India Congress Committee, and of the Provincial Congress Committee, Working Secretary of the Provincial Congress Committee, Leader of the East Godavari District Congress, and a Working Committee Member of the District Congress from 1921. From 1920, he left the legal profession and joined politics as a full-time worker. During the Non-Cooperation Movement he worked with Dr. B. Subrahmanyam and K. Linga Raju. He followed every programme of the Congress and carried on a vigorous propaganda for returning empty ballot boxes without casting a single vote in the Godavari district. In 1921 he organised the 'Godavari Mahasabha' of the Congress in which a decision was taken to fight for complete independence. In the same year he joined the Andhra Mahasabha also. In 1922 he was arrested and was kept in Rajahmundry jail. After returning from jail, as Secretary of the Provincial Congress, he geared up the party organisation by establishing branches of the Provincial Congress in many places. He covened the Andhra Provincial Conference in 1925 which was held in the Chintamani Theatre for two days under the Presidentship of Konda Venkatappaiah. There was a misunderstanding among the leaders of the Krishna District Congress. A split arose between Pattabhi Sitaramayya and A. Kaleswara Rao. Leaders of West Krishna under Kaleswaro Rao staged a walkout without heeding the appeal of the President. At that stage Venneti played a significant role as a mediator and saved the District Congress from a split. In the Annual Meeting of Andhra Provincial Congress Committee held under the Chairmanship of T. Prakasam in July 1928, proposals were put forward for a 'no-tax' campaign when extra

tax was levied. Satyanarayana strongly protested against taking this extreme step without ascertaining the facts from the ryots. He suggested a boycott of the extra tax levied, but not the original taxes. In 1930, in connection with the Salt Satyagraha, he led a batch of volunteers on the Telugu New Year Day, i.e., 6 April, to a place called Challangi and undertook manufacture of salt. He was arrested and sentenced to one year's rigorous imprisonment. On 4 April 1932 when Gandhiji was arrested after his return from the Round Table Conference, Venneti strongly protested against it and undertook an extensive tour of the district, giving lectures to the people. This roused the masses to sedition and loot everywhere. The Government in turn took very repressive measures to stop the unrest. People were beaten badly. Venneti was beaten severely, leading to an injury in the thigh bones. This time he was arrested and imprisoned for four years. After release from jail he did not directly participate in Congress activities. He remained a passive worker and propagated the use of Khadi. After independence he undertook once again the work of the Cottage Industries Association.

[A. Kaleswara Rao—Na Jeevita Katha, Vijayawada; M. Venkatarangaiya—Freedom Struggle in Andhra Pradesh, Vol. III; The Andhra Janata (a Telugu daily newspaper from Hyderabad), 27 May 1966; Personal interview of the Research Fellow with Satyanarayana Venneti.]

(R. Nageswara Rao) P. JHANSI LAKSHMI

SATYA PAL (DR.) (1884-1954)

Dr. Satya Pal was born at Wazirabad (West Pakistan) in 1885 in a middle-class Khatri family. His father, Lala Mani Ram, was employed under the Government. After graduation from the Forman Christian College, Satya Pal passed the M.B.B.S. examination from the Medical College, Lahore, in 1908, standing first among the successful candidates from the Punjab University. His wife, Gian Dev, was a sister of Lala Ganda Ram Bhandari, an advocate of Amritsar. Satya Pal had two daughters but no son. He was simple and temperate in habits.

Owing to his strong patriotic leanings Satya Pal took an active part in public life from his early career. He was influenced by the political ferment caused by the new awakening and the agrarian unrest in the opening decade of the 20th century in the Punjab. Enthusiastically he joined the anti-Rowlatt Act agitation as one of the prominent political leaders of Amritsar. He became the spearhead of the nationalist movement against British repression along with Dr. Kitchlew and symbolised Hindu-Muslim unity. He organised a band of Hindu and Muslim nationalist workers at Amritsar, and actively participated in the liberation struggle under the leadership of Mahatma Gandhi.

In view of the key role played by him in the patriotic upsurge at Amritsar immediately before the Jallianwala Bagh tragedy (1919) he was arrested and taken to Dharamsala. He came into close contact with the notable political leaders of the Punjab as well as outside. The period of his greatest contribution to nationalism in the Punjab was during the Gandhian epoch, 1919-47. He continued to hold an exalted position in the political life of the Punjab except for the period of World War II (1939-45) when he joined the armed forces as a doctor in the I.M.S.

As a powerful speaker and a great organiser, he worked for Hindu-Muslim unity with unprecedented fervour and, with the help of enthusiastic co-workers like Dr. Kitchlew, Mahashe Rattan Chand, Chaudhari Bagga Mal and others, put Amritsar in the forefront of the new political campaign. The historic Congress Session held at Amritsar in 1919 and attended by topmost political leaders of the country owed much of its success to the untiring efforts of Dr. Satya Pal. In his own words: "Almost to a man the people spared neither money nor energy to make the Session a success."

In his political views he was a progressive nationalist who believed in peaceful and constitutional methods for the liberation of the motherland since he had himself served the British in World War II as a doctor. He declared: "I was

never a rebel, but to revolt for righteousness is our religion and duty." He raised his voice against British repression and oppression during the Martial Law regime at Amritsar. Though his activities were confined to the Punjab, he was not motivated by regionalism and possessed an all-India outlook on the problems of the country. Initially, he was in favour of Dominion Status for India because it was not expected to involve bitterness or bloodshed. But subsequently he favoured complete independence under the influence of Mahatma Gandhi and Jawaharlal Nehru.

He contributed to the contemporary press on political subjects. For some time he published an Urdu newspaper, entitled the *Congress*, from Lahore. He was popular among all sections, and enjoyed considerable following in the Punjab. He was the co-author of 'Sixty Years of Congress' with Prabodh Chandra.

He believed in social reform, shunned religious dogma and was tolerant towards other religions. He was a great protagonist of Hindu-Muslim Unity.

He sympathised with the political sufferers and the victims of the Martial Law. He rendered them free medical aid. He arranged the marriage of the daughter of Mahashe Rattan Chand, a hero of the anti-Rowlatt Act agitation, while the latter was deported to the Andamans in 1926. Satya Pal suffered repeated imprisonments in the struggle for freedom of the country.

He was recognised as a prominent Congress leader in the Punjab, held positions of responsibility in the organisation and as the Speaker of the Punjab Legislative Assembly, took an active part in the political life of the State until his death in 1954.

[Dunichand (of Ambala)—The Ulster of India, Lahore, 1936; Satya Pal and Probodh Chandra—Sixty Years of Congress; Pearay Mohan—An Imaginary Rebellion and How It Was Suppressed, Lahore, 1920; Michael O'Dwyer —India As I Knew It; Jagdish Saran Sharma —Indian National Congress: A Bibliography, Delhi, 1959; Mere Samkalin (in Hindi), Sasta Sahitya Mandal Prakashan, Delhi, 1951; The Tribune, 15 April 1931, 19, 20 and 22 April 1954; N. N. Mitra—The Indian Annual Register, 1934; Mitra—The Indian Quarterly Register, 1929; Personal interview of the Research Fellow with Mahashe Rattan Chand and Seth Radhakishan of Amritsar.]

(D. L. Datta) V. S. SŪRI

SATYAWATI DEVI (BEHN) (1906-1945)

Behn Satyawati Devi was the elder daughter of Lala Dhaniramji (father) and Ved Kumariji (mother). She was born on 26 January 1906, in the village Talwan, District Jullundur (Punjab).

She breathed the Arya Samajist atmosphere at home. Her mother was a renowned social worker and a follower of Gandhiji. Her father practised law at Lahore and Simla. Behn Satyawati Devi thus belonged to a well-to-do conservative family. Swami Shraddhanand, the famous Arya Samaj and Congress leader in northern India, was her maternal grandfather. She passed her Matriculation examination from the Punjab University.

Her mother arranged for Satyavati Devi an inter-caste marriage in 1922 with Bal Bhadra Vidyalankar. It was solemnized most simply. The bride wore khaddar clothes. In Delhi's Congress circle, she had the closest relations with Faridul Huq Ansari, C. K. Nair, Braj Kishore Chandiwala, Jugal Kishore Khanna, S. A. Kidwai and Dr. B. V. Keskar. She was a great admirer of Bhagat Singh, Bhagwati Charan and others. She was deeply influenced by the Marxist ideas of the revolutionaries of her period. Amongst the contemporary women leaders she followed Bhan Durga Devi and Kaushalya Devi. She contracted T. B. because of physical overstrain and neglect of personal health and frequent visits to dirty slums and mohallas. Communistic leanings made her an atheist, and when on her deathbed Gandhiji asked her to recite 'Ram', she declined. She did not go abroad nor had any foreign friends or counsellors. Religion in its degraded form, according to her, was the greatest evil in society.

As an agnostic, she waged a life-long war against all evils springing from religion. Her views about Western education and national education are not known. Her Utopia was a Workman's and Peasant's Raj. At the third annual session of the All India Congress Socialist Party Conference in 1936, she successfully moved the resolution on the boycott of the King's Coronation. She was a staunch believer in socialism and wanted its establishment in India through democratic and peaceful means. She was the first woman to organise a labour strike in the Birla Mills in Delhi where her husband worked on a lucrative job. She was in favour of the revival of the village industries. She was a fiery speaker.

During her last term of detention in the Lahore Jail she became seriously ill and was released unconditionally and admitted into the T.B. Hospital at Delhi. She breathed her last in October 1945. Gandhiji nicknamed her "Toofani Behen". She did not live to see the attainment of freedom for which she strove all her life.

Among the women freedom-fighters and fighters for social justice in modern India the name of Behn Satywati Devi will remain immortal.

[Biographical note on Behn Satyawati Devi sent to the Research Fellow by her mother, Shrimati Vedkumariji, from Calcutta; Woh Naye Bharat Ki Uday Vela Thi; Mere Sansmaran (Shrimati Vedkumariji's Reminiscences (in Hindi), Calcutta, 1966; F. H. Ansari's article (unpublished) on Behn Satyawati obtained from the latter's daughter, Shrimati Kusum Narayan at Bombay; The Congress Socialist, Vol. I, January-August 1936, Vol. III, March 1938; The Indian Annual Register, 1936, Vol. II, 1938, Vol. I; Personal interviews of the Research Fellow with Shrimati Swarnalata Vidyalankar and her husband, Chandragupta Vidyalankar (younger sister and brother-in-law of Behn Satyawati) and with Brij Krishna Chandiwala, an old colleague of Behn Satyawati in New Delhi]

(L. Dewani) K. L. SRIVASTAVA

SAVARKAR, GANESH DAMODAR
(1879-1945)

Ganesh Damodar was the eldest of the Savarkar brothers and popularly styled as Baba Savarkar. (For family history see the entry on Vinayak Damodar Savarkar.) Baba was in several respects different from his more illustrious younger brother Vinayak. He was afflicted with several ailments from his boyhood. He was more religious and superstitious. He studied and practised Yoga, learnt the Indian system of medicine and had faith in astrologers and Sadhus of all kinds. He was well-versed in Indian cookery also. His mother died in 1892. He was married in 1896 to a girl from the Phadke family of Trimbak near Nasik. Her name was Yashoda. She fondly took care of the two younger brothers. Love and respect for her found expression in Vinayak's poems.

Ganesh Damodar was born at Bhagur near Nasik in 1879 and joined the English High School in 1896. By the end of the same year plague ravaged Poona and owing to the highly tyrannical plague administration of the Special Plague Officer, Mr. Rand, a wave of discontent and resentment moved the Poona and Maharashtra public. Rand was murdered in 1897 and his murderers were hanged. Baba was not touched as much by this incident as Vinayak. He was absorbed in *Yogic Siddhis*, *Japas*, fastings and penances (*Tapa*). He was a regular and intent listener of the religious *Kirtans* in temples at Nasik. He read old Marathi Pouranic books.

He lost his father and uncle in the plague which reached Bhagur in 1899. The family had to migrate to Nasik, with the youngest brother Narayan who was also taken ill with plague. Baba nursed him but he was also attacked. Fortunately, both survived. Their house at Bhagur was looted by dacoits. Baba was thinking of becoming a Sannyasi, but the duty of looking after the education of the younger brothers pulled him back.

At first he did not take much interest in the secret revolutionary society 'Mitra Mela', which later became 'Abhinav Bharat'. But when Vinayak left for England in 1906 the brunt of

the work fell on him. He printed and published Vinayak's ballads on historical heroes. He printed and distributed revolutionary pamphlets sent by Vinayak. He was not an orator, but his method was to meet hundreds of people in private, including even some Princes, and collect funds for the Abhinav Bharat.

He was arrested in 1909. His house was searched and incriminatory papers and literature were found. He was sentenced to transportation under Sec. 121 (Treason) and two years' rigorous imprisonment under Sec. 124A (Sedition). He was released from the Andamans with Vinayak in 1921. But they were kept in Indian jails for some time. Baba was released from Sabarmati jail in 1922. Vinayak was released later and kept under restrictions at Ratnagiri. Baba had no such restrictions imposed on him and was free to travel.

He read hundreds of books on history, politics and religion and published his first book, 'India as a Nation', in 1934 under the assumed name "Durga Tanaya". He maintained that Hindus alone formed the nation in India. His second Marathi book, 'Hindu Rashtra, Poorvi, Ata ani Pudhe', was published in 1942. It dealt with the past, present and future of the Hindu nation. It was proscribed by the Government in a few months.

His next Marathi work was published in the same year. It was on Shivaji's visit to Agra. He propounded the theory that Shivaji had planned the destruction of the Moghul Empire during that visit. His next book, 'Vira-ratna Manjusha', dealt with the life stories of brave women in Indian History. His next book was 'Christache Hindutva', in which he tried to show that shepherds from Tamil land had migrated to Palestine a century before Christ and that Jesus was born amongst them. This book was published posthumously. In 1938 he published the book 'Dharma Hava Kashala' (Why Should We Have Religion?). He argued that religion was necesary. During this time he contributed articles to several Marathi journals. Three books containing collections of these articles have been published.

His discussions with Dr. Hedgewar led to the foundation of the Rashtriya Swayamsevak Sangh (R.S.S.) in 1925. Baba worked for the spread of this organisation. He designed the *Gerua* (saffron) Hindu Mahasabha flag with the figures of *Kirpan* and *Kundalini* on it. The Hindu Mahasabha adopted it in its Lahore Session in 1936. A bomb exploded in the Bombay Empire Theatre in 1933. Baba was charged with complicity in the incident, but the trial court declared him innocent. Even then the Government kept him in jail for two months under an ordinance.

From 1939 he carried on an agitation in his speeches and writings in favour of Sanskritised Hindi in Nagari script as the national language. His efforts succeeded, and in 1941 in the Hindi Sahitya Sammelan held at Abohar (Punjab) a resolution was passed declaring Sanskritised Hindi in Nagari script as the National language. Through Baba's efforts the word "Hindu Rashtra" was introduced in 1933 in the objectives of the Hindu Mahasabha.

His wife passed away in 1918. He had no issue. He died in 1945.

[D. N. Gokhale—Krantiveer Babarao Savarkar, Poona, 1947; K. B. Mahabal—Abhinava Bharatacha Itihas, Nasik.]

(C. B. Khairmoday) G. V. KETKAR

SAVARKAR, VINAYAK DAMODAR (VEER) (1883-1966)

Vinayak Damodar Savarkar, popularly known as Veer Savarkar, was born in 1883 in a middle-class Chitpavan Brahmin family in a village named Bhagur near Nasik. Seven generations before him, his ancestors had come to this village from Guhagar in Ratnagiri district. 'Savar-wadi' was a place near Guhagar, from which came the surname.

Savarkar's ancestors had secured the jagir of Rahuri near Bhagur. They had their orchards and two houses at Bhagur. Vinayak's father Damodarpant was educated up to Matriculation, and composed Marathi and Sanskrit verses. Vinayak's mother Radhabai came from the Manohar family of the nearby village Kothur.

Damodarpant lost his first two sons at an early age. The third, Ganesh, was born in 1879, Vinayak four years later, then a girl and thereafter the youngest, Narayan (1888). They distinguished themselves as "Savarkar Brothers" in later life. They had an uncle, older than their father, and an aunt married in the Kanitkar family of Kothur. Vinayak was married (1901) to Mai, the daughter of Chiplunkar, a minister in the small Jawhar State near Nasik.

Vinayak passed the Marathi fourth standard at the age of ten. For two years he could not be sent to Nasik for higher studies, but during this period he completed at home the course of the first two English standards. He joined the Shivaji High School at Nasik in 1895 and passed the Matriculation examination in 1901. From an early age Vinayak was a voracious reader of books and newspapers. He learnt by heart passages of Marathi prose and poetry. He even began to compose poems at the age of ten. At Nasik one Barve encouraged him to write essays, one of which was published serially in the weekly, *Nasik Vaibhav*. At fourteen he got the first prize in an elocution competition. At eighteen he got the first prize in an essay competition on "Who was the best of the Peshwas?". At nineteen he got the first prize for his poem on "Woes of Child-Widows".

In 1897 plague ravaged Poona, and the oppressive plague officer, Rand, was murdered by the Chaphekar brothers who went to the gallows singing verses from the Gita. The young Savarkar was deeply impressed, and in front of the family goddess at Bhagur he took an oath to fight like the Chaphekars for India's freedom. This oath was later introduced in the secret societies formed by him. In 1898 plague reached Nasik and next year reached Bhagur. Vinayak lost his father and uncle. His two brothers, Narayan and Ganesh, were also attacked, but both survived.

In 1899 Vinayak formed his first secret society with a nucleus of three. Next year it expanded into the 'Mitra Mela'. In 1902 Vinayak joined the Fergusson College, Poona, and lived in its residency. He gathered round him a band of young patriots. During vacations he would visit places in Maharashtra and deliver patriotic speeches. In 1905 the partition of Bengal roused a countrywide political agitation. Savarkar's group organized a big bonfire of foreign cloth at Poona. Tilak, Paranjpe and Savarkar addressed the gathering. Vinayak was fined Rs. 10/- and expelled from the College residency. After graduating in 1905 Vinayak toured extensively to strengthen the 'Mitra Mela' branches. A conference of their delegates, numbering two hundred, was addressed by Savarkar. He gave the new name 'Abhinav Bharat' to the society.

In 1906, on Tilak's recommendation, Vinayak secured Shyamji Krishnavarma's scholarship, and sailed for England. In London Savarkar gathered round him a number of Indian patriotic students. They procured a book on bomb-making and sent cyclostyled copies to India. Savarkar also wrote a Marathi translation of Mazzini's writings, with a long introduction. It was published in India and became popular.

In 1907 came the 50th anniversary of the Mutiny which Savarkar called the 'War of Independence'. He and his associates celebrated it in the India House of Shyamji. Savarkar wrote his famous English treatise on this war. The Government proscribed it in its manuscript form, but copies were printed in Holland and widely distributed. Vinayak's leaflet, 'Oh! Martyrs', on the heroes of 1857 was also printed and distributed. His articles in the *Indian Sociologist*, the *Talwar* and other papers were also translated and reproduced in the *Yugantar* of Calcutta and the *Vihari* of Bombay.

The revolutionary movement soon spread to other countries. It was in London that Savarkar first met Hardayal before the latter went to America and founded his 'Ghadar' (revolt) party. Shyamji also left for Paris to carry on revolutionary activities, leaving the charge of the India House in London to Savarkar. In India also, the Abhinav Bharat was continuing its activities. In 1909 Vinayak's brother, Ganesh, was sentenced to transportation for terrorist activities. This was followed by Madanlal Dhingra, of Savarkar's group, killing Curzon Wyllie with a bomb in London.

At a meeting of Indians held in London after

this incident, Veer Savarkar alone stood up and opposed the condemnation of Dhingra. He was assaulted on the platform and his eye-glasses broken; blood trickled down from one of his eyes. Next morning the *London Times* published Savarkar's letter that nobody should be condemned unless legally found guilty. Dhingra was tried and sentenced to death. The written statement with him was taken away by the police. But Savarkar had a copy, and he printed and distributed it to the surprise of the authorities.

While in London Savarkar qualified himself for the Bar. But his Inn of Court demanded an undertaking that he would not participate in seditious activities, which Savarkar refused. As a result, he was not called to the Bar.

After the Dhingra incident Vinayak went to Brighton where he composed a poem invoking the sea to take him back home. In the meanwhile revolutionaries were very active in India. In 1910 Kanhere shot the Collector of Nasik to avenge the transportation of Ganesh. Vinayak was in France but came back to England after the Nasik murder-conspiracy trial was over. He was promptly arrested, put in Brixton jail, where he wrote his 'will' in poetry, and was extradited to India. From the steamer in which he was being taken he escaped through a porthole and landed on French soil near Marseilles, but he was captured by guards from the ship. Brought back to India, he was tried by a special tribunal on charges of treason and helping the Nasik murder. He refused to recognise the Court's authority on the ground that he was illegally captured from French soil. He was sentenced to two consecutive life-transportations, which meant fifty years. His property was confiscated. The University cancelled his B.A. degree. The Hague International Court was invoked but it refused to interfere.

During his ten years in the Andaman jail, from 1911 to 1921, Vinayak composed poems, worked for literacy amongst prisoners and dispelled the superstitions of many of the Hindu convicts, reconverting them to the Hindu fold. In the Andamans he composed his poem 'Kamala' in a special blank verse which he named 'Vainayak Vritta'. The poem was learnt by heart by prisoners who were to be released early and was later reduced to writing. It was printed under the pseudonym 'Vijanavasi'. He also composed the poem 'Saptarshi' on the first night in jail and 'Virahocchvasa', a yearning for the motherland. After release he published the story of life in the Andamans in 'Mazi Janmathep' (My Transportation).

He was brought back to India in 1921 and for three years kept in Yervada, Nasik and Ratnagiri jails. He was released in 1924 under conditions that he should not go out of Ratnagiri district and should not take part in politics. In Ratnagiri jail he wrote his thesis of 'Hindutva', maintaining that every one whose fatherland and holy land was India is a Hindu. It was smuggled out of jail and published under the pseudonym 'Maratha'. His long poem on Gomantak was also smuggled out of jail and published under the pseudonym 'Maharashtra Bhat'.

During his stay at Ratnagiri from 1924 to 1937 he carried on a movement of social reform against casteism and untouchability. He published essays against the old Hindu taboos regarding food, inter-caste marriages, sea-crossing and reconversion. He also started a Hindu Mahasabha branch at Ratnagiri.

His restrictions being removed in 1937, he was elected President of the Hindu Mahasabha Session at Ahmedabad. For five successive years thereafter he presided over the Mahasabha Sessions—1938 (Nagpur), 1939 (Calcutta), 1940 (Madura), 1941 (Bhagalpur) and 1942 (Kanpur). Although elected in 1943 also to preside over the Amritsar Session, he could not go owing to illness, and Dr. Shyama Prasad Mookerji presided. The Hindu Mahasabha, founded in 1915, was mainly a social organization. But in Savarkar's time the Muslim League made demands of separate electorates, reserved seats and weightages, and as the Congress was prone to accept some of them, Savarkar opposed the demands; and in every speech he insisted that the constitution of free India should be based on pure democracy, universal adult suffrage and territorial constituencies. He held that by history Hindusthan was a Hindu 'Rashtra'. But he never demanded Hindu 'Rajya'.

Through the Hindu Mahasabha Savarkar conducted a satyagraha movement in the Nizam's State in 1939 for a fair representation of the Hindus in the legislature. Nearly 15,000 satyagrahis went from outside into the Nizam's dominions and were jailed. The Nizam ultimately yielded and announced reforms giving fifty per cent representation to the Hindus in the legislature, while earlier there was none. The satyagraha was withdrawn and all were released. The Bhagalpur session (1941) of the Hindu Mahasabha was banned by the Bihar Government. Yet all the leaders went there and were arrested. Savarkar's printed address was read in the jail and the session was technically held. After the scheduled days of the session all were released.

After 1943 Savarkar led a retired life in his home, 'Savarkar Sadan', in Dadar, Bombay. In 1948 he was accused of complicity in the Gandhi murder but was acquitted by the Court.

While at Ratnagiri Savarkar wrote two novels, 'Kale Pani' and 'Mopla Rebellion', and three dramas, 'Sanyasta Khadga', 'Usshap' and 'Uttarkria', all in Marathi. They were published afterwards. He carried on a movement of Bhasha Shuddhi and improvement in the Nagari script. He presided over the Marathi Literary Conference at Poona in 1938. His last work in Marathi was on his experiences in England called 'Shatruchya Shibirat' (In the Enemy's Camp).

The great patriot died in 1966, leaving behind his son Vishwas and daughter Prabha.

[Complete Works of Veer Savarkar, published by Maharashtra Hindu Sabha in eight volumes; V. D. Savarkar—Shatruchya Shibirat (In the Enemy's Camp), containing his experiences in London; S. L. Karandikar—Life of Veer Savarkar (in Marathi), Poona; Dhananjaya Keer—Savarkar and his Times, Bombay; K. B. Mahabal—Abhinava Bharatacha Itihas, Nasik.]

(Kumud Prasanna) G. V. KETKAR

SAXENA, SHIBBAN LAL (1907-)

Shibban Lal Saxena, son of Chote Lal Saxena, an employee of the Postal Department, was born at Agra on 1 January 1907 in a middle-class Kayastha family of Bareilly. He was educated at Dehra Dun, Saharanpur, Kanpur and Allahabad; passed B.A. and M.A. (in Mathematics) examinations from the Allahabad University, and M.A. (in Philosophy) from the Agra University. He served as a Professor of Mathematics and Philosophy at St. Andrews College, Gorakhpur, in 1930-31. But he has been a whole-time political worker since then. He is a bachelor.

In his young age Saxena was greatly influenced by Dayanand Saraswati, Mahatma Gandhi and Lala Dewan Chand, Principal, D.A.V. College, Kanpur. At first Kanpur and later Gorakhpur district has been the main centre of his activities. His political activities started in April 1919, at the age of twelve, when he was arrested for organizing a *hartal* at Kanpur under the leadership of Ganesh Shanker Vidyarthi. He took part in the Non-Cooperation Movement in 1921, worked as a volunteer during the Kanpur session of the Indian National Congress in December 1925, and became the Secretary of the U.P. Youth League (1928) started by Jawahar Lal Nehru. He took part in the Civil Disobedience Movement, was arrested on 27 December 1931 and was awarded fifteen months' rigorous imprisonment and a fine of Rs. 500/-. He was released in April 1933. He served as the Secretary of the Harijan Sewak Sangh till 1936 and did commendable work amongst the peasants of Maharajganj. He was again arrested in September 1940 for resisting ejectments of peasants and was released in June 1942. He took a very active part in the Quit India (1942) Movement in eastern U.P. He was arrested and prosecuted as the chief organizer in the 'Gorakhpur Conspiracy Case' and awarded ten years' imprisonment. He was released in May 1946. He took part in Nepal's fight against the Rana regime and received a bullet wound (21 December 1950). He has been in jail for a total of about thirteen years.

Saxena was a member of the Indian National Congress till 1951 and was a member of the U.P.P.C.C. and A.I.C.C. from 1928 to 1951. Later, he was one of the founders of the K.M.P.P.

(1951), of which he was the President from 1952 to 1958. He was a member of the P.S.P. in 1959-60, and of the Socialist Party (Lohia group) in 1961-63. He was a member of the United Socialist Party in 1963-64. He rejoined the Congress in 1964, but left it in 1969 and formed his own Samajwadi Congress Party of U.P., of which he is the President (1971).

Professor Saxena had been a Member of the U.P. Legislative Assembly from 1937 to 1946 and from 1964 to 1967. He was a Member of the Constituent Assembly of India in 1946-50, and of the Provisonal Parliament of India in 1950-52. He was a Member of the Lok Sabha in 1954-57 and 1957-62. He was again elected in 1971 as an Independent.

His chief work has been amongst the peasants of the Gorakhpur district and he was regarded as a Gandhi in the northern rural areas of the district and in various labour organisations. He had been the President of the A.I.T.U.C. (1948), and also President of the All India Transport Workers' Federation and of the U.P. Kisan Sabha. He was a member of the U.P. and Bihar Sugar Central Board for many years since 1937, and was a member of the Sugar Labour Enquiry Committee known as the Khetan Committee. He has done commendable work amongst the workers of the sugar industry.

He is the Founder and President of the Ganesh Shanker Vidyarthi Smarak Inter College and of the Jawahar Lal Nehru Smarak Degree College at Maharajganj (District Gorakhpur). He believes in Gandhian Socialism, collective farming, development of cottage industries and complete reform of the educational system. His important publications are: 'Harijan Survey Committee Report', 1934; 'Report on the Condition of Sugar Factory Workers and Cane Growers', 1940; 'Report on the Strike in Delhi Transport Service', 1949; 'Why We Fasted' (a story of 30 days' fast for Sugar Factory workers), 1950; 'Why I Resigned from the Congress', 1951; 'The Sugar Racket', 1957; 'Report on Khandsari Sugar', 1959; and 'Report on Cane Sugar', 1959.

Professor Saxena has visited nearly all the important countries of Asia and Europe including China, Sweden, Denmark, Germany, etc.

[Lok Sabha Who's Who, 1956; U.P. Legislative Assembly Proceedings, 1937-38; Constituent Assembly Debates, 1947-49; Personal interview with Professor Shibban Lal Saxena.]

(L. Dewani) H. S. SRIVASTAVA

SAYANI, RAHIMTULLA M. (1847-1902)

Rahimtulla M. Sayani, son of Mahomed Sayani, was born in Kutch on 5 April 1847. He belonged to a Khoja Muslim family which subsequently repudiated the discipleship of the Aga Khan. (Information supplied by a Mrs. Kulsum Sayani, a family member.) Born in humble circumstances, Sayani achieved public eminence and professional excellence in the field of law by hard work and perseverance. He graduated from the Elphinstone College, Bombay, in 1866 and passed the M.A. and LL.B. examinations from the Bombay University in 1868 and 1870 respectively. He passed the Solicitor's examination in 1872, started practice as a Solicitor and joined a European firm of Solicitors, Gilbert, Payne and Sayani. He was married and had two sons. He died at Bombay on 4 June 1902.

Sayani began his public life as an elected member of the Bombay Municipal Corporation (1876). He took keen interest in matters relating to sanitation and water supply and continued to be a member of the Corporation for twenty-five years. In between, he was elected President of the Corporation (1888) and appointed Sheriff of Bombay (1885).

Sayani served a long spell as a legislator. He was elected a member of the Bombay Legislative Council (1880-90 and 1894-96) and of the Imperial Legislative Council (1896-98). In the latter capacity he criticised the Government Bill to amend the Indian Penal Code to give more powers to the Government to deal with 'seditious' writings and utterances.

Sayani was appointed by the Government in 1874 as a member of the Khoja Commission to consider the laws of intestate and testamentary succession in the Khoja community. He was also a Fellow of the Bombay University, and a

member of its Syndicate (1891-96). He presided over the Bombay Provincial Conference at Ahmedabad in 1893.

Sayani was associated with the Indian National Congress since its inception and was one of the two Indian Muslims who attended its first session in 1885. He was a member of the committee formed by the Congress in 1886 to consider the Public Service question. He was one of the representatives from Bombay on the Congress Executive Committee (Indian Congress Committee) formed in 1899. He presided over the 12th annual session of the Congress held at Calcutta in 1896. His Presidential Address, hailed by a contemporary journal as the "best delivered so far" (*Kayastha Samachar*, ed. Sachchidananda Sinha, Allahabad, July 1902), was notable for the close attention it paid to the economic and financial aspects of the British rule in India.

While appreciating some results of the "beneficent British rule" (Presidential Address) Sayani expressed disapproval of "the mistaken system, whereby the entire resources of 220 millions of people are placed at the disposal of able and well-meaning men who are nevertheless foreigners ... and are naturally, though unconsciously, drifting to the conclusion that India is to be ruled for the glory of Great Britain and not for the good of her own people." He observed that the Government of India by its very nature and constitution was torn between "two conflicting interests, the interests of England and the interests of India." He demanded that the Legislative Councils, constituted in 1892, be empowered to move amendments and vote on the Budgets.

Claiming that "the drain from India is of a ruinous character," he pointed out that "money is leaving the country without commercial equivalent to the tune of twenty-five millions of pounds yearly, or if you take the present fall of the rupee into consideration then to the tune of forty millions of pounds yearly."

Quoting extensively from figures relating to the populations of British India (22 crores) and United Kingdom (4 crores) and the per capita income and incidence of taxation in the two countries, Sayani pointed out that "so far as the percentage of taxation to income is concerned India is two-and-a-half times worse off than England." He also criticised the increasing unproductive expenditure on the civil and military establishments.

Discussing the famine and agrarian problem, Sayani expressed concern that although the food production was barely sufficient for the country's requirements, 25 lakh tons of foodgrains were being exported annually. Moreover, while the acreage of food crops had increased by only 12% during 1880-95, that of non-food crops had increased by 88%. He warned the Government that "there was nothing like the rebellion of the belly," and that it was more dangerous than an external aggression.

Sayani urged the Muslims to join the Congress which he regarded as representing "all that is loyal and patriotic, enlightened and influential, progressive and disinterested." Enumerating the Muslim's objections to joining the Congress, he refuted them pointwise. But his analysis of the Muslim attitude was strongly criticised in a contemporary journal (*The Muslim Chronicle*, 30 January 1897).

An advocate of Western education, Sayani considered it particularly essential for the Muslims. He suggested a voluntary tax @ 2.1/2.% to organise and maintain primary and secondary schools (Presidential Address). He sent his sons to England for education.

Sayani was tall, well-built and bearded. He wore a *pagree* of the type commonly used by the Khojas.

[P. C. Ghosh—Indian National Congress, Calcutta, 1960; J. C. Sharma—India's Struggle for Freedom: Documents and Sources, 1965 (in 3 vols.); G. A. Natesan (Ed.)—The Indian National Congress: Presidential Addresses, Resolutions, etc., Madras; The Indian Review, Madras, June 1902; The Wakil (Urdu bi-weekly from Amritsar), 16 June 1902; The Muslim Chronicle, 30 January 1897; Information supplied by Mrs. Kulsum Sayani, a member of the Sayani family.]

(Kumud Prasanna) QEYAMUDDIN AHMED

SAYEED BASHEER AHMED (1900-)

Basheer Ahmed Sayeed was born on 20 February 1900 at No. 7 Arundel Street, Mylapore, Madras; he later came to live at No. 13 Seshadri Road, Alwarpet, Madras. This House is known as 'Sadar Gardens' for the reason that the Sadar Diwani Adalat Court, the chief civil court of the East India Company, functioned in this very place until 1861. His father was Janab Hakim Muhammed Khadir Hussain Sayeed and he was a famous Persian scholar and a Unani physician of great repute in Madras. Basheer Ahmed had his secondary education in the A.A.M. High School, Tindivanam, South Arcot district. His primary school was three miles away from his village Siruvadi in Tindivanam taluka of the same district. He had his college education at the Christian College, Madras, and took his B.A. (Hons.) degree in Mental and Moral Sciences in 1921 and took his M.A. degree in 1923. He also had his legal education at the Law College, Madras, and acquired his B.L. degree in the same year.

Basheer Ahmed was married in 1941 and his wife, born on 31 March 1919 at Mylapore, Madras, is Fathima Akhtar, who is a Physics graduate of the University of Madras. She is a *Hajani*, having performed the *Haj* in 1959. They have four sons and two daughters who are all well-educated like their parents. Mrs. Basheer Ahmed is an active worker in the educational and social fields. She serves as the Chairman of the Southern India Education Trust, established in 1951, and has been the Chairman of the S.I.E.T. Women's College since 1958. She has been a member of the Senate, Academic Council and Syndicate of the Madras University for several years. She has been on the Board of Secondary Education, Madras State, for the last fifteen years and also on similar Statutory Advisory bodies. She was the Secretary of the Muslim Women's Association for five years, President of the International League of Women for Peace and Freedom and Vice-President of the University Women's Federation. She visited the U.S.A. for Administrator's training in Home Science which included child-care and child-psychology for nearly five months. She has travelled widely with her husband in four Continents.

Basheer Ahmed was enrolled as an Advocate (Attorney-at-law) in 1925 and practised in the Madras High Court of Judicature from 1925 to 1949. He had a lucrative practice on both the Original and Appellate sides of the High Court and in the mofussil courts as well, and was elected to the Madras Bar Council twice. In 1949 he was appointed a Judge of the Madras High Court and served as a judge for about eleven years, retiring on 20 February 1960.

Basheer Ahmed is a believer in sane nationalism and he does not find any conflict between his being an Indian and a Muslim in the political sphere. He is very tolerant and cosmopolitan in his religious views and is a 'Shafi' of the Sunni School. He believes that Muslims and Hindus should live peacefully without any animosity, and the vast majority of his numerous friends and admirers in Madras are Hindus. In his early days he was an admirer of and a co-worker with National leaders like Dr. Ansari, Rajaji, S. Sreenivasa Iyengar, Satyamurthy, Jawaharlal Nehru, Maulana Abul Kalam Azad, Rafi Ahmed Kidwai, the Ali Brothers and Yakub Hasan. Sir Muhammad Habibullah, a Member of the Viceroy's Executive Council, was one of his close relatives. He was a close friend of Sir Muhammad Osman, ex-Governor of Madras and a Member of the Viceroy's Executive Council before Independence. Basheer Ahmed actively participated in the Indian National Congress activities and was in the front ranks of the Freedom Movement during the years 1921-49. He served as the Secretary of the Madras District Congress Committee and the Tamilnad Provincial Congress Committee for several years, from 1923 to 1939. In that capacity he organised the Madras Session of the Indian National Congress and the Khilafat Conference in 1927. He also served as a member of the All India Congress Committee for several terms. He is a prominent member of the Central Wakf Council and has been the Chairman of the Wakf Act Amendment Committee. He was also the Chairman of the committee appointed to revise the Bill on the Press Council Act of India.

Basheer Ahmed was elected to the Madras Legislature on the Indian National Congress ticket (Swarajya Party) in 1926 and served as a legislator during the periods of the Dyarchy and Provincial Autonomy, from 1926 to 1946. He always pleaded for the moulding of Indian Nationalism and rendered valuable services to the country in the spread of culture and education. He served on various Statutory Committees for a number of years. He was a member of the Madras Corporation for fifteen years and also served as a member of the Salaries Revision Committee, Madras State, in 1939-40. His services to the cause of the Muslims and the Hindus in the field of education, for the Khilafat movement and for the Muslim League are inestimable. He was in the forefront of the public life of Madras as a lawyer, a judge and a leader of the National Movement. As a member of the Madras Mahajana Sabha he contributed to the growth of amity and concord among the Hindus and the Muslims. He served on the Governing Body of the Indian Cadet Ship, *The Dufferin*, for two terms. He is a member of the Industrial Development Advisory Council, Government of India.

As a member of the Madras Legislature he was very helpful to Raja Annamalai Chettiar in founding the Annamalai University at Chidambaram in 1929. He was also a member of the Senate and Syndicate of the Madras and Annamalai Universities and the Court of the Aligarh Muslim University for twenty and twenty-five years. In these bodies he fought for the rights of the educationally backward communities without any religious or communal bias. As a member of the Executive Council of the Aligarh Muslim University during 1957-65, he advocated tolerance among the Muslims and the Hindus and for the introduction of humanistic studies in the curriculum of the University. His advice was eagerly sought by that University. He was a member of the Madras Law College Council for twenty years and worked for higher standards of legal education. He also served on the Court of the Indian Institute of Science at Bangalore for two terms and on the Provincial Advisory Board of Education, Madras, for a number of years. He is a member of the Court of the National Muslim University, the Jamia Millia Islamia, New Delhi.

Basheer Ahmed is not merely connected with the various educational institutions in the country, but he is also mainly responsible for founding two big and useful educational institutions in the city of Madras. With the increasing demand for higher education, new colleges became essential, both for men and women. He understood this real demand for higher education and founded the New College for male students at Royapettah in Madras. An aggregate fund of of Rs. 7½ lakhs was raised by him from out of public benevolence, both in India and abroad, during 1945-51 when he was the Secretary of the Muslim Educational Association of Southern India; and the College buildings with majestic surroundings and graceful equipment and amenities arose in 1951. The College serves the needs of all the citizens of Madras in both graduate and post-graduate studies. Professors and Lecturers in the College are appointed with a view to maintaining efficiency and students are happy to study under such ideal conditions. There are about 2,000 students on its rolls and both scientific and humanistic studies are encouraged. Quite a number of male students from outside India study in this College.

More important than the men's college is his foundation of the Southern India Education Trust and the starting of the S.I.E.T. Women's College very near Mount Road, Madras. The College now accommodates about 3,700 women students drawn from all over India and countries abroad and to which are attached three Hostels with modern amenities, a swimming pool, a good and extensive Library, a Home Science Department and an Auditorium-cum-theatre capable of accommodating a thousand persons. The institution is also provided with a Non-resident Students' Centre, a Laboratory for Child Development and Family Relations, another for Home Management, a beautiful Mosque and a Relaxation Centre for staff and students, a Students' Parlour and a V.I.P.'s Parlour as well. The total outlay for this magnificent College amounts to Rs. 90 lakhs, raised mostly from the Muslim philan-

thropists in India and abroad. Such a large amount could be collected only by a person of the stature and influence of Basheer Ahmed Sayeed. He could only be compared with the famous Sayed Ahmed Khan in the North and Pachaiyappa Mudaliar and Raja Sir Annamalai Chettiar in the South. The President of the U.A.R., the Shah of Iran and the King of Jordan have visited this Women's College.

In 1951 'The 51 Club' was founded by Basheer Ahmed Sayeed and his wife. It affords opportunities for women to contribute to the building up of the Welfare State without social prejudices. He was the President of the Madras Christian College Alumni Association for twelve years. Since 1959 he has been the President of the Association of Managements of Private Colleges in the Madras State. Further, since 1965, he has been the President of the Anjuman-e-Himayath-e-Islam, Madras, which is an institution of eighty years' standing and which maintains two Homes, one for boys and the other for girls. He is promoting a new construction for the Girls' Home and a Girls' High School on the Anjuman Campus in T'Nagar, estimated to cost about Rs. 10,00,000/-. He is also the Vice-President of the Madras Library Association and the Madras Music Academy established in 1927. He was the Vice-President of the South Indian National Association and Ranade Library for some years. He is also the President of the Governing Body of the Osmania College, Kurnool, Andhra Pradesh, which was founded by Dr. Abdul Huq in 1947 in collaboration with Basheer Ahmed Sayeed and a few others. This College has about 2,000 students on its rolls. He has also been the President of the Eastern Medical Association of India for the last decade and a half. This Association is half-a-century-old and seeks to promote the Unani system of medicine in India. He was the Vice-President of the Anjuman-e-Mufide-Ahle-Islam, Madras, for about fifteen years. He is a member of the 'Willingdon Council', founded by the late Rajah of Chettinad for promoting goodwill between Indians and Englishmen.

The above distinctions and services of Basheer Ahmed invited the attention of the Government of Kashmir State and he was appointed Vice-Chancellor of the Jammu and Kashmir University in October 1960. But he relinquished the post in 1961 for health and domestic reasons. Basheer Ahmed Sayeed had travelled widely in India, South East Asia, East Africa, the Middle East, the U.S.A., the U.K. and Europe, accompanied by his wife. He is a *Haji* and as a sincere Muslim performed the *Haj* and paid his homage to the Prophet in 1959. He is a very devout Muslim with liberal views on Muslim and national problems. He is an admirer of the Western educational system without its extreme mechanical and material bias and he prefers the English medium of instruction in the Colleges and Universities. He believes that the regional languages and the mother tongue should be the medium of learning in the early stages, and the highest proficiency should be attained in the mother tongue and the regional language. According to him, both sciences and humanistic studies should be given equal support and encouragement by the State, the Universities and the public. He holds the view that the Muslim community *en bloc* should co-operate with that political party which is able to deliver the goods to the minority community in the political, educational and economic spheres. He differed from Jinnah on the question of the partition of the country.

He is a debator and an orator in three languages—English, Tamil and Urdu. His mother tongue is Urdu and he has passed the Sangam examination in Tamil. He has a smattering of Arabic and Persian also.

[Eminent Mussalmans; Proceedings of the Madras Legislature, 1926-39; Who's Who in Madras, 1934; Proceedings of the Madras Mahajana Sabha; Personal interview of the Contributor with Basheer Ahmed Sayeed; Literature ralating to the S.I.E.T. Women's College and the Muslim Educational Association of Southern India.]

(Emmanuel Divien) A. KRISHNASWAMI

SAYYID RAZA ALI (SIR)

—See under Raza Ali, Sayyid (Sir)

SAYYID SULAIMAN NADWI (MAULAVI)
—See under Nadwi, Saiyed Sulaiman (Maulana)

SEN, ATULPRASAD (1871-1934)

Atulprasad Sen, poet and patriot, was born at Panchdara in the Narayanganj Sub-division, now in Bangladesh, on 20 or 25 October 1871. His father, Ramprasad Sen, was a successful physician at Dacca. Atulprasad's mother, Hemantasasi Devi, was the daughter of the reputed Brahmo leader Kalinarayan Gupta, a deeply religious man, a composer of devotional songs and also a musician of melodious voice. Atulprasad's father came in contact with Keshub Chandra Sen in his early days and embraced Brahmoism. Atulprasad passed the Entrance and B.A. examinations from Dacca and Presidency College, Calcutta, respectively, and went to England to study law. He was called to the Bar in 1895. After coming back, he practised law for some time at Calcutta and Rangpur and finally settled down at Lucknow. He visited England twice later, once in 1901 and again in 1930. His marriage with Hem Kusum Devi, daughter of Sir K. G. Gupta, was solemnised in 1901.

One of the leading lawyers of Lucknow and subsequently elected President of the Oudh Bar Association and Oudh Bar Council, Atulprasad had a wide range of acquaintance. Deshabandhu Chittaranjan Das, Biharilal Mitra, Sir Atulchandra Chatterji and Sir Brojendralal Mitra were among his class friends. In course of his work as a lawyer, an educationist, a political and social worker, and also as a poet-composer of wide reputation he came in contact with many important and renowned personalities of his time and developed a deep personal relationship with many of them, including Rabindranath Tagore, Motilal Nehru, Madan Mohan Malaviya, Lajpat Rai, C. Y. Chintamani, Tej Bahadur Sapru, Mahatma Gandhi, Dwijendralal Roy and others. He also came in contact with Narendranath Datta, afterwards Swami Vivekananda, at the Calcutta Sadharan Brahmo Samaj. As a Barrister he worked with Lord S. P. Sinha at the Calcutta High Court.

Atulprasad took part in Gandhiji's Harijan movement, organised relief committees during flood, famines and the Kumbha-mela. As an educationist he helped to start schools in his native village even as he did at Lucknow. One of the founders of the Lucknow University, he served the institution till his death as a sitting member. A number of organisations owe their origin to his planning and guidance. He was also the main sponsor of the Prabasi-Banga-Sahitya Sammelan and the Lucknow Music College. Founder-editor of the *Allahabad Law Journal*, Atulprasad edited two more important journals, the *Oudh Weekly Notes* and the *Uttara* (1925), a Bengali monthly organ of the domiciled Bengalees.

Atulprasad had a keen interest in politics also. He was a moderate and believed in complete freedom from foreign domination.

In 1905 he joined the anti-Partition movement. As a member of the Indian National Congress he attended the Benares session of the Congress as a delegate from Bengal (1905). Since then Atulprasad used to join the Congress sessions at different places all over India. He came in close contact with Gokhale in 1905 and subsequently became a member of the Servants of India Society. Atulprasad was also one of the organisers of the Liberal League in the United Provinces. He presided over the Provincial Liberal Conference held at Benares in 1923.

To the Bengalee, particularly, Atulprasad will be ever remembered as one of our greatest composers of songs. Himself a fine singer, Atulprasad composed some of our finest patriotic and devotional songs and added to the rich heritage of Bengali music, a particular type of tune which like those of Ramprasad (18th century) and Rabindranath goes by the name of the originator. He achieved a harmony of Hindusthani tune and the traditional 'Kavya-gita' or the 'poetry set to tune', a distinctive contribution of Bengali culture. Some of his songs have found a permanent place in the collection of 'Brahma Sangeet'. His poems, charged with deep pathos and spiritual longing, pang of separated love and the delicate beauty of nature, will ever remain a rich treasure of Bengali literature. His songs and

poems collected in 'Kayekti Gan' and 'Giti-Gunja' are being published anew with notation in the *Kakali* (Sadharan Brahmo Samaj, Calcutta).

An intellectual of a high order, a connoisseur of art and music, a man of rare creative talent and never-failing generosity who gave away in charity his huge earnings, Atulprasad passed away on 26 August 1934 at Lucknow.

[The Amader Katha (journal published by the Kalyani Town Club, Kalyani, West Bengal), August—November 1966; Jyotirindra Nath Das (Ed.)—Gitigunja, Calcutta, 1356 B. S.; Bharat-Kosha, Vol. I (Bangiya Sahitya Parisad, Calcutta), "Atulprasad Sen" by Pulinbehari Sen; Kalyan Kumar Bose—Amare E Andhare, Calcutta, 1969 (a biographical novel based on the collected materials of Atulprasad's life and letters).]

(Amiya Barat) BHABATOSH DATTA

SEN, BAIKUNTHANATH (1843-1921)

Son of Harimohan Sen (Barat), a Hindu Vaidya, Baikunthanath was born in a middle-class family in the village of Alampur in the District of Burdwan, West Bengal. His father held a subordinate post in the Judge's Court, Berhampore (Bengal). His early education began possibly in his native village. Meritorious and hard-working, he passed the Entrance examination in the first division in 1859 from the Berhampore Collegiate School. In 1861 he passed the Senior Scholarship examination and obtained a scholarship of Rs. 20/- per month. He was married. Unfortunately, his wife's name is not known.

Coming to Calcutta for higher education, he joined the Presidency College and passed the F.A. examination in 1862 and the B.A. examination in 1863. He got his B.L. degree in 1864, standing first in the first class. The same year he enrolled himself as a Vakil of the Calcutta High Court but subsequently transferred his practice from Calcutta to Berhampore. Within a very short time he made a name for himself and rose to the topmost position of his profession in the Berhampore Bar. A keen lover of learning, his acquaintance with foreign literature was considerable. He had close contact with some of the prominent personalities of the time—Satyendranath Tagore, Surendranath Banerjea, Motilal Ghosh, Mrs. Annie Besant and others and drew inspiration from them. In the formative period of his life nationalist aspirations and patriotic fervour silently blossomed in his heart.

Baikunthanath's public life began in 1888 with the birth of the Bengal Provincial Conference which had its annual session in different towns. In 1893 he became the first editor of a weekly Bengali journal called the *Murshidabad Hitaisi*, published from Khagra, Saidabad. In the Poona Session of the Indian National Congress, held in 1895 and presided over by Surendranath Banerjea, Baikunthanath took an active part and moved a resolution on the Annual Budget of the Government to the effect that the Parliamentary Committee appointed for the purpose of examining the Annual Budget should not only examine the amount of money spent but also consider the policy behind these expenditures. The same year he arranged for the holding of a session of the Provincial Conference of Bengal at Berhampore. This organisation was brought into being by Baikunthanath, who felt the necessity of having a suitable organisation to discuss vital problems at Provincial levels. The Provincial Conference was held thrice at Berhampore through his efforts. In 1898 he took part in a conference held at the British Indian Association, Calcutta, to protest against the Sedition Bill. The same year he participated in a big public meeting held at the Town Hall, Calcutta. In 1899 he became a Member of the Bengal Legislative Council as a nominee of the District Boards of the Burdwan Division. In this connection he became involved in a bitter controversy between Motilal Ghosh representing the *Amrita Bazar Patrika* and Kaliprasanna Kavyavisharad representing the *Hitabadi*, leading to legal action over a seat in the Bengal Legislative Council. The dispute between the *Amrita Bazar Patrika* and the *Hitabadi*, however, ended in a compromise through the intervention of some common friends. In the 16th session of the Indian National Congress, held at

Lahore in 1900, Baikunthanath was elected a member of the Committee on Industry. During the years 1873-99 he served as an Honorary Magistrate at Berhampore. He was the Chairman of the Berhampore Municipality and also of the Murshidabad Association. He acted as the President of the Managing Committee of the Maharani Swarnamoyee Estate in succession to Dewan Rajiblochan Ray for ten long years. In 1911 the Government conferred upon him the title of Rai Bahadur in recognition of his valued services to the country. He was closely associated with the anti-Partition movement. He became the permanent Secretary of the Murshidabad Congress Committee. In 1917 he was elected Chairman of the Reception Committee for the Calcutta Session of the Indian National Congress under the Chairmanship of Mrs. Annie Besant. He breathed his last in 1921.

A man of liberal outlook, he was opposed to caste, untouchability and regionalism. His respect for women and interest in Western education was great. He was aware of the need of primary education. A critic of British rule, he held Britishers responsible for the economic ruin of the Indian people. He believed in non-violent constitutional methods for winning his country's total freedom. A man of charitable disposition, with a desire to improve the country's industrial efforts, he financed, along with Maharaja Manindra Chandra Nandy of Kasimbazar, the starting of the Bengal Pottery Works. He led a quiet and simple life, loved alike by his friends, relatives and countrymen.

A prominent figure in the District of Murshidabad, a lawyer, a journalist, an administrator and a selfless patriot, Baikunthanath remained in all his nationalist activities a staunch supporter of the Indian National Congress all through his life. A typical product of that creative period in Indian history, his contributions to the promotion of the general welfare of the people at large and of national consciousness are beyond dispute.

[Bagal, Jogesh Chandra—Muktir Sandhane Bharat, Calcutta, 1367 B. S., 3rd edn.; Dutt, Paramananda—Memoirs of Motilal Ghose, Calcutta, 1935; Bandopadhyaya, Brojendranath (Ed.) —Bangla Samayik Patra, Vol. II (Bangiya Sahitya Parishad), Calcutta, 2nd edn., Ashar 1359 B. S.; Mukhopadhyaya, Provat Kumar—Bharate Jatiya Andolon, Calcutta, 1925; Mukherjee, Haridas and Uma—India's Fight For Freedom, Calcutta, 1958; Mitra, Subal Chandra—Saral Bangala Abhidhan, Calcutta, 7th edition, 1937.]

(P. N. Banerjee) BIMAL KANTI MAJUMDAR

SEN, DURGAMOHAN (1877- ?)

Durgamohan Sen was born in November 1877 in his native village of Chandrahar (District Barisal) in a fairly well-to-do family. His father, Sanatan, mostly lived in his village to look after the family's agricultural and other properties. Durgamohan had his early education in the village and then in the Brojomohan School and College in Barisal. He became the Editor of the *Barisal Hitaishi* in 1903. He passed the B.A. examination in 1903 and continued to study Law in the B. M. College. But while studying Law he was convicted in 1907 in a sedition case and sentenced to one year's imprisonment and a fine of Rs. 1,000/-. The sedition case arose on account of the publication of a collection of national songs along with Bhabaranjan Mazumdar who was also convicted. The *Barisal Hitaishi* attained prominence and fame during the Swadeshi movement.

In his student life Durgamohan was very much influenced by Aswini Kumar Dutt, Jagadish Mukherjee and Kalish Pandit, three important persons in Barisal. All through he was associated with the political movement and took an active part in all movements from 1906 to 1946. He had a very powerful pen and his writings in the *Barisal Hitaishi* attracted the attention of the wider public as also of the Government. All the important leaders of Bengal appreciated his writings in the *Barisal Hitaishi*. The paper had to forefeit two securities, one of Rs. 1,000/- and another of Rs. 500/-. He devoted his whole time and energy for this paper and did not take to any other profession in life.

He had contacts also with other political

personalities of Barisal, such as Professor Satish Chatterjee, Swami Prajnanananda Saraswaty, Dr. Kshirode Mukherjee and others. Very often he was taken into confidence by Prajnanananda and others in revolutionary matters with which he had full sympathy. The office of the *Barisal Hitaishi* was the frequent meeting place of young men and even of elderly people. He used to encourage young men coming to his office and reading the daily papers which he was getting in exchange for his weekly *Barisal Hitaishi*.

During his political career, he was thrice convicted before Partition in 1947. After Partition he decided to stay in Barisal (East Pakistan). He was arrested and detained in jail for nearly two years. After that his sons brought him to Calcutta. Even at the age of ninety-five he was still active and took an interest in politics and other social matters. He resided in a refugee colony near Jadavpur. Of his three sons, one is still in Barisal.

The influence of Aswini Kumar Dutt moulded his political and social ideas. Aswini Kumar's nursing band—The Little Brothers of the Poor and Swadesh Bandhab Samity—made a deep impression on Durgamohan for philanthropic and social work. Jagadish Mukherjee and Sevabrata Kalish Pandit also had great influence on him. In social matters he was quite liberal, having no caste or creed prejudices. He advocated the emancipation of women, widow-marriage and other social reforms. About 1909, he was once excommunicated by the orthodox section of the society for attending the marriage of a Hindu girl widow. From the time of the non-cooperation movement, he joined the Congress and accepted the programme of the Congress which he followed till the Quit India Movement. He lived a very simple and austere life, always wearing his self-spun khaddar. He died possibly in 1972.

[Arun Chandra Guha—First Spark of Revolution, Calcutta, 1972; Bhupendra Kumar Datta —Biplaber Padachinha, Calcutta, 1954; Personal knowledge of the Contributor.]

ARUN CHANDRA GUHA

SEN, GURU PROSHAD (1843-1900)

Guru Proshad was the son of Kashi Chandra Sen, an aristocratic but poor Vaidya Hindu Kulin. He was born at Kachadiya, a village in Vikrampur, Dacca, on 20 March 1843 (8 Chaitra, 1249 B. S.). As he lost his father, who used to live at Sonarang in Vikrampur, at the age of two, his mother was compelled to move over to her brother Radhanath Sen's ancestral home at Kachadiya. Guru Proshad had a uniformly brilliant academic career. Passing the Entrance (1859) and successive examinations in the First Division and enjoying scholarships, he obtained the first position in M.A. History (1864) and B.L. (1865) examinations. At an early age he married Kuladasundari, the only daughter of Govinda Ray, a zamindar, living at Phursail, Vikrampur. Three sons and two daughters were born to them.

Guru Proshad served as a Lecturer in the Presidency College, Calcutta, in 1864 and then as a Deputy Magistrate from 2 April 1865 to 1868. He resigned the post and became a lawyer. In a few years he became an acknowledged leader of the Patna Bar and Dr. Sachchidananda Sinha testifies to his "established reputation for ability and industry, a capacity for mastering details as well as for skill in cross-examination". He rendered signal services to the people. He started the *Behar Herald* in 1874, the first English journal in Bihar, which is still continuing, and later on edited the *Indian Chronicle*. He was also the founder-Secretary of the Bihar Landholders' Association (1878-92). He voiced the grievances of the public as President of the People's Association, Commissioner of the Patna City Municipality (1890-93), a delegate of the Indian National Congress (1886-93) and a member of the Bengal Legislative Council (1895). At the sessions of the Indian National Congress he made forceful speeches on the poverty of Indians in 1886 and raising of the lower limit of the income-tax in 1887 and piloted the demand for extension of the system of trial by jury in 1892. In the Bengal Legislative Council he had the courage to oppose many proposals emanating from the Government. He also became President

of the second Bengal Provincial Congress in 1896 and Chairman of the Reception Committee for the fourth session of that Congress in 1898. He was a brilliant writer. His articles like "An Introduction to the Study of Hinduism" (*Calcutta Review*, April 1890, pp. 331-41; July 1890, pp. 48-70; October 1890, pp. 226-54), "A Glimpse of Bengal in the Sixteenth Century" (*ibid.*, October 1891, pp. 352-76), "The Proposed Cadastral Survey of Behar" (*ibid.*, January 1892, pp. 177-202), "The Hindu Family" (*ibid.*, October 1892, pp. 286-310) and collected works entitled 'Introduction to Hinduism', 'Trial by Jury' and 'Notes on Some Questions of Administration in Bengal' show wide knowledge and a masterly analysis. He visited some European countries in the last phase of his life. He died at Patna on 29 September 1900.

Tall, fair-complexioned and with a flowing beard, Guru Proshad was fearless in his views whether against the British people or great Indians like Surendranath Banerjea. He had no faith in regionalism or provincial autonomy (*Calcutta Review*, October 1890, pp. 230-31) and opposed the scheme for separation of Bihar from Bengal. In the social sphere he advocated relaxation of rigid caste rules, higher education for women and discarding of the *pardah*. He proposed remarriage of childless widows, below twenty-five (*ibid.*, July 1890, pp. 68-69). Though his eldest son married the daughter of Behari Lal Gupta, I.C.S., a Brahmo by faith, Guru Proshad himself had firm faith in Hinduism and criticised the work of the Brahmos. He pleaded for the development of the Press, greater political education, greater participation of Indians in local affairs and Indianisation of the army (*The Behar Herald*, 26 March 1892 and 16 April 1882 respectively, quoted in 'Mahaprana Guruprasad', pp. 62-63). A man with a remarkable foresight, he said that Hindi should be the principal language of India (*The Calcutta Review*, October 1890, p. 246). Though pleading for responsible government in the Second Indian National Congress, 1886, he hinted four years later that there was the possibility of Indians cutting off relations with England (*ibid.*, October, 1890, p. 254).

[Reports of the Indian National Congress, 1886-1893; The Calcutta Review, 1890-1893; Sachchidananda Sinha—Some Eminent Behar Contemporaries, 1944; Hemendranath Dasgupta—Mahaprana Guruprasad, Calcutta; B. B. Majumdar and B. P. Mazumdar—Congress and Congressmen in the Pre-Gandhian Era (1885-1917), 1967.]

(R. Prasad) BHAKAT PRASAD MAZUMDAR

SEN, JIMUT BAHAN (1890-1961)

Jimut Bahan Sen was born in a family of lawyers on 25 March 1890, at Khagarapatti, Murshibad (Bengal). His mother, Kshirodasundari Devi, was related to Deshabandhu Chittaranjan Das. His father, Sarat Chandra, a pleader of Purulia, attended the Indian National Congress as a delegate in 1894 and 1896 and became a member of the Imperial Legislative Council as a representative of the Chotanagpur Division. Jimut Bahan was first admitted to the Purulia Zilla School in 1902. But due to his participation in political activities, his father got him transferred to the Bankura Zilla School in 1909, from where he passed the Entrance examination. He went to Scotland for higher studies and subsequently visited several European countries. In 1914 he was married to Niharbala Devi, daughter of Nirmal Chandra Das Gupta, a prominent lawyer of Patna. She expired five years after the death of her husband, who died in 1961.

Impressed by the nationalistic activities of Bipin Pal, Barin Ghosh and others in the early years of his youth, Jimut Bahan took part in the struggle for freedom since the days of the Non-Cooperation Movement. He suffered imprisonment twice, in January 1922 and June 1930. He began to hold public offices since 1923, when he became the Vice-Chairman of the Manbhum District Board. A member of the Congress Party, he became the Assistant Secretary of the Bihar Provincial Congress Committee in 1930, and remained a member of the Bihar and Orissa Legislative Council from 1923 to 1929 and of the Bihar Legislative Assembly from 1937 to 1939. With the formation of the first Congress Ministry

in Bihar in 1937, he was appointed a Parliamentary Secretary to the Hon'ble Minister for Public Works and Irrigation on 27 September 1937. With the merger of Purulia in West Bengal, he was elected as a member of the West Bengal Legislative Council in 1959 and retained the membership till 1961.

Tall, clean-shaven and dark-complexioned, Jimut Bahan was a chain smoker, though a staunch follower of Mahatma Gandhi and Swami Vivekananda. As a member of the Opposition his speeches in the Bihar and Orissa Legislative Council were pointed, sharp and interspersed with sarcasms. He questioned the demand of Rs. 20,333/- on account of the British Empire Exhibition at Wembley and opposed the recruitment of nursing sisters from England in Bihar. He voiced his grievances against the European colliery owners in Chotanagpur and said on 21 March 1929 that "the Indian miner only wants that bit of land underneath where his mining right exists, but the European miner is not satisfied with that. He wants much more." His nationalistic outlook led him to demand greater facilities for Ayurvedic and Tibbi systems of medicine and provincialisation of the medical services. He opposed the residential type of University at Phulwarisharif, Patna. His sympathy with the poor and the labouring class is testified to by his vigorous support for free primary education by the Saran District Board and for the striking tinplate workers in Tatanagar in 1929. In the Bihar and Orissa Legislative Council, on 15 March 1927, he suggested the admission of lady students in the P. W. Medical College, Patna. He was well-read and knew the French language. He was non-communal and principally a legislator.

[Proceedings of the Legislative Council of the Governor of Bihar and Orissa, Vols. XV (1927), XVIII (1928), XIX (1929) and XX (1929); N. N. Mitra (Ed.)—The Indian Quarterly Register, Vol. II (July-December, 1924); K. K. Datta—History of the Freedom Movement in Bihar (in three volumes); Personal Diary of Jimut Bahan Sen (unpublished).]

(R. Prasad) BHAKAT PRASAD MAZUMDAR

SEN, KESHAB CHANDRA (1838-1884)

Born on 19 November 1838 in the illustrious Sen family of Colootola, Keshab Chandra Sen embodied the great social transition that gripped the post-Mutiny India. The family actually hailed from Garifa, a village about twenty miles away from Calcutta, but settled in Colootola, Calcutta, where Keshab was born. The Sens were Vaidyas by caste and Vaishnavas by religion. Keshab's grandfather, Ramkamal Sen, has an abiding place in the annals of the Bengal Renaissance. A Treasurer of the Calcutta Mint and later, the Dewan of the Bank of Bengal, he was one of the founding fathers of the Hindu College (1817), the School Book Society (1818), and the Sanskrit College (1824) and the distinguished author of an English and Bengali Dictionary. Keshab Chandra's father, Peary Mohan, was the Dewan of the Mint and was known for his "probity, piety and beneficence", a true successor to "the rank, refinement and dignity" to which he was born. Keshab's mother, Sarada Devi (daughter of Gourhari Das of Garifa), imparted to her son her spiritual fervour, affection and intelligence which moulded Keshab's character. On 27 April 1856, Keshab married Jaganmohini Debi, daughter of Chandra Kumar Majumdar of Bali, at the age of eighteen.

Keshab was admitted to the Hindu School in 1845 from which he passed the Entrance examination in 1853. He took admission in the Metropolitan College the same year but left it to join the Hindu College in 1854, from where he graduated in 1856. From 1856 to 1858, he studied Philosophy as a casual student under Mr. Jones, the Professor of Philosophy in the College. He worked in the Bengal Bank between 1859 and 1861, and in 1866 served as the Dewan of the Mint for a few months. In his college days, his favourite western authors were Reid, Hamilton, Morell, Theodore Parker, Emerson and Milton, and in later years he was fond of the works of Victor Cousin, 'Night Thoughts' of Edward Young, Shakespeare's 'Hamlet', Christian sermons of Blair and Chalmers, works on Theism by Newman and Miss Frances Cobbe. But he was equally well grounded in Indian philosophical and historical

works, Bengali and Sanskrit literature, Srimad Bhagabad Gita and the Vedas. But the book that had the greatest impact on him was a small tract on 'Brahmoism' by Rajnarayan Bose. It won him over to the Theistic Church.

Soon after his conversion, he made a careful study of the Young Bengal Movement of the day and laid bare its limitations. In a tract, 'Young Bengal, This Is For You' (June 1860) he remarked, "Verily there is a line of demarcation between a mind trained to knowledge and a heart trained to faith, piety and moral courage. Rest assured, my friend, that if in our country intellectual progress went hand in hand with religious development...patriotism would not have been a mere matter of oration or essay but a reality in practice...and our countrymen consolidated by religious love would have realised all the benefits of united exertions and mutual sympathies and effectually surmounted many of those difficulties in the way of social reforms which are now insuperable." Keshab decided to fill up the gaps in the Young Bengal Movement. Brahmoism was broadened with the Brahmo Movement to include social reform. Apathy had yielded place to social usefulness and Keshab led this new trend in the Theistic Church. Religious fervour was added to the rationale of reform (cf. Keshab's lecture of 3 October 1861, before a meeting of the Brahmo Samaj, *vide* P. K. Sen: The Biography of a New Faith, Pt. I, p. 269).

Keshab almost itemised the reforms to be undertaken by him and his associates—promotion of moral, spiritual and humane education, eradication of untouchability and casteism, spread of education among women, spread of vernacular education and vocational education and stress on temperance. Keshab had started social reform earlier in his career. In 1855 he had established an Evening School in Colootola for adults and in 1859, with the help of a dramatic club, he had put on the stage 'Bidhaba Bibaha Natak', a play on widow-marriage by Umesh Chandra Datta.

In 1862, in a lecture on 'The Destiny of Human Life', he condemned untouchability as a man-made ungodly evil. In another lecture on 'Social Reformation in India' in 1863, he called upon his countrymen to destroy caste and, what was more important, to construct a universal brotherhood. Mere defiance, according to Keshab, was no radical cure. In a letter to Devendranath in 1861, he expressed his anxiety for devising means for having inter-caste marriages validated by legislation (cf.: Ajit Chakravarti: 'Maharshi Devendranath Tagore', in Bengali, p. 339); and in 1862 the first inter-caste marriage was brought about by him under the Church. He did not rest till in 1872 he could get the Brahmo Marriage Act enacted by the Government. But his greatest concern was for women's education. He set it as one of the objectives of the Brahmo Bandhu Sabha (The Society of Theistic Friends) founded in 1862. In 1864 he brought out a monthly Bengali paper, the *Bamabodhini Patrika*, for ladies. In 1800, yet another, the *Paricharika*, came out. In 1865 he started the 'Brahmika Samaj', a society for Brahmo ladies, followed by a Women's Conference next year to discuss the problems of Indian womanhood. His crowning achievement in the field was the foundation of the 'Native Ladies' Normal School' in 1871, supplemented by a society for ladies' welfare, 'Bama Hitaishini Sabha'. In 1882 the school developed into the 'Native Ladies' Institution', now famous as the Victoria Institution.

As to education for men, he was equally zealous. Besides the Evening School, he initiated the Calcutta College in 1862, and in 1872 the Albert College. In the letters of Indophilus (his pseudonym), written in 1872, he formulated an elaborate plan for comprehensive educational reforms. By establishing the Industrial School in 1870-71, Keshab tried to popularise vocational training for promoting independent livelihood in the country. It was his firm belief that vernacular was the right medium for mass education. In 1870 he brought out the *Sulav Samachar*, a weekly vernacular newspaper sold for a pice a copy, which became the cheapest means of mass education and had a circulation of eight thousand in two months' time. The same year, another periodical, *Mad Na Garal* (Wine or Poison), was started to espouse the cause of temperance. Keshab even worked for the suppression of the Liquor traffic when he went to England in 1870.

A Society, Bond of Hope, was formed for the cause, tracts were distributed and the Government was memorialised. In 1870 he sponsored the Indian Reform Association with the five-fold objective: education, cheap literature, improvement of women, temperance and charity.

Keshab alone was responsible for the publication of a dozen journals. The first that he brought out was the *Indian Mirror*, started as an English fortnightly in 1861 and converted into a daily in 1871. It was the most celebrated journal of the day. Other journals followed quickly: the *Dharmatattwa*, a monthly religious journal, in 1864; the *Bamabodhini Patrika* in 1864; the *Sulav Samachar* in 1870; the *Mad Na Garal* in 1870; the *Dharma Sadhan* in 1872; the *Sunday Mirror* in 1873; the *Balakbandhu*, an illustrated fortnightly children's journal in easy Bengali, in 1878; the *Paricharika* in 1880 and the *New Dispensation* in 1881. Journalism was never put to such extensive use for social amelioration before Keshab. In his hands the Press became a national platform of supreme importance.

Keshab was primarily a religious preacher, the prophet of the New Dispensation. He carried the message of Brahmoism far and near by his incessant travels and lectures. Between 1857 and 1884, he had travelled over most of India and in 1870 had also made a trip to England. Because of his missions outside Bengal, the Theistic Church became an all-India organisation. By 1866, there were sixty-five sister organisations all over India, four in N.W. Provinces, three in the Punjab, five in Madras and one in Bombay. The total membership rose to five hundred, twenty-five of them being women. He had been able to accomplish nineteen Brahmo marriages, and of them eight were inter-caste marriages (Gour Gobinda Roy Upadhyay: 'Acharya Keshab Chandra,' Vol. I, p. 373).

In 1870 Keshab set sail for England for an intimate study of the Western civilisation, as he himself stated. He was given a grand ovation in England and was introduced to Gladstone, Dean Stanley, Max Müller, John Stuart Mill and others, by Sir John Lawrence, erstwhile Governor-General of India, who had a very high opinion of Keshab. He was received by Queen Victoria in private audience. He spoke on 'England's Duty to India', 'Christ and Christianity' 'Indian Womanhood', etc., to large English audiences. In the second Lecture he elaborated on the vision of a universal brotherhood of man.

Keshab is regarded as the third major prophet of the Theistic Church after Rammohun and Devendranath. The story of his religious elevation remains to be told. Keshab was awarded the title of 'Brahmananda' (Rejoicer in God) and was selected as 'Minister' of the Brahmo Samaj by Devendranath in 1862 within a few years of his conversion in appreciation of his spiritual fervour. In 1857 Keshab had started the 'Godwill Fraternity'—an association for the discussion of religious subjects and for devotional exercises. A step forward was the 'Sangat Sabha' established in 1860 for mutual assistance in spiritual culture. Between 1860 and 1862, he drew up a programme of social reform for the Church against the reservations of Devendranath that the Brahmos must work within the pale of the Hindu Community, confining their attention to religion and avoiding a showdown with the Hindu customs.

This was the first sign of the future schism in the Church. The conservatism of Devendranath was found inadequate by Keshab for the demands and appeals of a new generation. There were also serious doctrinal differences. Keshab in a lecture on 'Great Men' (1860) had established Revelation in Nature, Soul and History, which to the conservatives meant the importation of *avatarism* and supernaturalism. The Divine Dispensation or 'Vidhana' through the Minister was also taken for Deism by the conservatives. The cosmopolitan character of Keshab's concept of religion based on love and universal brotherhood appeared "grotesque and ridiculous to the nation" according to the fathers of the Church. It was construed as an aberration and a product of Christian influence on Keshab. A final conflict came over the introduction of the Bhakti Cult into the Theistic Church, viz., mass singing (*Sankirtan*), daylong prayers and services, taking out of processions with the accompaniment of Khole and Kartal (venerated musical instruments of the Vaishnavas), etc.

It was, in essence, a struggle between the national and emotional content of Brahmoism. The differences were insuperable and the inevitable split came in 1866. Keshab broke with the old Samaj and established the Brahmo Samaj of India on 11 November 1866. In 1871 he established the Bharat Ashram, a retreat where he and his missionaries lived for some time with their families in spiritual fellowship. In 1881 he preached the New Dispensation, with the ceremonies and vows introduced by him. The new Church had a direct appeal to the heart of the people for its popular ways of expression, service and reform and could rally more people than the parent body. There was a moral and social regeneration of a higher magnitude. But all said, the personality cult began to grow and the word of the Minister was construed as God's scriptures. The rituals obscured the contemplation of God. And finally when Keshab gave his minor daughter in marriage to the Prince of Cooch Behar, a non-Brahmo, contrary to his professions, a large number of his followers staged the second schism of the Church and the dissident organisation was named the Sadharan Brahmo Samaj. Like the Presbyterian Sect, it had a more democratic set-up than the body from which it had seceded. Nevertheless Keshab represented a necessary transition in the religious and social upheaval of the nineteenth century.

Though Keshab was primarily a religious and social reformer, his views on nationalism were very concise and clear. In his speech in Birmingham (1870), he categorically stated, "I for one would not allow myself to be denationalised. Bring the influence of English education to bear upon the work of Indian reformation, but I would ask you to let the spirit of Indian nationality to develop all that is good therein in a national way. . . . The growth of society must be indigenous, native and natural." He welcomed all that was good in the West but not at the cost of India's heritage. In the lecture on 'England's Duties in India' he stressed the need for opening up to Indians the higher appointments in the administration, for restoration of the state scholarship . . . to enable students to receive further training in England, for normal schools to train women teachers, for extension of women's education on national lines, for mass education by making vernacular the medium of instruction, for suppression of the liquor traffic, and for better treatment of Indians by British officials. England's duties to India were boldly put forward before the authorities in England. Keshab was proud of his national heritage and was no apologist of the British Raj. He even wanted to see vernacular replacing English as the national language and worked to that end.

Keshab had lectured more than he had written. Many of his lectures were published as tracts, a dozen of them in 1860. His works include: 'True Faith', 'New Samhita', 'Yoga—Objective and Subjective', 'The New Dispensation', 'Religion of Harmony', 'Lectures in India', 'Prayers' and 'Lectures in England' in English and 'Sangat', 'Brahmo Gitopanishad', 'Jivanveda', 'Maghotsab' and 'Sadhu Samagam' in Bengali.

Keshab Chandra Sen died at the early age of forty-five years in 1884. He was indeed a stormy petrel in the history of our social and religious reformation.

[P. C. Mozoomdar—Life and Teachings of Keshab Chandra Sen, Calcutta, 1887; P. K. Sen —Keshab Chandra Sen, Centenary Publication, Calcutta, 1938; Gour Gobinda Upadhyay (Ray) —Acharya Keshab Chandra, Centenary Publication (in Bengali), Vols. 1-3, Calcutta, 1938; Debendranath Bhattacharyya—Keshab Chandra (in Bengali), Calcutta, 1327 B.S.; Lalit Mohan Chatterjee and Shyama Prasad Mookerjee—Representative Indians, Calcutta, 1931; Leaders of the Brahmo Samaj (published by G. A. Natesan & Co.), Madras; Jogesh Chandra Bagal —Keshab Chandra Sen (Sahityasadhak Charitmala Series), Calcutta, 1958; Jogendra Nath Gupta—Keshab Chandra O Banga Sahitya, Calcutta, 1343 B.S.; Jagatbandhu Mitra—Keshab Chandrer Sankshipta Jibani, Calcutta, 1293 B.S.; Prem Sundar Basu—Life and Work of Brahmananda Keshab, Calcutta, 1940; Chiranjib Sharma—Keshab Charit, Calcutta, 1338 B.S.; Sivnath Sastri—Atma Charit, Calcutta, 1359 B.S; —A History of the Brahmo

Samaj, Calcutta, 1911-12, 2 vols.; P. K. Sen—The Biography of a New Faith, Vols. 1 & 2, Calcutta, 1933; Max Müller—Biographical Essays, Vol. II, London; S. D. Collet—An Historical Sketch of the Brahmo Samaj, London; Kristo Das Pal—Keshab Chandra Sen: School of Protest and Neo-Protest, Calcutta; Journals edited by Keshab Chandra Sen.]

(Amiya Barat) CHITTABRATA PALIT

SEN, NABINCHANDRA (1847-1909)

Nabinchandra Sen was born on 10 February 1847 at Noapara, Chittagong. His father, Gopimohan, was a *Peshkar* in the Judge's Court. His mother was Rajrajeswari Devi. Gopimohan was a poet. Nabinchandra inherited his father's poetic faculty. Nabinchandra's grandmother was a religious-minded lady. She was responsible for Sen's special interest in the Ramayana and the Mahabharata. Nabinchandra was a Hindu by religion and a Vaidya by caste. He married Lakshmi Devi in 1865.

Nabinchandra started his academic career in a *Pathsala*. In 1863 he passed the Entrance examination in the first division with a second grade scholarship; and F.A. examination in 1865 in the second division from the Presidency College, Calcutta. He graduated from the General Assemblies Institution in 1868 and was appointed as third teacher in the Hare School. But he left the school after only one month's service to take a competitive examination, qualifying in which he became an Assistant in the Bengal Secretariat in 1868. Since then Nabinchandra served the Government in the capacity of a Deputy Magistrate and Deputy Collector till 1904 when he retired from the service. As an official Sen travelled widely throughout Bengal, Behar and Orissa. Nabinchandra came in contact with such personalities as Iswarchandra Vidyasagar, Madhusudan Dutta, Bankimchandra Chatterjee, Peary Charan Sarkar, Rabindranath Tagore and others. Vidyasagar helped Sen in his difficulties. Nabinchandra was influenced by Madhusudan's poetic diction and style. Bankimchandra encouraged Sen in his literary pursuits. He invited Nabinchandra to contribute to the *Bangadarshan*. It was Peary Charan Sarkar, his teacher in college, who encouraged Sen to write poetry in the *Education Gazette*. In point of fact, Nabinchandra's literary career began here. Nabinchandra Sen earned fame with the publication of 'Palasir Juddha' (The Battle of Plassey) in 1875. The long poem was written in a Byronic vein using the Spenserian stanza. There is a lot of emotion in the depiction of the heroism of Mohanlal and Mirmadan. This heroism stood for the patriotic zeal of a subject nation. To the awakening of national feeling among the Bengalees, this poem had a definite contribution.

Nabinchandra's fame principally rests on a trilogy on the Krishna story as in the Mahabharata—'Raivatak' (1886), 'Kurukshetra' (1893) and 'Prabhas' (1896). Here Sen planned to write an epic in a grand style. Krishna, the hero, with his intellect and diplomacy and courage, tried and set up a kingdom where the differences among races, castes and religions had no place. A nation united in one single religion should be the ideal of the Indian people. Sen tried to give a new meaning and interpretation to the Mahabharata. Here we find Nabinchandra introducing a hitherto less known character Basuki, with whose help Krishna planned to unite Aryan with the Non-Aryan people. Hence Nabinchandra envisaged a Mahabharata of the nineteenth century. But he failed miserably because he lacked the qualities of an epic poet. He preferred romanticism to classicism. All through the poem the guiding principle was devotion mixed with a romantic zeal. In those days the educated Bengalee used to recall the history of Prussia and Italy. The heroism of Mazzini, Garibaldi, Cavour and Bismarck was cherished by them. Nabinchandra drew parallel history in the Mahabharata and had Krishna for the hero of his epic. The plot of his epic reflects the ideas and ideals of the nineteenth century educated Bengalee. Hence the trilogy has historical significance. Nabinchandra wrote several narrative poems. Some of them are: 'Christ' (1297 B.S.,) 'Amitabha' (1302 B.S.), and 'Amritabha' (1316 B.S.). Earlier he had his lyrics published in two

volumes: 'Abakash Ranjini' (1871 and 1284 B.S.) and a translation, 'Cleopatra' (1284 B.S.). Nabinchandra's lyrics reflect the poet's tender and delicate feeling for nature and man. Sen's outstanding creation is his autobiography, 'Amar Jiban', in five volumes. Here Nabinchandra is sometimes humorous, sometimes emotional and sometimes serious. The narrative style is simple and pleasing.

Sen was the Vice-President of the Bangiya Sahitya Parishad. In the nineteenth century Sen was regarded as one of the best epic poets of his time. Even though his fame is on the wane, his role as a poet and a passionate thinker should never be lost sight of.

[Banerjee, Brajendranath—Nabinchandra Sen, Sahityasadhak Charitmala; Sen, Sukumar—Bangla Sahityer Itihas, Vol. II; —History of Bengali Literature (2nd edn.); Sen, Priyaranjan—Western Influence on Bengali Literature.]

(P. N. Banerjee) BIJIT KUMAR DUTTA

SEN, NARENDRA MOHAN (1887-1961)

Of the numerous Bengal revolutionaries who sacrificed everything they had for the emancipation of their motherland, the name of Narendra Mohan Sen stands out with a halo of celestial glow.

Narendra Mohan was born on 13 August 1887 (15 Bhadra 1294 B.S.) at Jalpaiguri. His native village was Aminpur in Narayanganj Subdivision of Dacca district. His father, Prabhat Chandra Sen, after retiring from service, opened an all-free charitable homoeopathic dispensary at Narinda, Dacca. Narendra Mohan had his first schooling at this Narinda house. It was a strange coincidence that Narendra Mohan's first private tutor was no other than Pulin Behari Das, the great revolutionary leader belonging to the Anusilan Samiti. The very congenial atmosphere of Narendra Mohan's family and his close association with Pulin Behari Das contributed a great deal in forming Narendra Mohan's future life. He passed the Entrance examination from the Imperial Seminary, Dacca, and continued his studies up to the second year in the Mitford Medical School, Dacca.

Narendra Mohan dedicated himself wholly to various forms of service to the country through the Samiti and proved his unflinching spirit of sacrifice, devotion to duty and success in difficult assignments. It was because of Narendra Mohan's influence that all the members of their family became associated with the Anusilan Samiti. Their Narinda house was soon transformed into a refuge of the patriots. His parents also blessed and sympathised with the cause he represented.

The Anusilan Samiti was declared unlawful and illegal in 1909 and the famous Dacca Conspiracy Case was started next year with the return of Pulin Das and other veterans from deportation and incarceration. Soon the important members of the Samiti were put under arrest. The curtain fell over this Case at the Calcutta High Court, and of the arrested many were sentenced to different terms of imprisonment.

The leadership of the Anusilan Samiti gradually devolved on Narendra Mohan while the conspiracy case, above referred to, had been in progress. In fact, from 1910 Narendra Mohan was the *de facto* general of the Dacca Anusilan Samiti then functioning as a secret organization. It should be borne in mind that the period 1910-13 was an extremely trying one for the revolutionary parties, principally of Bengal. Mass arrests, inhuman police tortures, voluntary closures and forcible disruption of the Anusilan Party as a sequel to its being declared illegal were the order of the day. Though the activities of the Samiti suffered to a great extent, there was no dearth of willing workers to shoulder the responsibilities secretly and Narendra Mohan stood firm and high amidst all the troubles. His ideal devotion to duty, his untiring zeal to further the activities of the secret Samiti in trying to secure the emancipation of the motherland, his burning patriotism, his unshakable faith in the youths and, to crown all, his ever-increasing faith in the cause made him the symbol of patriotism. It was through his stewardship that the activities

of the Anusilan Samiti spread far and wide, transgressing the geographical boundary of Bengal, to Assam, Bombay, Bihar, U.P., Punjab and Chandernagore. It was he who planned to send revolutionary emissaries outside India—to Russia, Germany and other places—even in 1911. He established two agricultural farms mainly to train up workers in the use and manufacture of firearms.

He was arrested in connection with the Barisal Conspiracy Case (1913-14) but was acquitted. Narendra Mohan was again arrested in the latter part of 1914 at Grear Park, Calcutta, after a scuffle between him and Mr. Lowman and his men, in which Biren Chatterjee, a party comrade twisted Lowman's hand and broke it. Narendra Mohan was detained under Regulation III of 1818. Since then Narendra Mohan had been arrested many times and detained in different jails in India and Burma. Even during the Second World War, when he was virtually leading the life of a monk, he was put under arrest and detained.

One noteworthy feature of Narendra Mohan's revolutionary character was his ability to spot the right men for future leadership and to train them up accordingly.

He was generous, amiable and devoid of pride. He renounced mundane ties and became a Sannyasi in the later period of his life. Even then an intense desire for the freedom of the country, the unextinguished fire of his revolutionary spirit, a sincere and warm feelings of love for his revolutionary colleagues and workers always glowed in his heart. A man of great courage, conviction and intellect, Narendra Mohan died at Benares on 23 January 1961, at the age of seventy-four.

[Nalini Kishore Guha—Banglay Biplabbad; Green Book of the Bengal Revolutionaries, maintained by D.I.G., I.B., West Bengal and other records; Information supplied by the close associates of Narendra Mohan Sen; Personal knowledge of the Contributor, a close friend of Narendra Mohan Sen.]

SATYA RANJAN GHATAK

SEN, NARENDRA NATH (1843-1911)

Son of Harimohun Sen, Narendra Nath was born on 23 February 1843 in a famous Vaidya family of Colootola in Calcutta which traced its descent from Ram Kamal Sen. Though much is not known about his early life, it is said that he had his early education in a local school and then entered the Hindu College. At the age of nineteen he joined an Attorney's office as a trainee. He joined the Calcutta High Court in 1866 as an Attorney but left it after some time as he could not devote sufficient time to his professional work.

Narendra Nath was a journalist by profession. In 1863 he became the Editor of *The Indian Mirror* during the absence of Manmohan Ghosh. When the *Mirror* became a daily, Narendra Nath took over charge in the place of Pratap Chandra Mazumdar. From 1883 till his death he was the sole proprietor-editor of the daily. Later, he began editing the *Sulava Samachar* (New Series; first published in Baisakh, 1318 B.S.), a weekly vernacular newspaper, which was subsidised by the Government. He made a great name as a journalist. Narendra Nath was an ardent patriot and thought that journalism served the cause of nationalism. He once said, "the press and the platform are the safety valves of popular discontent." He was associated with the Congress movement and had a close association with Surendranath Banerjea and Maharajah Manindra Chandra Nandi. From 1897 to 1899 he was a Member of the Bengal Legislative Assembly, where he represented the Calcutta Municipal Corporation. Though, according to Surendranath Banerjea, he was the "most moderate among the political leaders of Bengal", he could not sit idly during the anti-Partition agitation in Bengal. He moved the famous 'Boycott Resolution' in a general meeting at the Calcutta Town Hall on 7 August 1905, which was presided over by Maharajah Manindra Chandra Nandi. He himself presided over a protest meeting in the house of Ram Krishna Naskar at Chingrihatta on 21 September 1905. He severely criticised the repressive policy of the British Government in a meeting held on

14 February 1906 at the Grand Theatre in honour of the political sufferers in the anti-Partition movement. Unfortunately, during his later days he had acute differences with his fellow nationalists and left active politics. He was awarded the title of 'Rai Bahadur' on 26 June 1908.

A man of liberal outlook, Narendra Nath was opposed to caste and untouchability. He favoured Western education and greatly emphasised the need for primary education. He was a lover of Western literature and wrote two works in English—'A Lecture on the Marriage Law in India' and 'A Needed Disclaimer'. He was "a fearless champion of the public interests and a warm and devoted worker in the cause of Indian progress." He could not, however, support the terrorist ideology; and strongly believed in the method of constitutional agitation. Opposed to regional approach in politics, Narendra Nath stood for complete freedom. He held the English responsible for the economic miseries of the Indian people and stressed the need for modern industries in the country. Though he maintained a simple and quiet life, "sobriety and self-restraint made him respected even by those who did not view Indian aspirations with a friendly eye."

[Sudhir Chandra Sarkar (Ed.)—Jibani Abhidhan; Jogesh Chandra Bagal—Muktir Sandhane Bharat; Surendranath Banerjea—A Nation in Making; Paramananda Dutta—Memoirs of Motilal Ghosh; Haridas Mukherjee and Uma Mukherjee—India's Fight For Freedom; R. C. Majumdar—History of The Freedom Movement in India, Vol. II.]

(P. N. Banerjee) TARASANKAR BANERJEE

SEN, NIRMAL CHANDRA (1898-1932)

One of the six big leaders of Chittagong Youth Uprising, but of them the least known, Nirmal Chandra Sen was born in a middle-class family in the village of Koepara in Chittagong in 1898. He was the third and youngest son of his parents, Rashik Chandra Sen and Harasundari Devi.

After passing the Matriculation examination he joined the Chittagong N.M. School for medical studies. Unusual sufferings of Indians at the hands of British Imperialists impelled him to join the Secret Society of Chittagong. Very soon he became a keen, ardent and active member of the society. He made his own home a shelter for his comrades-in-arms and took part in the Railway Mail Robbery of 1923 and similar actions. Revolutionaries of Burma also knew him for his activities there. He was arrested in 1924 under the Bengal Ordinance and was later released in 1928 with Ambica Chakraborty and Ananta Singh.

Nirmal Chandra Sen, ever-smiling, jolly and jovial, was a lovable personality. He was, however, disciplined and strict, having no trace of complacency or slackness in his nature. His love for the land was the religion of his life. His organising ability and his capacity to train up fighters for freedom were beyond question. His bullets never missed their marks. All his life he followed his leader 'Masterda', Surjya Sen, like a shadow.

During the period of preparation for the uprising, he showed his powers of quick judgement and effective planning. On the fateful day of 18 April 1930, he and Lokenath Bal with a group of young fighters successfully stormed the Railway Auxiliary Force Headquarters and grabbed all the arms and joined the Headquarters of the Indian Republican Army, Chittagong Branch, at the Main Armoury where he saluted the First President of the Provisional Government of Free India. He was the head of the Commissariat of the I.R.A., Chittagong Branch.

At Jalalabad, on 22 April 1930, he fought with his musket and crawled under a shower of bullets to the jammed muskets to exchange his weapon with that of his comrade for cleansing. His crawling movement helped to keep the guns raining fire on the enemy. After the Jalalabad fighting Nirmal Chandra Sen along with other fighters took shelter in the village. Except on very rare occasions he was a constant companion of 'Masterda' during the period he lived underground. He knew quite well that to save this short-statured man was to keep the fire of re-

volution burning. The great leader, too, was confident of his compatriots. He saved the life of his comrades even at the risk of his own life.

A reward of Rs. 5,000/- was declared for the capture of Nirmal Chandra Sen. Police and Military were all looking for him everywhere.

At Dhalghat village that fateful night came. Both Nirmal Chandra Sen and 'Masterda' took shelter under the roof of Savitri Devi at Dhalghat. The police got scent of it and, with a contingent of armed force led by Captain Cameron, besieged the house. Revolutionaries upstairs were ready with their arms. Captain Cameron tried to force his way upstairs, only to be felled by the bullets from the revolver of Nirmal Chandra Sen. Nirmal tried to persuade 'Masterda' to flee with Pritilata and Bhola, while he engaged the military and the police in a continuous exchange of fire and held them up. 'Masterda' did not agree at first, but at the insistence of Nirmal Chandra Sen, withdrew under cover of the continuous firing kept up by Nirmal. The enemy now concentrated their attack on him. Then there came a lull in firing. The Military climbed up the staircase fully prepared. They found Nirmal Sen severely wounded and bleeding. He succumbed to the bullets from the enemy. Thus died (13 June 1932) one of the big heroes of the revolution, blazing a trail for his fighting friends.

[Sushil Bandopadhyaya—Agni Yuger Agni Katha, 1356 B.S.; Hemendranath Das Gupta—Bharater Biplab Kahini, Calcutta, 1948; Charu Bikas Dutt—Chattagram Astragar Lunthan, Calcutta, 1363 B.S.; Chandrakanta Dutt—Saheed Surjya Sen, 1356 B.S.; Kalpana Dutt—Chittagong Armoury Raiders; —Reminiscences, Bombay, 1945; Prabhat Chandra Gangopadhyaya—Biplabi Yuger Katha, 1355 B.S.; Nalini Kishore Guha—Banglay Biplabbad; Ananda Prasad Gupta—Chattagram Vidroher Kahini, 1355 B.S.; —Masterda, 1355 B.S.; Satish Pakrashi—Agni Diner Katha, 1354 B.S.; Niranjan Sen—Veer O Biplabi Surjya Sen, 1353 B.S.]

TRAILOKYA BISWAS

SEN, PRAFULLA CHANDRA (1897-   )

A firm believer in Gandhian principles and a reputed leader of the Congress Organisation in Bengal, Prafulla Chandra was born in 1897. Very little is known about his family and his early life and he himself is quite reticent about such details. From his long association with Arambagh in the Hooghly district, West Bengal, some people think that Arambagh was the place of his birth. There are others, however, who think that his family originally belonged to the District of Khulna and came to Arambagh much later. Nothing is known about his parents, but it is believed that he belonged to a poor family and had to struggle hard in his early life. Prafulla Chandra is a lifelong bachelor.

Prafulla Chandra started his education in Bihar and passed the Entrance examination from the Deoghar School. He had his college education in the Scottish Churches College, Calcutta, from where he passed the B.Sc. examination of the University of Calcutta. Even as a student he was attracted by the call of the nationalist movement and was very much impressed by the ideas and speeches of Lala Lajpat Rai, Bal Gangadhar Tilak and Bepin Chandra Pal, the great 'Trinity' of that time. Later on, he was drawn towards Gandhiji and his principles of non-violence. He had opportunities to come into close contact with Mahatma Gandhi. He was also deeply influenced by the teachings of Ramakrishna Paramhansa and Swami Vivekananda and was a great admirer of Rabindranath Tagore. In the field of politics he was deeply influenced by Dr. Bhupendra Nath Datta, Dr. Bidhan Chandra Roy, Pandit Jawaharlal Nehru and many other leaders of the Indian National Congress. These contacts proved to be fruitful in many ways in his career, but essentially he was a Gandhite who believed in devoted constructive service to humanity rather than an active political role.

Prafulla Chandra actively joined the nationalist movement from the time of the Non-Co-operation Movement in 1921. He went to jail once during this movement. During the Civil Disobedience Movement he courted arrest in

1930, 1932 and 1934. He was again arrested during the 1942 movement. He spent a total period of eleven years in jail. In the pre-independence period, however, he preferred constructive rural work, specially at Arambagh, to a hectic political life. He was a staunch Congressite who devoted himself to the constructive and humanitarian work of that organisation, and worked, mainly in Arambagh, for the welfare of the masses. His whole-hearted devotion to the cause of the Harijans and other downtrodden classes in Arambagh earned him the sobriquet of the 'Gandhi of Arambagh'.

In 1948 when Dr. B. C. Roy formed his Cabinet in West Bengal, Prafulla Chandra Sen was appointed the Food Minister. Till the end he was the right-hand man of Dr. B. C. Roy and next to him in status in the Cabinet. After the death of Dr. B. C. Roy in July 1962, Prafulla Chandra Sen became the Chief Minister of West Bengal and remained in office till the Congress debacle in the General Elections of 1967, when a U. F. Government came to power in West Bengal.

After this Congress debacle Prafulla Chandra again devoted himself whole-heartedly to constructive work at Arambagh as a true Gandhian worker.

In 1969 when the split in the Indian National Congress came, Prafulla Chandra Sen sided with the other old leaders of the Congress as against the Indira group. It meant a historic decision for him and a virtual end of his active political career. In the General Elections of 1972 the Congress (R) won a landslide victory while the Congress (O), to which Prafulla Chandra Sen belonged, made a poor show, although he himself was duly elected from Arambagh to the West Bengal Legislative Assembly. Since then Prafulla Chandra Sen has been devoting himself fully to constructive work, specially at Arambagh.

It is unfortunate that a dedicated leader like Prafulla Chandra Sen has been sidetracked from active politics since 1972.

Prafulla Chandra is a man of quiet disposition. As a disciple of Gandhiji, he has always been opposed to caste and untouchability and has worked with a missionary zeal to eradicate such evil practices. At the same time he worked for the success of Gandhiji's 'Nawi Talim' plan for the education of the masses. As an ardent patriot he was highly critical of the British rule in India. He believed in complete freedom for India and he also believed that freedom would come only through non-violent Satyagraha. His outlook on religion is most modern and progressive and he is wholly opposed to communalism, regionalism and other such divisive forces in Indian society.

Although out of political power, Prafulla Chandra Sen has, by his stern adherence to the principles of rectitude and integrity and by his complete dedication to the service of humanity, imparted a moral tone and quality to the Congress movement in India. Despite his political obscurity for the present, his contribution to the uplift of the nation will always be remembered by future generations.

[Purpose and Perspective: A Selection of Speeches and Statements of Shri Prafulla Chandra Sen, Chief Minister of West Bengal (1962-64), published by the Government of West Bengal, 1965; New Dimensions: A Selection of Speeches and Statements of Shri Prafulla Chandra Sen, Chief Minister, West Bengal (1964-65), published by the Government of West Bengal, 1965; Personal interview of the Contributor with Prafulla Chandra Sen.]

(P. N. Banerjee) S. B. CHOWDHURY

SEN, PURNA CHANDRA (1886-)

A prominent member of the pioneer band of revolutionaries of Bengal, co-accused of Sri Aurobindo in the Alipur Bomb Conspiracy Trial (1908-09), journalist and Founder-President of the Calcutta Press Club, Purna Chandra Sen was born in November 1886 in a middle-class Kayastha family in the village of Chandpur in the Ghatal subdivision of Midnapur district. His father, Jogendra Nath Sen, was a pleader in the Judge's Court and an ardent follower of Rashtraguru Surendranath. Purna Chandra was greatly influenced by his father's politics. Besides, the

ennobling characters and stories of the epics and the works of Bankimchandra, Ramesh Dutt, Hem Chandra Banerji, Rangalal, Michael and Nabin Sen as well as Todd's 'Annals of Rajasthan' had left an abiding impression on his young mind. He had his schooling at the Tamluk Hamilton School and passed the Entrance examination in 1904. He then joined the Midnapur College where he was initiated into the gospel of National Independence by Jnanendra Nath Bose, a school teacher.

Jnanendra, with his brother Satyendra and Hem Chandra Das (Kanango), had, early in 1902, formed a secret organisation at Midnapur for creating a revolutionary urge for freedom among the youths. The two Boses were the maternal uncles of Aurobindo and nephews (brother's sons) of Rishi Rajnarain Bose. Satyendra was later hanged for the murder of the approver Naren Goswami inside the Alipur (now Presidency) jail and Hem Chandra was sent to the Andamans for life in the Alipur Bomb Conspiracy Case Trial. Purna Chandra was formally admitted into the organisation in 1904. The organisation was later merged into the Secret Revolutionary Society led by Barindra Kumar Ghose in Calcutta. The organisation could not make much headway until the beginning of the agitation against Partition of Bengal and for the boycott of British goods (1905-06). Purna Chandra took a leading part in the agitation at Midnapur and in secretly working for the development of the organisation in association with Satyendra, Hem Chandra and others, including young Kshudiram (Kshudiram Bose). Subsequently, he left home and gave up his studies at the college to join in organising a band of dedicated youths, like the *Sannyasins* of Bankim's 'Anandamath', pledged to sacrifice their lives for the liberation of the Motherland.

The formation of such an extremist secret body was advocated in a Bankipur (Bihar) journal, the *Motherland*, edited by Jnanendra Nath Mitra. In the meantime, Bhupendra Nath Dutta, the youngest brother of Swami Vivekananda, courted a year's rigorous imprisonment on a charge of sedition for his writings in the secret society's weekly organ, the *Jugantar*, by voluntarily declaring himself as its editor. The printer of the paper, Basanta Bhattacharya, was also sentenced to two years' rigorous imprisonment on a simliar charge. Thereafter the Government made it obligatory for newspapers to declare the names of their editors, printers and publishers. Purna Chandra came back to Calcutta and was chosen to be declared as the next (*de jure*) editor-cum-printer-cum-publisher of the *Jugantar*. He appeared before Mr. Kingsford, the Chief Magistrate of Calcutta, and made the declaration which was summarily rejected on the ground of his being a "callow youth". He thus missed the opportunity of being a "hero" by courting imprisonment but received the blessings of Sri Aurobindo. He stayed with him for some time before moving to the secret society's headquarters at the Muraripukur Gardens. The *Jugantar* people at this time, out of fun, advertised for a broad-whiskered grown-up person for the vacancy. Baikuntha Acharya and Jnanendra Nath Mitra, formerly editor of the Bankipur journal, the *Motherland*, came forward one after the other and were sentenced to two and five years' imprisonment respectively, charged with sedition for their writings in the last few open and secret publications of the *Jugantar* before it finally closed down.

Immediately following the Muzaffarpur outrage (30 April 1908), suicide of Prafulla Chaki and arrest of Kshudiram (1 May), several places in Calcutta and elsewhere were simultaneously raided by the police. Barindra Kumar Ghose, Upendra Banerji, Ullaskar Dutta, Nalinikanta Gupta, Purna Chandra Sen, Bibhuti Sarkar and eight others were arrested at Muraripukur, and Sri Aurobindo, Hem Chandra Das, Kanailal Dutta and others from other different places in Calcutta. All of them, with Sri Aurobindo as the principal accused, were lodged in the solitary cells of the Alipur Central (now Presidency) jail pending trial which lasted for over a year. The trial ended in the acquittal of Sri Aurobindo, Purna Chandra and fifteen others. The rest of the accused were sentenced to various terms of transportation ranging from five years to whole life. Purna Chandra's father, who was called as a prosecution witness, was cross-examined by

the Prosecuting Counsel, Mr. Eardley Norton, without being declared hostile. On the following day he died suddenly of a heart attack. Purna Chandra was denied all facilities to perform the Shastric rites. He escaped conviction but could not escape police surveillance which continued until May 1922 even after he had become a confirmed non-violent non-cooperator.

His unexpected release placed him in a great predicament for he did not know where to go. Followed by the police and avoided by old friends, he could not settle at one place for long. After wandering about for over two years he came and stayed in Calcutta to pick up the lost threads and to find some employment. He learnt stenography and re-established contact with some old comrades and made some new ones. The 1913 Burdwan floods provided an opportunity to the scattered revolutionaries to establish contact with one another and it also gave them an incentive to intensify their activities and paved the way for future co-operation and coordination. Thus during the First World War, when a revolutionary attempt was made for an armed rising with German help in money and materials, most of the revolutionary groups in different parts of Bengal combined themselves into a single organisation under the leadership of Bagha Jatin (Jatindra Nath Mukherji) and Purna Chandra's boyhood friend and schoolmate, Dr. Jadugopal Mukherji.

This organisation later came to be known as the Jugantar Party of Calcutta. As an active member of the party Purna Chandra was put specially in charge of the Midnapur group. The attempt at an armed uprising failed to materialise and the Government let loose a reign of terror in the form of indiscriminate arrests, externments and internments. Several revolutionary leaders went underground to avoid arrest and to work secretly. Purna Chandra maintained contact with some of them, arranging for their shelter and helping them in other ways. He served as a link between the absconders at French Chandernagore and those in Calcutta.

During the negotiations between the British Government and the nationalist leaders regarding the proposed Montagu-Chelmsford Reforms, Mahatma Gandhi and Lokmanya Tilak visited Calcutta. On the initiative of Prof. J. L. Banerji, a prominent Congress Leader, Purna Chandra and Satyabrata Dasgupta (Badal) of the North Bengal group approached both the leaders for advice regarding the absconders. Mahatmaji advised them to abjure violence and come out in the open. Tilak's advice was to lie low and not to resort to any overt acts and wait for the result of the negotiations with the British Government.

On the eve of the introduction of the Montagu-Chelmsford Reforms (1920-21), the Andaman prisoners were released; detenus and internees returned to their homes and underground revolutionaries came out of hiding. Twelve long years' police surveillance of Purna Chandra also came to an end after severe comments appeared in Pandit Shyamsundar Chakravarty's *Servant* (6 May 1922) and Motilal Ghosh's *Amrita Bazar Patriaka* (7 May 1922). During 1918-19 when Deshabandhu Chittaranjan Das started an all-India organisation, Janasabha, with the well-known Barrister Byomkesh Chakravarty as its President, to revitalise the national movement, Purna Chandra was put in charge of its publicity campaign. This organisation gradually ceased to exist with Mahatma Gandhi taking the lead in the political field with his non-violent non-cooperation campaign. After the Special Session of the Congress at Calcutta (September 1920), Purna Chandra accompanied Deshabandhu, as his private secretary, on his East Bengal tour on the eve of the Nagpur Congress held in December 1920. At Nagpur, he along with Deshabandhu accepted Gandhiji's non-cooperation movement.

At the call of Mahatma Gandhi, Purna Chandra gave up his job as a stenographer and joined his movement wholeheartedly. The few nationalist newspapers, which at that time existed in Calcutta or had just been brought out in support of the movement, had then no proper system of collecting and reporting news, nor had any of them any reporting staff of their own. They had to depend on the anti-Indian Anglo-Indian newspapers and news agencies even for news of tremendous national importance. As such the Gandhian movement and Congress news were

either ignored or received meagre publicity. Purna Chandra took upon himself the onerous task of supplying news of the new movement to the Calcutta nationalist press and elsewhere as a free national service. And gradually he became a journalist by profession while closely associating himself with the Congress movement until independence. He introduced a new method and style of reporting news of national importance. He served Shyam Sundar Chakravarty's *Servant* and Motilal Ghose's *Amrita Bazar Patrika* as a special representative at the beginning of his journalistic career and when Deshabandhu started his *Forward*, as the organ of the Swarajya Party, Purna Chandra was made its Chief Reporter. Subsequently, he joined the reporting staff of *The Statesman*, Calcutta, retiring in 1952 as its seniormost reporter. He had been an active member of the Congress for over forty years (1919-62). He acted as the official recorder of the full proceedings of several annual sessions of the Congress.

Purna Chandra Sen took the lead in organizing the Calcutta Press Club and became its Founder-President. He now lives a retired life and keenly follows all-India politics.

[Publication Division, Ministry of Information and Broadcasting, Government of India—Sri Aurobindo; Bijoy Krishna Bose—Alipur Bomb Conspiracy Trial; Hemendra Nath Das Gupta —Life of Deshabandhu and Bharater Biplab; Hem Chandra Das (Kanango)—Banglar Biplab Prachesta; Dr. Jadugopal Mukherji—Biplabi Jibaner Smriti; Narendra Nath Banerji—Rakta Biplaber Ek Adhyaya; Nalini Kishore Guha —Banglar Biplaber Itihas; The Srinnantu, Aurobindo Jayanti Number, August 1965; The Weekly Basumati, Swadhinata Sankhya, August 1964; Calcutta Press Club, 10th and 23rd Anniversary numbers 1955 and 1968 and the Annual Number 1972; Kali Charan Ghose—Jagaran O Bisforan.]

RABINDRA NATH BOSE

SEN, RABINDRA MOHAN (1892-1972)

Rabindra Mohan Sen was born in the year 1892, in Jamalpur, Mymensingh, where his father Prasanna Kumar Sen Gupta was an Assistant Surgeon. He comes from the important village of Bajrajogini, Dacca, known as the birthplace of the saint and great religious teacher Atish-Dipankar Sreejnan of old times. Rabindra Mohan was the younger of the two brothers. Soon after the formation of the Anusilan Samiti in Dacca in 1906 he was recruited in 1908 into the Party by Jnan Chandra Majumdar through the observance of the strict technical formalities under the supervision of Pulin Behari Das.

Rabindra Mohan passed the Matriculation examination in the year 1910, obtaining a scholarship and came down to Dacca for further studies.

He had already become an active member of the Party and was known for his devotion, loyalty, honesty, daring and strength of character.

The Sonarong National School in Bikrampur, Dacca, was then virtually the main centre of activities for the members of the Samiti. Rabindra Mohan Sen, Jatindra Nath Roy, Jogendra Chakrabarty (martyr in Moulavi Bazar Bomb Case), Ramesh Chandra Acharjee, Trailokya Nath Chakrabarty and others who gathered there were acting under the political guidance of Narendra Mohan Sen. Many important political decisions and activities were taken and directed from that centre. Rabindra Mohan, along with his two friends Ramesh Acharjee and Jogendra Chakrabarty, was arrested in 1911 under section 109 Cr. P.C., and the former two were sentenced to serve one year's rigorous imprisonment and the latter one to a year-and-a-half's similar detention.

In 1912 Rabindra Mohan came down to Calcutta and got himself admitted in the Ripon College but soon he was placed under police surveillance in 1912-14 but this did not deter him from participating in the daring actions of the Party.

Rabindra Mohan was in jail again in 1916 and kept in detention till 1920 under Reg. III of 1818 in various jails in India. In the historic hunger strike that took place during that period in Midnapore and Hazaribagh Jails, Rabindra Mohan was a participant.

After his release in 1920, he again was involved

in the revolutionary activities of the Party which had then taken root in many of the provinces outside Bengal. Rabindra Mohan was in close touch with them and also in touch with foreign powers like Russia where at that time a socialist revolution had been successful under Comrades Lenin and Trotsky.

In 1923 Rabindra Mohan was again arrested and kept in prison till 1927 in various jails in India. A Police Report on him says: "Rabindra Mohan Sen Gupta alias Harish Chandra Ghosh was the most stubborn state prisoner in the jail. On his release he at once resumed his position as one of the leaders of the Dacca Anusilan Samity and devoted his energies to reviving and maintaining the former branches of the Samity. In 1923, it was reported that Rabindra and two other members of the Anusilan Party named Pratul Ganguly and Ramesh Choudhury were anxiously looking out for arms and Pratul was in direct touch with M. N. Roy in Germany from whom he hoped to obtain a supply."

In 1914 Rabindra Mohan along with Pratul Ganguly, Nalini Kissore Guha and other leaders of the Samity conducted the talks about the amalgamation of all the revolutionary parties of Bengal into a single one under Jatin Mukherjee. Even in detention or outside he pursued this mission along with Bhupati Majumder, Pratul Ganguly, Kedareswar Sen Gupta, Trailokya Nath Chakrabarty, Surendra Mohan Ghosh, Jadugopal Mukherjee, Hem Chandra Ghosh and others.

Rabindra Mohan had intimate contact with Rash Behari Bose who used to come often to the Badurbagan centre of the Anusilan Samiti. There, one day, Rash Behari was hit in his hand by a bullet when the pistol he was handling suddenly went off. Rabindra Mohan was there and did what was possible and necessary under the circumstances. During the special session of the Congress held in Calcutta in 1928, where Subhas Chandra Bose was the G.O.C. of the volunteer organisation, Rabindra Mohan was one of the organisers and played a conspicuous part. Dr. B. C. Roy used to love and respect Rabindra Mohan as a very strong and honest man in both private and public life.

Rabindra Mohan was arrested again in 1930 and had to spend about eight years in detention in various camps and jails in India, mainly in Madras.

In 1938 he was released and became closely associated with the activities of Subhas Chandra Bose as against the Congress High Command and also with his plans about the future Indian revolution.

He was again arrested in 1940, to be released only after the World War was over, i.e., in 1946, with the announcement of the transfer of power.

He joined the Socialist Party of India with some prominent men of his party and for some time worked with it as a guide and an important member of the Executive in West Bengal.

With his friend Jatin Roy and others he started, at Dakshin Chatra, 24-Parganas, a village organisation named 'Sangathani' for rendering various social services, which worked very successfully.

Rabindra Mohan never married. He died on 8 June 1972.

[N. K. Guha—Banglay Biplabbad; Amalendu Das Gupta—Buxa Camp; Green Book of Bengal Revolutionaries and Bengal Revolutionary Register, maintained by the D.I.G., I.B., West Bengal; Government Reports preserved in the National Archives, New Delhi; Personal knowledge of the Contributor.]

NALINI KISSORE GUHA
PURNANANDA DAS GUPTA

SEN, RAJANIKANTA (1865-1910)

Rajanikanta Sen was born on 26 July 1865 in the village of Bhangabari in Sirajganj, District Pabna. His father, Guruprasad, a Government employee, was a poet and a musician. He composed songs and published his music book, 'Padaratnamala'. Evidences of deep faith in the Vaishnava religion were to be found in Guruprasad's writings. Rajanikanta's mother, Monomohini Devi, was educated and she loved the Bengali language. Sen derived his love for music and literature from his parents. Guruprasad was responsible for Sen's attachment to the Vaishnava faith. Rajanikanta's cousin sister, Ambujasundari, was a poet,

Sen was Hindu by religion and Vaidya by caste. He married Hiranmoyee Devi, daughter of Taraknath Sen, a Deputy Inspector of Schools. Hiranmoyee Devi was a good student in the school.

Rajanikanta passed the Entrance examination in 1883 and the F.A. from the Rajshahi College in 1885. He graduated from the City College in 1889. After passing the B.L. examination in 1891 he practised law at Rajshahi. Sen was a Munsiff for a short period. Rajanikanta, however, was not cut out for Law. Maladjusted to his profession, he could not earn much to make both ends meet. But he was lucky to have friends who helped him in time of need. He was an out-and-out litterateur. He engaged himself in composing songs and poetry. He was a musician, too. Sen came in contact with such personalities as Akshay Kumar Maitreya, Dwijendralal Roy, Suresh Chandra Samajpati, Rabindranath Tagore, Jaladhar Sen, Manindra Chandra Nandi and others. Akshay Kumar Maitreya, a reputed historian of his time, was a great friend of Sen's. Through him Rajanikanta became acquainted with the songs of Kangal Harinath. Rajanikanta's songs reflect the influence of Harinath. At Rajshahi Sen met Dwijendralal Roy, and the meeting was fruitful. Sen composed his comic and satirical songs after Roy's. Rajanikanta was associated with the *Utsaha*, a monthly.

He did much to foster fraternal feelings among his countrymen, irrespective of race and religion. He opposed the idea of the partition of Bengal. He exhorted his countrymen to use homemade instead of foreign goods. Sen was a supporter of the 'boycott' movement. Like many, he saw the necessity of acquiring economic self-sufficiency. Sen participated in the partition movement actively. Here he caught the inspiration of writing *Swadeshi* songs. During the partition movement a procession, with Rajanikanta in the forefront, was organised in Calcutta. He composed many patriotic songs, of which 'mayer deoya mota kapad mathay tule ne re bhai' (come, adore homemade cloth hallowed by the mother's blessings) was historically important. For the song electrified the Swadeshi-minded people at that time. Though orthodox, he had a soft corner for the Hindu widows. He was against the idea of the supremacy of the Brahmin. He was an avowed opponent of the dowry system. Sen had a firm faith in the Hindu scriptures. He was a God-fearing man.

Rajanikanta composed devotional as well as patriotic songs. The influence of Rabindranath's 'Brahma' songs on Sen's devotional songs was great, while his patriotic songs bore the imprint of Dwijendralal's songs. His songs reflect self-effacement. His eight published books are 'Bani' (1902), 'Kalyani' (1905), 'Amrita'(1910), 'Anandamoyee' (1910), 'Bishram' (1910), 'Abhaya' (1910), 'Sadbhab Kusum' (1913) and 'Sesh Dan' (1927). Sen's lyrics and songs are simple, spontaneous and free from conscious artistry. Sen's lyrics and songs were topical, through which his countrymen were inspired to rise against the British Raj. His lyrics were highly acclaimed by Rabindranath Tagore. Sen's satire exposed the selfishness of individuals and social anomalies.

As a songster and a composer, he had a distinct place in the world of music.

He died on 13 September 1910, at the comparatively young age of forty-five.

[Banerjee, Brajendranath—Rajanikanta Sen, Sahityasadhak Charitmala; Sen, Sukumar —Bangla Sahityer Itihas, Vol. IV; Pandit Naliniranjan—Kanta Kavi Rajanikanta.]

(Minati Bhattacharyya) BIJIT KUMAR DUTTA

SEN, SATINDRA NATH (1894-1955)

A man of many rare qualities of character, Satin Sen was born in 1894 in his ancestral village of Bagan-Uttarpara, Kotalipara, Faridpur, in East Bengal. He was the third son of the late Nabin Chandra Sen, the respected social leader and lawyer of Patuakhali, Barisal. He lost his mother Saudamini Debi in his childhood.

After completing his school education in 1912 from the Government School of Patuakhali, he took his college education first at Hazaribagh and thereafter in the Bangabashi College, Calcutta. His studies were abruptly terminated by

his joining the revolutionary movement while he was a student of the fourth year class.

It was through the teachings of Vivekananda that he was attracted to the nobler view of life, and to direct participation in the revolutionary struggle. It was through the influence of Swami Prajnanananda Saraswati of Sankar Math, Barisal, that he became an active member of the Jugantar Party; and thus he came to be an intimate associate of Jatindra Nath Mukherjee, M. N. Roy and other prominent revolutionaries.

His was throughout a dynamic life dedicated to the service of the motherland. He bore all conceivable sufferings, sacrifices and turmoils with astonishing tranquillity, acquired through the philosophy of the Geeta and the Upanishads. This helped him to pass a period of over twenty-six years behind the prison bars unperturbed.

He was almost a legendary figure in the freedom struggle. It was in consequence of his involvement in the most daring encounter in the famous Sibpur Dacoity event in 1915 that he was first put into prison. While organising the Non-Cooperation Movement in 1921, he was convicted and sentenced to rigorous imprisonment, when he went on a hunger strike for sixty-one days in Barisal Jail in protest against the insulting treatment to the political prisoners.

He organised various mass movements, and amongst them, the Patuakhali Satyagraha in 1926-28 was one of the glorious achievements of his life. As a protest against police repression upon the people of Barisal he undertook a hazardous hunger strike for 108 days in the prison. Thus, off and on, he was thrown into prison on various charges—under sections 107 and 110, I.P.G., B.C.L.A., D.I. Rules, etc.—and was kept in various jails in Bengal, in Deoli Detention Camp and in the Punjab jails.

In the latter period of his life, he was attracted to the Gandhian philosophy of Sarvodaya based on love for all. For some years he was a member of the Legislature from which he voluntarily resigned in order to serve the people more effectively in their distress, in disease and in need. Through his persistence he obtained refund of the forcible war collection—an amazing performance in the War period. He never married. He lived an open life, without a touch of exclusiveness in his ways and manners.

He cultivated a disciplined life by practising meditation and *asanas* and study of scriptures. As a result, Satin Sen had a very sturdy physique with bright piercing eyes, and walked with firm steps. His was an attractive personality. As a leader of men and movements, he kept himself always at the forefront—braving all hazards and turmoils. His fearlessness attracted a large number of co-workers who could lay down their lives at his call at any time.

On the partition of India, he remained in East Pakistan in order to serve the bewildered and distressed people. By his confident assertion of their rights, and his magnetic personality, he attracted a large number of young men and women belonging to the majority community of the new generation. Satin Sen found himself in prison thrice in course of the few years of the existence of East Pakistan. As a result of deliberate neglect, as proved on public enquiry, he contracted T.B. during his third incarceration and expired in Dacca Jail on the night of 25 March 1955. The authorities did not offer any facilities to him or to his friends and relations for his proper medical treatment in spite of repeated requests made by him to the Pakistan Government at Dacca.

As he lay unconscious gasping for the end, a hand-written order for his release was stuck on his chest. But at the time of taking out the dead body, the death certificate read: "Satindra Nath Sen, Security Prisoner, C/o. Superintendent, Dacca Central Jail."

Thus a life full of crucifixions ended at last.

[Ashutosh Mukhopadhyaya- Mrityunjayi Satin Sen, Calcutta, 1363 B.S.; Satindra Nath Sen —Jail Diary (in the Desh), 1365 B.S.; Personal interview of the Research Fellow with Ashutosh Mukherjee and Nirmal Chandra Chatterjee, old associates of Satindra Nath Sen; Personal knowledge of the Contributor, a close associate of Satin Sen; R. C. Majumdar—History of the Freedom Movement in India.]

(P. N. Banerjee) Ashutosh Mukherjee

SEN, SURJYA (MASTERDA) (1894-1934)

Surjya Sen—popularly called 'Masterda'—was born in a lower middle-class family on 22 March 1894 in the village of Noapara under the Raojan Police Station in the District of Chittagong, now in Bangladesh. His father was Rajmani Sen. After passing the Intermediate examination Surjya Sen was married to Pushpa Kuntala and he entered the Berhampur Brajamohan College for his B.A. degree. While studying in this College he came in contact with the revolutionary movement of Bengal and also with the revolutionary secret society.

After his graduation he came back to Chittagong and joined the Umatara High English School as a teacher, and became widely known in the later period more as 'Masterda' than Surjya Sen. Immediately on his return to Chittagong he devoted himself to building up a truly revolutionary organisation in Chittagong. With the close help and assistance of his colleagues, such as Ambica Chakraborty, Anurup Sen, Nagen Sen and others he succeeded before long in building up a strong and compact secret revolutionary organisation.

When in 1921 Gandhiji appealed to the leaders of the revolutionary movement in Bengal for one year's cessation of their activities to pursue his programme of nation-wide non-violent non-cooperation movement, Surjya Sen agreed to suspend his programme for a year. And after the end of the year when the non-cooperation movement was eventually suspended Surjya Sen again took up his programme with full vigour.

Surjya Sen firmly believed that since the despotic foreign imperialist rule in India was based on brute force alone and existed simply on inhuman repression on the people, only by force could it be overthrown for India to achieve her freedom and deliverance. He also definitely believed that in the national struggle for freedom the question of violence or non-violence was not only insignificant but also totally irrelevant.

With this basic political outlook and ideology, Surjya Sen secured about Rs. 18,000/- by successfully organising a raid on the funds of the Assam Bengal Railway, a foreign commercial concern. This money was necessary for him to procure sorely-needed arms.

A few days after this a daylong running battle took place between a Company of Armed Constabulary and a group of six young revolutionaries consisting of Ambica Chakraborty, Ananta Singh and others, led by Surjya Sen. In the end Surjya Sen and Ambica Chakraborty only were captured but they were released after a prolonged judicial trial.

After his release from jail custody he addressed himself to the task of extending and building up his revolutionary organisation in various districts of Bengal and also in Assam and in the United Provinces.

In October 1924 almost all the leaders and prominent workers of the revolutionary movement in Bengal were arrested and detained in jail under special powers assumed by the Government. Surjya Sen went underground and successfully eluded arrest for about three years. By dint of his sharp intelligence and ready wit, he freed himself on several occasions from the clutches of the police and foiled all their attempts to take him into their custody. At last towards the end of 1926 he was arrested and had to spend a few years in various jails in India.

He was released on the eve of the Congress session in Calcutta in 1928, and on coming out of the jail he joined the session as a delegate from Chittagong.

By early 1929 he built up the Congress as a powerful political organisation in Chittagong and extended it throughout the whole district. The control of the organisation was virtually in his hands. He also built up with the help of his associates a strong youth organisation, a students' and a women's organisation in the Chittagong district.

In the same year also, nation-wide popular discontent against imperialist domination was almost at its zenith. The whole nation was restless and eagerly waited for direction from above.

By this time Surjya Sen approved of and accepted a unique, unusually bold and audacious plan to free Chittagong from imperialist chains through an armed uprising and simultaneous

attacks on the imperialist strongholds. In pursuance of this plan a strong and well-trained small army called the "Chittagong Republic Army" was organised in great secrecy.

It was firmly believed that such a plan could never succeed without death-defying courage and utmost audacity on the part of all who worked for it. Hence, the basic motto of the programme that was drawn up on the basis of the plan was a "Programme of death".

Under the inspiring leadership of Surjya Sen every one in the "Chittagong Republican Army" firmly believed that, if the District of Chittagong could once be really freed from the imperialist clutches, even though only for a short time and even though Chittagong was only a tiny part of our vast country, it would inspire the whole nation, particularly the youth, to an uncompromising struggle for freedom.

In pursuance of the above plan, on the evening of 18 April 1930 "the Chittagong Republican Army", under Surjya Sen, seized power in Chittagong through a sudden and simultaneous attack. The revolutionary army captured two Government armouries, the whole of the Telegraph and Telephone systems, the Port and the Railway Station. They disrupted the Railway system and completely cut off Chittagong from the rest of India. The massive and awe-inspiring imperialist structure in Chittagong crumbled down in a moment before the determined and skilful attacks of the revolutionary force.

After seizure of power the formation of a free national revolutionary Government under Surjya Sen was publicly proclaimed and an appeal to the people was made to declare their allegiance to this free national Government.

Four days after this uprising, on 22 April, there was a fierce engagement between the Rebel Army and a large imperialist force in which the latter was completely defeated and forced to retire inside the town. In this battle Tripura, Tegra, Naresh, Bidhu and eight others of the rebel army courted glorious martyrdom. The exact casualty figures of the imperialist army have never been officially declared.

Under the altered situation after this battle, which took place on the hill of Jalalabad, Surjya Sen decided to avoid as far as possible direct confrontation with the enemy forces and took to guerrilla tactics to weaken and disrupt them. Accordingly, he shifted his headquarters from the town to the villages.

On 6 May 1930 a small group of six guerrilla fighters had a confrontation with an imperialist unit under Col. Dallas Smith at Kalarpole, in which Debu, Manoranjan, Rajat and Swadesh lost their lives.

In the month of December in the same year a determined attempt on the life of Craig, the Police Chief of Bengal, was made in the steamer station at Chandpur.

The imperialist administration did not at all play an indirect and defensive role. In order to wipe out the rebel army and to suppress the revolutionary movement it let loose inhuman oppression on the people and clamped down a reign of terror on them. The whole district was literally deluged with the army and the armed constabulary. The history of imperialist oppression in Chittagong of those days has remained a chapter of indelible shame and cowardice for them.

During this time Surjya Sen lived in disguise and kept himself confined to eight or ten villages only which he found to be more helpful to his activities. The Government fully knew of this but all their attempts to capture him completely failed. The people of Chittagong, irrespective of their religious belief, defied all imperialist repressions and tried to give all possible help to Surjya Sen and his army of rebel patriots.

Before long Surjya Sen was successful in extending his political activities beyond the District of Chittagong to Comilla, Dacca and other places. In 1931 an attempt on the life of Durno, the high-handed District Magistrate of Dacca, was made and Elison, the notorious Police Chief of Comilla, was killed by a revolutionary young man from Chittagong.

By this time the imperialist Government had turned the small town of Chittagong into a vast army and police camp. The arrangement for police vigilance was so elaborate that they literally knew every day what was being cooked in each man's house. Yet, on an August afternoon

in 1931 Assanullah, the high-handed and hated Deputy Chief of the Secret Police, was killed by a young boy of thirteen in a crowded corner of the town. In exasperation the top imperialist bureaucrats tried in vain to bring about a large-scale communal riot in the town and themselves took part in a number of orgies of vandalism.

On a June night in 1932 a house in Dhalghat, a small village in which Surjya Sen had taken shelter, was surrounded by a unit of the imperialist army. By a daring counter-attack Surjya Sen successfully broke through the cordon and got off to a safe place. Capt. Cameron of the British forces was killed and Nirmal Sen, a leader of the rebel army, lost his life in the engagement.

During this time some proposals and concrete steps were taken by some nationalist leaders to send Surjya Sen out of the country. But he vehemently opposed every such move for his personal safety. Persistent pursuit of his revolutionary programme was the only thing he cared for.

The luxurious European Club at Pahartali, on the outskirts of the town of Chittagong, was the regular rendezvous of the imperialist administrative and army officers. It was there that new plans were usually discussed and drawn up to let loose more oppression and terror on the common people. Surjya Sen decided to destroy this enemy nest and one evening in September 1932, Preetilata, a young girl, successfully led a group of revolutionary boys to attack the Club. A number of persons in the Club were killed and the leader of the raiders herself committed suicide with a written statement in her pocket which was a clarion call to the womanhood of India to rise up in arms against the foreign oppressors and to stand by the side of their brothers fighting for freedom.

Early next year in the month of February 1933 a unit of the imperialist force at last succeeded in capturing Surjya Sen. It was a case of betrayal by one of his admirers. In a brief and practically a mock trial the Tribunal judges sentenced him to death. He was hanged at midnight on 12 January 1934.

Before he mounted the gallows his last message to his followers on the other side of the jail was as follows:

"Brothers, there is nothing to get demoralised. Go ahead with full confidence in victory. Our cause is just, our path is correct. Arise, Awake, those who are still behind, and march forward. Never look back. Our victory is assured. None can stop us from our success."

[Sushil Bandopadhyaya—Agni Yuger Agni Katha, 1356 B. S.; Hemendra Nath Das Gupta —Bharater Biplab Kahini, Calcutta, 1948; Charu Bikas Dutt—Chattagram Astragar Lunthan, Calcutta, 1363 B. S.; Chandrakanta Dutt —Sahid Surjya Sen, 1356 B. S.; Kalpana Dutt—Chittagong Armoury Raiders; —Reminiscences, Bombay, 1945; Prabhat Chandra Gangopadhyaya—Biplabi Yuger Katha, 1355 B. S.; Kalicharan Ghosh—Roll of Honour, Calcutta, 1965; Nalini Kishore Guha—Banglay Biplabbad; Anandaprasad Gupta—Chattagram Bidroher Kahini, 1355 B. S.; —Masterda, 1355 B. S.; R. C. Majumdar—History of the Freedom Movement in India, Vol. III, Calcutta, 1963; Prabhat Kumar Mukhopadhyaya—Bharate Jatiya Andolan, Calcutta, 1925; Satish Pakrashi—Agni Diner Katha, 1354 B. S.; Hemchandra Kanungo —Bangalay Biplab Prachesta; Gopal Chandra Roy—Sahid, 1355 B. S.; Suprakash Roy—Bharate Baiplabik Sangramer Itihas; Sachindra Nath Sanyal—Bandi Jiban (in two vols.); Niranjan Sen—Veer O Biplabi Surjya Sen, 1355 B. S.]

(P. N. Banerjee) GANESH GHOSH

SENAPATI BAPAT

—See under Bapat, Pandurang Mahadev Senapati.

SENAPATI, FAKIR MOHAN (1843-1918)

Fakir Mohan Senapati can truly be called the pioneer of literary renaissance in Orissa. Born on 13 (or 14) January 1843 at Mallikaspur in the town of Balasore (then a famous maritime trade

centre and an important port-town on the east coast of the Bay of Bengal), he spent the greater part of his life in literary pursuits and social reforms before he died on 14 June 1918.

Fakir Mohan's great-grandfather, Hanu Malla, came from a reputed 'Khandayat' family of Kusinda village in Cuttack district. As a chief sepoy under the Marathas, Hanu Malla guarded the strategic "Fulbar Ghat" of Balasore, a route by which the Muslim invaders used to enter Orissa. His unflinching devotion to duty earned him the title 'Senapati', and consequently the surname of the family changed from 'Malla' to 'Senapati'. In addition, Hanu Malla was the proud possessor of nine hundred acres of rent-free land, a reward for his services from the Marathas.

Hanu Malla had two sons, Govinda Malla (Senapati) and Kusha Malla (Senapati). Kusha Malla (Senapati) was the grandfather of Fakir Mohan Senapati. Fakir Mohan's early years were tragic indeed, for he was barely one and a half years old when his father, Laxman Charan Senapati, died. A year later his mother, Tulasi Devi, also passed away. Although bereft of his parents, Fakir Mohan was brought up with all love and care by his grandmother, Kuchila Devi, a pious and kindly woman. Her virtuous qualities helped to shape the future life of Fakir Mohan.

With the advent of the British East India Company's rule in Orissa (1803), the landed properties of the Senapati family were confiscated. The family was then forced to seek other means of livelihood, accepting contract work for repair of sails (of sailing-craft) at the sea-port of Balasore. When he was thirteen, Fakir Mohan married Lilabati Devi, dughter of Narayan Parida. A rude and arrogant woman, she was opposed to his ideals. Fakir Mohan lived an unhappy life with her till her death. He married again, in 1871, on the advice of his well-wishers. Krishna Kumari (his second wife) was only eleven at the time of her marriage. She was the daughter of Siba Prasad Choudhury, the Head Clerk in the Criminal Court of Balasore. Warm of heart, Krishna Kumari was devoted to her husband. Fakir Mohan lived happily with her till 1894, when she died leaving behind a son and a daughter.

Fakir Mohan's early education began in a village *Pathsala*, where he learnt to read and write in Oriya. Completing his lower primary education, he assisted his uncle in the family profession of sail-repairing work. Following a slump in this trade, he took up a minor clerical job in the 'Nimak Mahal' (the Court established for regulation of salt manufacture). But this, too, was abolished, and Fakir Mohan was back to his studies in the Barabati School at Balasore. Although exceptionally brilliant, he was forced to abandon his studies after a-year-and-a-half because of extreme poverty. This marked the end of Fakir Mohan's career as a student.

Undeterred by circumstances, Fakir Mohan, through his own efforts, quickly mastered other languages, such as Bengali, Persian and Hindi. From the post of third teacher in the Barabati School he was soon promoted to the post of Headmaster of the Balasore Mission School on a monthly salary of ten rupees. He held that position from 1864 till 1871. For the next twenty-five years he served as Assistant Manager, Manager and Dewan in a number of feudatory states in Orissa. Retiring from service in 1896, he lived at Cuttack for nine years. But the year 1905 saw him back at Balasore, where he spent his last years in the peaceful setting of 'Shanti Kanan', his ancestral home.

Without any proper academic background, Fakir Mohan has carved for himself a lasting name in Oriya literature. His desire to promote Oriya language and literature will always be remembered. With the help of his friends he learnt the English language. He read avidly—from the works of Shakespeare to the Bible. Already he had thoroughly read the Gita, the Vedas and the Upanishads, and classical Oriya literature. To promote the spread of Oriya, he established a printing press at Balasore in 1868 and brought out two fortnightly journals: the *Bodhadaini* and the *Balasore Sambada Bahika.*

Fakir Mohan then turned to writing. His literary circle of friends included Radhanath Rai, Madhusudan Rao and Madhusudan Das. Their ideas influenced him a great deal. Foreigners like the Rev. A. Miller, the Rev. E. C. B. Hallam and John Beames, Collector of Balasore, constantly encouraged him in his work. His major works were

novels and stories, among which 'Chhamana Athaguntha', 'Mamu', 'Lachhama', 'Randipua Anta', 'Prayaschitta', 'Galpaswalpa', etc., are notable. His translations of the Ramayana, the Mahabharata and the Bhagavad Gita in verse form won him wide acclaim. Keenly aware of the social environment in which he lived, Fakir Mohan has depicted a true picture of the contemporary society. His style of writing was forceful and colloquial, enlivened by a sharp sense of humour. A master of idiomatic prose, Fakir Mohan has created a new era in Oriya literature.

A believer in the fundamental truth of all religions, Fakir Mohan abhorred casteism in Hindu society and wrote against superstitions and prejudices whenever he found an opportunity to do so. For some time he was attracted towards Christianity and Buddhism, and the Brahmo Samaj. In 1867 he founded an organisation called the 'Utkala Bhasa Unnati Bidhani Sabha' which helped in creating a new awareness among the people of Orissa.

Tall and thin, Fakir Mohan's face revealed the strength of his character. He was kind of heart and generous by nature. Known as "Vyasakabi" of Orissa, he was conferred the title "Saraswati" by the 'Suratarangini Sahitya Samiti' of Bamara (a feudatory State of Orissa).

[Fakir Mohan Senapati—Autobiography; Srinibas Mishra—Fakir Mohan Atmajiban Charita; Janaki Ballav Mohanty—Fakir Mohan Parikrama; Sarbeswar Das—Jugasrastha Fakir Mohan; Krishna Chandra Behera—Pragati Sahitya; E. S. Montagu—An Indian Diary; Biraj Mohan Senapati—Fakir Mohan Katha; Adhiraj Mohan Senapati—Smaraniya Fakir Mohan; Laxminarayan Sahoo—Fakir Mohan Senapati; Bela Ghose—Kabi Smruti; Karunakar Kar—Alochana O Abhimata; Kamalakanta Misra—Jatiyabadi Fakir Mohan; Kunjabehari Tripathy—Fakir Mohananka Kahanire Samaja Chitrana; Narendra Nath Mishra—Kalara Bibartana Dharare Fakir Mohan; Padmabati Mohanty—Fakir Mohan Jibanara Ketaka Smaraniya Ghatana; Pandit Godavaris Mishra—Tharakara Smruti; The Utkal Sahitya, Part 22/5, Bhadra 1325; The Utkal Dipika, 16 August 1892; The Mukura, September 1912; The Utkala Prava, February 1892; The Palli Bharati.]

(J. C. Rath) R. C. MOHANTY

SEN GUPTA, JATINDRA MOHAN
(1885-1933)

Jatindra Mohan Sen Gupta was born at Barama, a village in the District of Chittagong (now in Bangladesh), on 22 February 1885. His father, Jatra Mohan Sen, was a leading lawyer of Chittagong and a member of the Bengal Legislative Council. His mother, Binodini Devi, was the daughter of Annada Charan Khastagir, a prominent Homeopath of Calcutta. Both Jatra Mohan and Annada Charan belonged to the Brahmo Samaj; so did Jatindra Mohan. He married Nellie Gray in England in 1909.

Educated in different schools in Chittagong and Calcutta and in the Presidency College, Calcutta, Jatindra Mohan went to England in 1904. He took the B. A. and LL. B. degrees (1908, 1909) from Downing College, Cambridge, and was called to the Bar from Gray's Inn. On his return home he joined the Calcutta High Court Bar and worked as a Lecturer in the Ripon Law College for a short period (1913). He gave up legal practice in 1921 in connection with the Non-Cooperation Movement.

Jatindra Mohan started his political career in 1911 as a delegate from Chittagong to the Bengal Provincial Conference at Faridpur. In 1920, at the special session of the Congress in Calcutta, he was elected one of the Secretaries of the Congress. In 1922 he was Chairman of the Reception Committee at the Chittagong session of the Bengal Provincial Conference. Next year he was elected to the Bengal Legislative Council from Chittagong. In the same year he became the Secretary of the Bengal Swarajya Party, the Congress Party in the Bengal Legislative Council, and of the Congress Municipal Association of Calcutta. After the death of C. R. Das he became, in 1925, President of the Bengal Swarajya Party, Leader of the Congress Party in the Bengal Legislative Council, and President of the Bengal

Provincial Congress Committee. He presided over the Surma Valley Conference (Assam) and the Basirhat session of the Bengal Provincial Conference, in 1925 and 1926 respectively. He was Chairman of the Reception Committee at the Calcutta session of the Congress in 1928. In 1930 he was nominated acting President of the Congress. In 1931 he presided over the Kerala Provincial Conference.

While in England, he was elected President of the Indian Majlis at Cambridge as also of the East and West Association. He was one of the early leaders of the Trade Union movement as President of the Burma Oil Labour Union (Chittagong) and of the Assam-Bengal Railway Union. In the early twenties he organised oil workers' and Railwaymen's strikes. He played a leading role in municipal politics in Calcutta as leader of the Congress Municipal Association and Mayor of the city.

Jatindra Mohan was for many years a leading figure in the Congress. A non-cooperator at first, he joined the Swarajya Party when it was formed by Motilal Nehru and C. R. Das and became its leader in Bengal after the latter's death. In the Bengal Legislative Council he proved himself a very able parliamentarian and a resourceful political strategist. He contributed much to the failure of the Dyarchy in Bengal. The momentous session of the Congress in Calcutta (1928) owed its success largely to him. A decision had to be taken in favour of either Dominion Status or complete independence. Jawaharlal Nehru and Subhas Chandra Bose supported complete independence; the elder leaders, including Mahatma Gandhi and Motilal Nehru who presided over the session, favoured Dominion Status as a working compromise. Jatindra Mohan supported the elder leaders, and a resolution favouring Dominion Status was carried in the open session.

Succeeding C. R. Das as the political leader of Bengal, Jatindra Mohan looked after the people's interests in many fields. Mayor of Calcutta for five terms, he directed muncipal policies so as to benefit the ratepayers. The old bureaucratic administration of civic affairs was replaced by a democratic system reflecting the citizens' needs and wishes. Hoisting the National Flag on the Corporation Building on 26 January 1930 he said: "The Corporation of Calcutta is an Indian institution. It stands on Indian soil. It is owned by Indians. It is managed by Indians and run in the interest of Indians." The metropolitan city, however, did not monopolise his attention. Whenever there were natural calamities like flood, as in North Bengal in 1931, or unnatural calamities like communal disturbances, as in Calcutta (1926) and Chittagong (1931), he came forward to organise relief and to promote the cause of harmony and peace. He was connected with the English daily *Forward*, founded by C. R. Das, and he himself founded the English daily *Advance*. These newspapers ventilated the people's grievances and propagated nationalist views.

Jatindra Mohan held progressive views on social problems, such as the status of women and on economic issues, such as workers' wages. In the Calcutta session of the Congress he advocated a "social revolution going hand in hand with political revolution". At the Surma Valley Conference he spoke about "the humiliating position of our compatriots in South Africa".

Jatindra Mohan's many-sided contributions to the promotion of national consciousness were gratefully acknowledged by the people of Bengal who lovingly called him 'Deshapriya' (Beloved of the Country). He had to pay the usual price exacted from patriots in those days. He suffered imprisonment for several terms and died as an internee at Ranchi on 23 July 1933.

[Surendra Chandra Dhar—Deshapriya Jatindra Mohan; Contemporary newspapers, specially the Forward and the Advance, and Journals, such as the Modern Review, the Prabasi and the Calcutta Municipal Gazettee.]

(S. Mukhopadhyaya) A. C. BANERJEE

SEN GUPTA, KEDARESWAR (1894-1961)

Kedareswar Sen Gupta, son of Atul Chandra Sen Gupta, was born on 1 December 1894 (15 Agrahayan 1301 B.S.) at his maternal uncle's

house at Kamarnagore in the District of Dacca. His native village was Kuarpur in Faridpur district. He came of a respectable Vaidya family. His maternal grandfather was the late Rajani Gupta. In his early life he was a student of the Pogose School of Dacca. He passed the Matriculation examination from this school and joined the I.Sc. class of the Dacca College. In his student life Kedareswar came in contact with Pulin Behari Das, the leader of the Anushilan Samiti. The influence of this great leader moulded his character and made Kedareswar a true revolutionary, and soon he became a very active and responsible member of the Party.

In 1915 when Rash Behari Bose, the renowned revolutionary leader, left India for Japan and his lieutenant, Sachindra Nath Sanyal, was arrested, the Party in U.P. being leaderless, came to a cross-road. At that critical moment Kedareswar was deputed to take charge of the Party in U.P. Having reached Benares Kedareswar got himself admitted in the B.Sc. class of the Central College. After a few months he came to know that he had been detected by the police, and this compelled Kedareswar to leave Benares for Bengal. In 1917, while he was at Berhampur (Murshidabad) as an absconder, he was arrested by the police and was incarcerated in the Hazaribagh Central Jail till 1919. The Chittagong Armoury Raid took place in 1930. At that time Kedareswar was in Bombay and from there he was keeping in touch with the revolutionaries of Bengal, Bombay and other places through a firm of cotton suppliers which he ran.

His income from this business was considerable, but he never spent a farthing of this income for his family though his dependents were in great need. Kedareswar was a man of different nature, dedicated to the service of the country. He sacrificed everything he could call his own for the country's cause. He was arrested again at that time in Bombay under the B.C.L.A. Act and was brought to Bengal and was ultimately detained in the Berhampore Central Jail, where he went on a hunger-strike protesting against the ill-treatment of the jail authorities. The hunger strike affected his health and he contracted tuberculosis. At this stage the Government released him from jail in 1932 and interned him at home. The Second World War broke out in 1939 and Kedareswar was again arrested in 1941 under the D.I.R. and was kept in different jails as a security prisoner till 1946.

Some years after independence Kedareswar came over to Calcutta from his native village in East Bengal with a totally broken health. His ill-health, however, never stood in the way of his mission. He was a man of strong will, firm determination and keen intellect. In his emaciated body a glowing fire was burning. Throughout his life he proved to be a man of a resolute mind, dedicated to the cause of the emancipation of the mother country. He was well-read, the subjects of his interest being History, Politics and Economics. Whether in jail or outside he used to spend some hours in study. He was gifted with the power of leadership. He was very thorough in his work and gentle and affectionate in his behaviour. He was considered to be one of the brains of the Anushilan Samiti. He believed that a nation in the making must possess character. Without the moral upliftment of the people in general a nation cannot rise. So, after independence he thought that the revolutionaries should take up the work of nation-building and social revolution on the basis of their ideals. He apprehended that the parties in power might ignore this basic need of the country.

Along with his trusted revolutionary colleagues, Ashutosh Kali, Tarani Some and some others, he therefore decided to build up a home for, as well as a centre of constructive activities of, the revolutionaries. Anushilan Bhavan was the outcome of their thoughts. In the year 1960, along with his other friends he set up the Anushilan Bhavan and from the very day of its opening on 21 February 1960 he took up residence in this great institution to fulfil the mission of his life, in spite of many difficulties and extreme hardship. His life was like that of 'Dadhichi'; he never thought of himself or his own comfort. Here at Anushilan Bhavan he fell down one day near the bathroom and fractured his leg. Immediately he was taken to the Medical College Hospital where he breathed his last after a few days, in the early morning of 7 October 1961.

[Jitesh Lahiri—Namami; N. K. Guha—Banglay Biplabbad; Bengal Revolutionary Register, maintained by the D.I.G., I.B., West Bengal; Some unpublished writings of Kedareswar Sen Gupta; Personal knowledge of the Contributor.]

NALINI RANJAN BHATTACHARJEE

SEN GUPTA, NELLIE (1886-1973)

Daughter of Frederick William and Edith Henrietta Gray, Nellie was born in 1886 at Cambridge, England. Frederick had his business there and Nellie went to the Higher Grade School. She passed her Senior Cambridge in 1904. Jatindramohan Sen Gupta of Chittagong, Bengal, was a student of Downing College and used to visit the family. They were married in 1909, after which Jatindramohan returned to Chittagong with her. The enlightened Hindu family received them well.

The stormy Indian freedom struggle absorbed Jatindramohan in 1921. Nellie forsook a cosy family life. She gladly shared his duties and trials. After his imprisonment during the Assam-Bengal Railwaymen's strike, she forcefully protested against the District authorities' imposition of a ban on assembly, addressed mass meetings and courted arrest, symbolically defying the law by hawking Khaddar cloth. In 1931 she suffered four months' imprisonment at Delhi for addressing an unlawful assembly.

The early thirties witnessed the Congress Committees banned and the leaders in jail but Nellie was fearlessly active. When Madan Mohan Malaviya, elected President by the illegal Committees for the 1933 Calcutta session of the Indian National Congress, was arrested, Nellie was chosen without publicity. Jatindramohan, then a State prisoner, was undergoing treatment in the Calcutta Medical College Hospital. During exercises on its lawn he was permitted to meet Nellie under police surveillance. For the prestige of the Congress, he agreed that she should preside and face the consequences. Successive Chairmen of the Reception Committee being arrested and all possible venues taken under police control, the last Chairman, Gopikabilash Sen, managed suddenly to assemble the excited "delegates" and the President-elect, Nellie, at the appointed hour at Esplanade. He introduced the President, who addressed the large gathering, ignoring the Deputy Commissioner's warning. She was bodily thrown into the Police van and the delegates, volunteers and sight-seers were beaten up. Nellie was later discharged.

The Calcutta Corporation elected her an Alderman the same year and again in 1936. She was returned uncontested to the Bengal Legislative Assembly in 1940 and re-elected, in 1946, bitterly fighting a Communist. During World War II her fervent speech describing criminal assaults by soldiers on helpless village women in South Chittagong moved both Opposition and Treasury benches. The Chief Minister Nazimuddin assured that such incidents would not recur.

After the partition of India in 1947, she chose to live in Pakistan. She was returned unopposed to the East Pakistan Legislature in 1954. Though elected a member of the Minority Board, she recognised no communal barriers and often ignored failing health and poor eyesight. She never spared herself during calamities like floods and cyclones as in 1946.

An Englishwoman, earnestly serving the cause of Indians and their freedom, dignified and unassuming, courageous and ever prepared to take risks and suffer privations, Nellie Sen Gupta naturally enjoyed the esteem of all alike. That spontaneous love is the secret of her leadership in India and Pakistan. India particularly remembers her for acting as the President of the National Congress at one of its critical sessions. A thoroughgoing democrat, she was opposed to all social disabilities and economic disparities.

She came over to India for medical treatment and died in Calcutta in 1973.

[Kamala Das Gupta—Swadhinata Sangrame Banglar Nari; Sachin Dutt—The Nellie Sen Gupta I Knew, The Amrita Bazar Patrika, 6 September, 1970; —Nellie Sen Gupta 85 Today, The

Hindusthan Standard, 12 January 1971; Personal interview of the Contributor.]

BHUPENDRA KUMAR DATTA

SEOHARAWI, MUHAMMAD HIFZUR-RAHMAN (MAULANA)
—See under Hifzurrahman (Maulana)

SESHADRI IYER, K.
—See under Iyer, K. Seshadri (Sir)

SETALVAD, CHIMANLAL HARILAL (SIR) (1866-1947)

Chimanlal was born at Broach, Gujarat, in a well-to-do Brahma Kshatriya family. He inherited in great measure his father's love for the legal profession and his legal knowledge. Chimanlal had his primary education at Umreth in Kaira district, Gujarat, and his secondary education in the R.C. High School, Ahmedabad. After passing his Matriculation examination in 1880, he joined the Elphinstone College, Bombay. He passed his B.A. in 1884 and his LL.B. in 1887.

Sir Pherozeshah Mehta was Chimanlal's friend, philosopher and guide so far as his political ideas were concerned, while Dr. M. G. Deshmukh and Professor K. T. Gajjar largely moulded his character and influenced his outlook on life. Among his personal friends were Jamshed Kanga, Vicaji Taraporewala, Bhulabhai Desai and K. M. Munshi. William Wordsworth, a grandson of the great poet, was then the Principal of the Elphinstone College, and a close friendship grew up between him and Chimanlal.

Chimanlal soon reached a position of eminence at the Bar. For some time he acted as the Advocate-General and was appointed an Additional Judge of the Bombay High Court in 1920. But he resigned the post shortly thereafter in response to the call to return to public life.

Chimanlal's public career began when, in 1892, he was elected a member of the Bombay Municipal Corporation, and from 1899 to 1920 he represented the University of Bombay on that body. He was Chairman of the Municipal Schools Committee for twenty years, during which period primary education in Bombay made rapid progress. He is, therefore, rightly described as "the Father of Primary Education in Bombay." He was largely instrumental in getting a donation of rupees fifteen lakhs from the trustees of the late Seth Gordhandas for the establishment of the G.S. Medical College and the K.E.M. Hospital which are run by the Municipal Corporation. He thus opened an avenue for qualified Indian Medical personnel.

Another outstanding feature of Chimanlal's public career was his long association with the University of Bombay. He was a member of the Senate from 1895 to 1947, and Vice-Chancellor from 1917 to 1929. During his stewardship the University made a beginning as a teaching body when the School of Economics and Sociology came into existence in 1919. He was appointed Chairman of the Committee on University Reforms (1924-25), whose report bears the impress of his personality. In recognition of his long services, the University conferred upon him the Honorary LL.D. in 1920 and accepted his marble bust which was placed in the Convocation Hall (1939).

In politics Chimanlal was a Moderate or a Liberal and advocated peaceful and constitutional methods to achieve national freedom. He was appointed Secretary and, later, President of the Bombay Presidency Association, a political organisation started in 1901. He was also President of the Western India Liberal Federation, which post he held till his death. He presided over the sessions of the All India Liberal Federation held at Allahabad in 1928 and at Calcutta in 1937. Till the first decade of the twentieth century he was associated with the Indian National Congress.

Chimanlal was broadminded and catholic in his religious outlook. He was President of the 'Bahishcrit Hitakarini Sabha' established by Dr. Ambedkar in 1924 with a view to promoting cultural activities and improving the economic conditions of the Depressed Classes and the untouchables. He believed in the equality of men and women.

He was an admirer of Western education which he described as "a window towards the West through which world culture might continue to pour in and humanise and elevate us."

Chimanlal was a strong critic of the Congress policy of non-cooperation and of the Congress demand for 'Independence' which he called 'absurd, childish and remote from realities'. He accepted the Viceroy's offer of 1940, as, in his opinion, 'Dominion Status' was much better in the existing state of the world.

He never thought in terms of regionalism.

Chimanlal admired all that was good and rational in the British administration and the British people, but he was not blind to their follies, and condemned their bankruptcy of statesmanship and political wisdom. He was in favour of a parliamentary form of government.

Chimanlal also bitterly criticised the failure of the British Government to encourage indigenous industries and their policy of safeguarding British commercial interests.

Chimanlal was a member of the Bombay Legislative Council from 1893 to 1897 and represented the University of Bombay on that body from 1903 to 1915. He was a member of the Imperial Legislative Council from 1915 to 1918. He served on several important Government Committees, including the Southborough Reforms Committee and the Hunter Committee, and was a member of the Royal Commission on the Superior Civil Services in India. He rose to the position of a Member of the Executive Council (1921-23), which position he gave up in order to return to the legal profession. In 1923 he was nominated to the Indian Legislative Assembly and was its Acting President during the absence of Sir Frederick Whyte for six months. In all his legislative activities, he was the most vigilant watchdog of Indian interests. He played an important part in the First and the Second Round Table Conferences in London (1930-31).

After 1935 Chimanlal ceased to be an active political figure.

He was Knighted in 1919 and was made a K.C.I.E. in 1924. From 1899 to 1937 he travelled abroad extensively, visiting the U.K., Europe, the Middle East and Japan. He was a good speaker and delivered speeches on various topics on numerous occasions.

He occupies a pride of place among liberal patriotic statesmen. He was distinguished for his great forensic ability, intelligent approach, quick grasp, clear mind, legal experience and a persuasive tongue. He led a truly aristocratic life.

He was a prolific writer. Among his translations into Gujarati may be mentioned: Cotton's 'British India', Fawcett's 'Manual of Political Economy', and Mrs. Fawcett's 'Stories of Political Economy'.

[Sir Chimanlal Setalvad—Recollections and Reflections, Bombay, 1946; J.R.B. Jeejeebhoy —Dr. Sir Chimanlal Setalvad, Bombay, 1939; Dhananjay Keer—Dr. Ambedkar's Life's Mission, Bombay, 1962; Sir Homi Mody—Sir Pherozeshah Mehta, Bombay, 1963; Articles on Chimanlal Setalvad in: The Kumar, a Gujarati monthly magazine, 1953 volume, The Bombay Chronicle, The London Times, The Times of India, 11 December 1947; Family Papers.]

(Kumud Prasanna) V. G. HATALKAR

SHETH, AMRITLAL (1891-1954)

Amritlal was born on 25 August 1891 at Limbdi in Saurashtra in a middle-class Swetambar Jain family. He had his early education at Limbdi and Surendranagar. In 1911 he was married to Rukshminiben, a fairly well-educated lady, whose father was Diwan in one of the Saurashtra States.

One of the early influences which inclined Amritlal Seth towards nationalism was that of Popatlal Chudgar, under whom he was educated. Others were Mansukhlal Ravjibhai and Indulal Yagnik. Thus he came under the spell of Mahatma Gandhi.

In 1921 Amritlal Sheth started his career as a teacher in a primary school in the Limbdi State. He was later appointed a magistrate. But life in a small State seemed too circumscribed for him, and resigning his job he decided to take up

journalism. This way, he felt, he could be of service to his people and ventilate their difficulties.* In October 1921 he founded the *Saurashtra*, a weekly published from Ranpur. For about ten years, he edited this weekly, before making a bolder venture in founding the *Janmabhoomi*, a Gujarati daily from Bombay. Seeking a wider field, he started a Marathi daily, the *Lokmanya*, and also the *Sun*, an English daily, both in 1931. Finanical difficulties led to the closing down of the *Sun* soon after but the *Lokmanya* continued till 1959-60. Sheth was beset with financial difficulties but was ever venturesome. In 1937-38 came another of his ventures, the *Akhand Bharat*, and in 1942 yet another Gujarati daily, the *Nootan Bharat*, all from Bombay.

His experience in the management of Indian language newspapers made him aware of the difficulties which small newspapers faced and led to the Indian Languages Newspapers' Association, of which he was elected the President in 1945. In the same year, he was elected to the Standing Committee of the All India Newspapers' Editors' Conference and to the Provincial Press Advisory Committee.

For Amritlal Sheth, journalism was not only a vocation but also a means to further the national movement. He was a delegate to the Nagpur Congress in 1921. He participated in the Non-Cooperation and Civil Disobedience Movements and actively joined the Bardoli Satyagraha. He was elected a member of the Gujarat Pradesh Congress Committee and the All India Congress Committee.

Though much of his active political career lay outside the territorial limits of the then Kathiawar States, in which virtually no political activity was permitted, Amritlal Sheth had a great love for the place of his birth and strove hard for its eventual emancipation. His faith in a united democratic India and his personal experiences in the former Indian States of Saurashtra led him to favour the termination of such rule. In 1931 he went to England to put forward the case of the people of the Princely States to the Round Table Conference. In the same year, he was elected President of the East African Indian National Conference. In 1947 he took an active part in the establishment of the Arzi Hukumat which preceded the merger of Junagadh in the Indian Union.

As a journalist, Sheth travelled widely and this, among other things, helped in shaping his ideas. He was a believer in Gandhian non-violence but not a pacifist as such. He could also sympathise, though not agree, with the terrorists. His visit to Japan led him to view Indian agriculture and handicraft industries in a new light and he wrote a book in Gujarati about it. He was a social reformer and favoured an honourable status for women and for the underprivileged sections of the Hindu society. He educated his daughters and his crusade against child-marriages prevented several such marriages. He also appointed untouchables in his office.

Amritlal Sheth can thus be said to have played a notable part, both in the sphere of national movement and journalism. He was among the pioneers in both. He passed away in 1954.

[The Saurashtra Files, 1921-31; An article in the Gujarati monthly, the Jeevan Madhavi; The Janmabhoomi, 9 June 1934, 9 June 1954 and Rajat Jayanti Issue, 1959; The Nootan Gujarat, 12 August 1942; Interviews of the Research Fellow with Amritlal Seth's eldest daughter, Labhubehn Mehta, and his son-in-law, Sopan.]

(Kumud Prasanna) S. C. MISRA

SETH, DAMODAR DASS RATHI
(1861-1918)

Seth Damodar Dass Rathi was born on 2 Magh Shukla, 1939 V.S. (1861 A.D.) in a Maheshwari family of Pokaran, a Jagiri village in Marwar. His father, Seth Kheenva Raj, had moved to Beawar, where he set up a cotton factory. He got his son educated in the Mission School, from which Damodar passed his Matriculation in the first division. Married at the early age of thirteen, in a Chandak Maheshwari family of Pokaran, Damodar Dass Rathi led an extremely simple life. He dressed in the traditional Marwari style and stuck fast to the orthodox way of living, strictly observing some of the age-old religious

practices and rituals, though he was an ardent advocate of social reform, and condemned early marriage, rich dowries and other associated evils. (Kela Bhagwan Das —'Desh Bhakt Domodar'.)

Being a staunch Hindu, he was opposed to the proselytizing activities of the Christian missionaries and Muslims. Though a Sanatanist, devoted to Sadhus and religious mendicants and given to acts of piety and charity, his respect for the Arya Samaj was equally significant. He had been a zealous advocate of Western education and advanced financial assistance to the Benares Hindu University and set up a school at Pokaran. He was also elected President of the Marwari Shikshak Mandal. Success in the spheres of social and educational reforms depended, according to him, on the existence of better political conditions and, as such, he actively associated himself with the cause of political rights and civil liberties in Marwar and other States of Rajputana.

Politically, he belonged to the extremist section led by Lokmanya Tilak, and laid a very great emphasis on physical culture exercise, since political rights, according to him, could be won only through fighting. He gave substantial monetary help to the extremists and revolutionaries of Bengal, Maharashtra and other areas and, at times, even sacrificed his own business interests to help the Swadeshi Movement. Having been inspired by his close contact with Lokmanya Tilak, Aurobindo Ghosh, Amrit Lal Chakravarty and Lala Lajpat Rai, he gave huge donations to organisations associated with the advancement of the nationalist movement and to individuals. who worked for the country's liberation. Long before the names of Birlas, Bajaj, Dalmia or Sakesaria came to be known as supporters and well-wishers of the political movement, he shone as a resplendent star in the Indian political firmament, all his activities being directed to make his motherland great and respectable among the free nations of the world.

He was also the first Marwari leader who attended the annual meetings of the All India Congress Committee on behalf of the people of Rajputana and developed close relations with the top leaders of the Congress during the pre-1916 era. He remained associated with the Beáwar Municipality as well.

He not only provided regular employment to poor Marwari families in his factories but also extended his patronage to the cause of Hindi. He gave financial assistance to the Kashi Nagri Pracharini Sabha, helped leading Hindi journals like the *Saraswati* and the *Venkateshwar Samachar*, founded many schools at Beawar, opened a number of clinics and dispensaries at Pokaran, got pucca roads built and made substantial donations in May 1917 for the relief of plague-stricken people. Because of these philanthropic activities, he was popularly known as a 'Danveer' and was called 'Rajaji'.

When the Swadeshi Movement was at its peak in 1907, he, in total disregard of his personal interests as an industrialist, got fine cotton dhotis manufactured in his cotton mill to meet the requirements of the Bengali patriots. He advanced financial assistance to thousands of revolutionaries and, later on, set up a branch of the Home Rule League at Beawar and gave away lakhs of rupees to the freedom-fighters like the famous legendary philanthropist of Rajasthan, Bhama Shab. His financial assistance was made available to the liberal as well as to the extremist wings of the Indian National Congress.

He breathed his last on 2 January 1918, at the early age of fifty-six.

[Bhagwan Das Kela—Desh Bhakt Damodar (1922), All India Marwari Samaj; Har Prasad Agarwal—Aazadi Ke Deewane, Pratap Prakashan, Beawar, 1933.]

(L. Dewani) RAJENDRA JINDAL

SETH, DAMODAR SWAROOP (1889-1966)

Seth Damodar Swaroop was the son of a teacher and the grandson of a wealthy businessman of Bareilly (U.P.). As a student at Allahabad he came under the spell of revolutionary fervour generated by revolutionaries like Rash Behari Bose and Sachin Sanyal. His father, Bahadur Mal, his teacher, Bhagwat Prasad, and Sunderlal,

the editor of the *Karamyogi*, enthused him with revolutionary ideas and created in him a fervent desire to read the stirring accounts of the Swadeshi Movement, the Bengal Partition Agitation, the sufferings and sacrifices of Lala Lajpat Rai. He was a regular reader of extremist papers like the *Swarajya*, the *Hind Keshari* and the *Aftab*. All this turned him into an ardent and dedicated revolutionary. As such he had to discontinue his education after passing his Matriculation examination. He decided to remain a bachelor all his life.

As a teacher at Rae Bareilly he inspired his students with revolutionary ideas, instigated armed forces stationed in U.P. to revolt against the British and was actively associated with the Benares (1914-15) and the Kakori (1924-25) Conspiracy Cases. In each case he was sentenced to seven years' rigorous imprisonment. During the Non-Cooperation Movement in U.P. he was awarded six months' imprisonment. In 1923 Sethji went to Lahore, where he joined the Servants of People's Society and edited the revolutionary Urdu Paper, *The Sahayak*.

In the mid-thirties he joined the Congress Socialist Party and popularised its ideology and programme in the countryside. He acted as Chairman of the Reception Committee of the U.P. Provincial Congress Party's Conference in 1936. Sethji was elected a Member of the U.P. Legislative Assembly in 1937 and again in 1945-46.

In 1939-40 he joined the All India Forward Bloc and became its Secretary. He was put under detention during the Second World War and was sentenced to four years' rigorous imprisonment in 1946 on charges of having allegedly conspired with foreign powers to establish a dictatorship in India.

On his release, Sethji, dejected and disillusioned, joined the PSP but he soon returned to the Congress fold. His political career thus ended on rather a sad note. He spent his entire life in the service of the nation at much personal suffering and sacrifice.

He was a revolutionary by nature and a nationalist in outlook. His objective was complete independence for India. He had no faith in middle-class leadership. He was never a demagogue but was a successful silent worker of the Party. He opposed the acceptance of office by the Congress under the Constitution of 1935, as he thought that it would defeat its objective—complete independence for the country. He had his doubts regarding the success of a democratic and republican form of Government in India.

Certain personal experiences during his revolutionary career turned him into a theist. But his theism was never of the orthodox type. Much more would have been known about him, had he lived long enough to complete his autobiography.

[Seth Damodar Swaroop—Autobiography (in manuscript); The Sedition Committee Report, 1918; Yashpal—Sinhavlokan (in Hindi), Vol. II; N. N. Mitra (Ed.)—The Indian Annual Register, 1936, Vol. II; Personal interviews of the Research Fellow with Gopinath Singh, Secretary, Motilal Nehru Memorial Society, Lucknow, and with Ram Ratan Sharma of Delhi, old associates of Seth Damodar Swaroop.]

(L. Dewani) R. P. VYAS

SETH, GOVINDDAS (1896-)

Seth Govinddas was born at Jabalpur in a rich Marwari family in 1896 on Vijayadasami Day. His grandfather, Seth Gokul Das, was a man of simple habits and of great vision. He was a very rich businessman and expanded the family business remarkably. His father, Jiwan Das, was an epicurean and did not care to look after his family business, and led a gay life. Govinddas's mother was a religious lady and wanted her son to grow up in the high traditions of Indian manhood.

At the age of twelve Govinddas was married to Godavari Devi, daughter of Laxminarayan Biyani, Potdar to Rao Rajaji, Jagirdar of Sikar (Jaipur).

He was educated at home in Hindi, Sanskrit and English. Special tutors were engaged to coach him in riding, shooting, skating and swimming.

He entered public life at the age of twenty,

when he established the 'Sharda Bhawan Library' in 1915.

In 1916 he was elected Secretary of the Reception Committee of the Hindi Sahitya Sammelan, Jabalpur. At this time he started writing in several monthly and weekly magazines on literary, political and social subjects.

He decided to devote his life to the national cause in the Nagpur Session of the All India National Congress. Notable among his friends were D. P. Mishra, ex-Chief Minister of M. P., Pandit Vishnu Dutta Shukla and the great Nationalist poet, Makhanlal Chaturvedi.

He was inspired by Tilak and Pandit Motilal Nehru. Tilak had thrown a new challenge, Gandhiji offered a new faith and Motilal gave him a new perception.

He was elected to the Central Assembly in 1923. He started the *Lokmat* from Jabalpur. He was arrested during the Civil Disobedience Movement and imprisoned for ten months. He was again sentenced for one year, arrested again after his return from Sikar, and finally released from jail in 1933.

He was elected again to the Central Assembly in 1934. He visited South Africa in October 1937 to study the conditions of Indians settled there. He was elected Chairman of the Reception Committee at the Tripuri Congress Session in 1939. He was imprisoned for eight months during the Individual Satyagraha Movement. He was again arrested in August 1942 and was released in April 1945.

He was elected President of the All India Hindi Sahitya Sammelan in 1950. At this time he started the daily *Jai Hind*. He led the Indian delegation of Commonwealth Parliamentary Association to New Zealand, visited Canada in 1952 to participate in the Commonwealth Parliamentary Association and took a round-the-world trip. He was presented 'Govinddas Abhinandan Granth' by Pandit Jawaharlal Nehru at New Delhi in 1956. He was awarded the degree of Doctor of Law by the Jabalpur University in 1960.

He has written more than one hundred and nine plays in Hindi including 'Vishwa Prem', 'Harsha', 'Sewa Path', 'Bada Papi Kaun', 'Kartavya', 'Karna', 'Himsa ya Ahimsa', 'Dalit Kusum', 'Shashigupta', 'Ashok', 'Prakash', 'Prem ya Pap', 'Atmahatya ya Atmabalidan', 'Santosh Kahan', 'Sukh Kishman', etc. The canvas of Govinddas's plays is very vast and covers the entire span of Indian history from the mythological to the modern times. He has also written a number of problem plays. 'Indumati' is his major work of fiction, which is a psychological study of a woman in the background of the political events and socio-cultural changes since 1916. He has also written four travel books and an autobiography in three volumes.

Seth Govinddas is a dedicated worker and a nationalist leader of high calibre. He is among those great political leaders whose names are indissolubly linked with the freedom movement. His active participation in the Non-Cooperation Movement (1919-21) meant an exemplary sacrifice of property and wealth and also becoming an object of the British Government's wrath. He renounced his luxurious life to serve the motherland.

Sethji is an ardent lover of Indian culture. He has studied the Indian classics and derived inspiration from them. His services in the cause of cow-protection are unforgettable. He was elected President of the All India Cow Protection League in 1949. His whole life and his immense wealth have been dedicated to the cause of Indian freedom. He is a champion of the Hindi language and has propagated its cause in the Parliament as well as in public. His untiring efforts for social reforms, especially in the Maheshwari and Marwari Samaj, his zeal for the development and recognition of Hindi as a national language, and his life-long efforts for cow-protection and Bhoodan-Yagna will be long remembered. Even today Sethji is doing his utmost to secure for Hindi its legitimate place in the official work of various States and at the Centre. Sethji's services in the field of drama are praiseworthy. He is considered to be a representative dramatist of the modern period of Hindi literature. His deep study of Indian history and culture has provided the proper background for his work as a dramatist. He has also dealt with a number of social problems in his plays. He is an idealist and

is greatly influenced by Gandhian ideology in his writings. In short, his personality is many-sided and complete. With the advance in age Sethji is getting more and more interested in the spiritual aspects of life.

[Bhupendra Hooja—A Life Dedicated: Biography of Govinddas; Seth Govinddas's numerous writings; The Council of State Debates, 1926, Vol. VII; —1927, Vol. IX; N. N. Mitra (Ed.) —The Indian Annual Register, 1926, Vol. I; Jagadish Sarma—Indian National Congress: A Descriptive Bibliography; Personal interview of the Research Fellow with Seth Govinddas.]

(L. Dewani) K. L. SRIVASTAVA

SETHI, ARJUN LAL (1880-1941)

Arjun Lal Sethi was born in the well-to-do Khandelwal Jain family of Jaipur on 9 September 1880. His father, Jawahar Lal Sethi, was a leading citizen of Jaipur. Arjun Lal was married to Sushila Devi in the year 1904.

He studied at the Maharaja's College, Jaipur, and passed his B. A. examination from the Allahabad University in 1902. He was well versed in Sanskrit, Arabic and Persian. In his youth he studied the Bhagwat Gita, old Jain Scriptures and the Quran. He developed a great fascination for Islam. Towards the end of his life he nearly embraced Islam.

He was greatly influenced by Lokmanya Tilak and C. R. Das in his youth. He attended the 1907 Session of the Indian National Congress. On return from there he launched a revolutionary movement in Jaipur in collaboration with Thakur Kesari Singh Barhet of Kota and Lala Hanwant Sahai. Due to his courageous acts and absolute fearlessness he gained an all-India fame during the twenties and thirties of the present century. People used to utter his name with deep reverence. He was reckoned to be a force in the Congress Party circles till 1928 (*vide* 'Rajasthani Azadi Ke Dewane' by Hari Prasad Agarwala).

Arjun Lal Sethi started his public career as an educationist and a social reformer. He rejected Western thought and philosophy and held that Indian culture and civilisation was superior to the Western counterpart. That is why he refused to be a Dewan of Jaipur State when the Maharaja offered him that post (*vide* personal interview with Bhanwar Lal Saraf of Jodhpur who was himself a revolutionary and a close associate of Arjun Lal Sethi).

He was free from old prejudices and superstitions. That is why he refused to bow before Gandhiji on one occasion. He even gave his daughter in marriage to a person of another community. He staged a *Dharna* before the Congress Pandal in 1925 at the Kanpur Session of the Indian National Congress. He supported the stand of Subhas Bose in 1939 in the Haripura Session of the Congress. Thus his differences with the central leaders made him lose his control of the Congress in the then Rajputana (*vide* his article in the *Rajputana Mail*, a daily Hindi newspaper, dated 3 March 1935). Though he fell out with the Congress High Command due to his independent nature, he was a staunch nationalist all through his life.

His most significant contribution was the founding of the Shree Jain Vardhaman Vidyalaya in Jaipur in the year 1907. This school became a nursery for training young people in revolutionary and national work. The origin of the Neemaj Murder Case is attributed to this school. Students from all parts of the country used to join this school. One Bishan Dutt of Mirzapur was found teaching ideas of sedition, revolt and dacoity committed for political purposes. Thus the Vardhaman Vidyalaya was a forerunner of other national institutions founded in India by Tilak, Tagore, Gandhiji and Lajpat Rai (*vide* 'Bharat Men Sashastra Kranti Cheshta Ka Romanchkari Itihas' by Manmath Nath Gupta). He aimed at instilling nationalistic ideas in the minds of the younger generation of the Jain community.

Sethi was a remarkable orator and a forceful writer. He used to write both prose and poetry. His three works, 'Shudra Mukti', 'Stree Mukti' and 'Mahendra Kumar' are considered landmarks in the history of Indian nationalism (*vide*

Har Prasad Agarwala's 'Rajasthani Azadi Ke Dewane').

For his deep erudition and learning he was popularly called 'Panditji'.

He was a conscientions worker of the twenties. He would not mourn the death of his son because he had to attend a Bombay meeting of the Indian National Congress. He was in charge of the Ajmer-Merwara Provincial Congress Party during the year 1922-23. He also took an active part in the Non-Cooperation Movement. His detention for six years (1914-20) made him a popular hero of India. That is why his cap was auctioned for Rs. 1,500/- when he was released from jail.

Throughout his life Pandit Arjun Lal Sethi tried to rouse the patriotic passions of young Indians. He was doing it secretly. His was the brain behind the famous Hardinge Bomb Case. But his end was not in consonance with the life he led throughout. He was deserted by his friends and followers and so passed his last days in the Dargah of Khwaja Moinuddin Chishti of Ajmer. According to his wishes, he was buried after his death (22 December 1941).

[Hari Prasad Agarwala—Rajasthani Azadi Ke Dewane; Manmath Nath Gupta—Bharat Men Sashastra Kranti Chesta Ka Romanchkari Itihas; Arjun Lal Sethi's article in the Rajputana Mail, 3 March 1935; —His numerous literary works; Rajendra Prasad—Autobiography; Pattabhi Sitaramayya—History of the Indian National Congress; Proceedings of the Indian National Congress; Home Department Files in the National Archives of India; Personal interview of the Research Fellow with Bhanwar Lal Saraf of Jodhpur, a close associate of Arjun Lal Sethi.]

(L. Dewani) V. S. BHARGAVA

SETHNA, PHIROZE CURSETJEE (1866-1938)

Sethna was born in 1866 in a wealthy Parsi family. He passed his Matriculation from the Calcutta University and, after graduating from the Bombay University in 1887, joined his father in business.

He was a shrewd businessman. Insurance business was his special line. He was connected with the Sun Life Assurance Company of Canada for fully thirty-three years and resigned from the position of General Manager for India, Burma and Ceylon in 1933. No wonder that he should be appointed by the Government a member of the Insurance Experts' Committee in 1936. He was a Director of at least thirty leading Companies. He was the Chairman of the Central Bank of India from 1921 till his death.

He was not less active in the public sphere. In 1907 he entered the Bombay Municipality, became the Chairman of the Standing Committee in 1911 and the President of the Corporation in 1915. He was a member of the Bombay Port Trust for more than a decade, a member of the City Improvement Trust, and President of the Indian Merchants' Chamber and also of the National Liberal Federation. He was a Justice of the Peace and an Honorary Presidency Magistrate for nearly twenty-five years.

Nor had Sethna forgotten his own community. He was a Trustee of the Parsi Panchayat, the Sir Ratan Tata Charities, the N. M. Petit Charities and the Anjuman Atash-Behram. He was instrumental in introducing in the Council of State amendments to the existing Parsi Marriage and Divorce Act (1934) and the subsequent passage of the revised Act in 1936 was due to his powerful advocacy.

He was first nominated to the Bombay Legislative Council in 1916, and since 1921 he was continuously elected a member of the Council of State where he greatly distinguished himself. The Taxation Committee and the Economic Inquiry Committee were the results of a resolution he had brought forward to inquire into the economic condition of the people of this country, and it was as a result of the fight he put up year after year that the Government had agreed that the delegation from India to the League of Nations, though it was not to be predominantly Indian, should have an Indian as its leader. Sethna spoke with such fluency and so powerfully that his attacks on the Government, flung back by the echoing

walls, sounded like machinegun salvoes. He put forward the Bombay viewpoint with force and his case was invariably prepared with care and sufficient knowledge. As a businessman he naturally delighted in taking the Government to task on financial matters, and army expenditure found in him a severe critic. He advocated Indianisation of the Port Trusts, an increase in the number of Indian Judges in the High Courts, Indianisation of the army and imparting military training to the Indian people.

For the part played by Sethna in the War and in Relief Fund collections, the Commander-in-Chief, in his Despatch dated 19 March 1919, commended his services as having been of particular value and his name was published in the *London Gazette* in a selective list in which, out of only ten names from the then Bombay Presidency, Sethna's was the only Indian name.

He was appointed by the Government of India a member of the Indian Sandhurst Committee and also of the Sub-Committee which visited the Military Schools in England, France, Canada and America. He was one of the six delegates sent by the Government of India to the Union of South Africa to settle the question of Indians residing in the Union. He was also a member of the Committee appointed to report on the affairs of the Army Canteen Board and was later appointed Chairman of the Canteen Contractors' Board. Sethna attended the three Indian Round Table Conferences in London and was the only Parsi delegate from British India to the Joint Select Parliamentary Committee in 1933.

For two years Sethna was Grand Master Depute of all Scottish Freemasonry in India and was the President of the Bombay Rotary Club.

For his manifold services he was awarded the O.B.E. in 1916 and received his Knighthood in 1926.

He was a widely travelled man; he had not only seen most of India, but Europe and America many a time.

He contributed liberally and generously to the public life of the country and also to its industrial advancement.

[Dinshah B. Awari—Sir Phiroze Sethnani Jindagino Aheval; Indian Year Book, 1918-38; C. Hayavadana Rao—Indian Biographical Dictionary, Bangalore, 1915; Who Was Who, 1929-40, London, 1941; The Times of India, 17 September 1938; H. D. Darukhanawala—Parsi Lustre on Indian Soil, Bombay.]

V. G. HATALKAR

SEWA SINGH THIKRIWALA
—See under Thikriwala Sewa Singh (Sardar)

SHAFAAT AHMAD KHAN (SIR)
—See under Khan, Shafaat Ahmad (Sir)

SHAFI, MUHAMMAD (SIR) (1869-)

Sir Muhammad Shafi was born in 1869 at Baghbanpura in the District of Lahore. His father, Mian Din Muhammad, was a person of aristocratic status and considerable means. The well-known Mian family owned extensive lands and estates all over northern India. The members of this illustrious family were known for their urbanity and intellectual attainments. The Hon'ble Mr. Justice Shah Din Muhammad of the Panjab Chief Court was one of them.

Shafi's education began in a local mosque. He entered the village school to clear the Vernacular Middle Examination and then shifted to Lahore for his Matriculation. His college education began in the year 1886 at the famous Government College, Lahore. After two years, he migrated to the Forman Christian College, Lahore. In August 1889, he left for England to study Law. He joined the Hon'ble Society of the Middle Temple. Brilliant as he was, he successfully competed for a scholarship. In June 1892 he was called to the Bar and, in August next, he returned to India.

His period of stay in England was marked by keen observation, deep study and full activity. He studied the constitutional and political structure of that country. He was a frequent visitor to the House of Commons. He often heard

political speakers in Hyde Park and at other places. He became the President of the Anjuman-i-Islamia there. He joined the Paddington Parliament, a high-class political society, and for over a year, he was a member of its Unionist Cabinet. Shafi was a member of the House Committee of the Northbrooke Indian Club. Being a good speaker, he addressed meetings of the Royal Society of Arts (Indian Section), the National Indian Association and the Indian Temperance Association.

On his return from England in 1892, Mian Shafi set up his practice finally at Lahore. He was elected as the Secretary in 1898, then the Vice-President, and, in 1917, the President of the Punjab Chief Bar Association. He was offered Judgeships of the Madras High Court (1912) and of the Panjab Chief Court (1918), which he declined.

He wrote articles in the *Pioneer*, the *Civil and Military Gazette*, the *Tribune*, the *Panjab Patriot* and the *Muslim Herald* of Madras. He reviewed the Montford Report in a series of fourteen articles in the *Civil and Military Gazette*. His comments on the Panjab Courts Bill and the Panjab Land Alienation Bill were published in the *Observer*.

Sir Shafi promoted the cause of Indian Muslims through educational progress and political organisation. As a Trustee of the M.A.O. College, Aligarh, and a member of its first Syndicate and also as Vice-President of the All India Muslim University Association, he advanced the movement of Sir Syed Ahmed. Being himself the Education Member of the Government of India, he carefully framed the Muslim University Bill and piloted it through the Imperial Legislative Council. As Education Member again, he carried out the recommendations of the Saddler Commission. As a result, teaching and residential universities were established at such centres of Muslim culture as Lucknow, Dacca, Delhi and Aligarh, besides Nagpur and Rangoon.

For political regeneration of his community, he helped the growth of such bodies as the Anjuman-i-Islamia (Hoshiarpur), Young Men's Muhammadan Association (Lahore) and the Muslim League. He published articles advocating the formation of a political organization of the Muslims. He drew up its constitution and suggested that it might be called the "Indian Muslim League". He presided over the Lucknow Session of the All India Muslim League in 1913. He opposed joint electorates. He formed the 'Shafi League' in the Panjab in 1927 after his differences with Jinnah.

The Government of India took an affectionate notice of the talents and loyalty of Sir Shafi and loaded him with positions and honours. He was nominated to the Provincial Legislative Council twice (1909 and 1912). He was a Member of the Imperial Legislative Council in the years 1911, 1914 and 1917. After the First Great War, he became a Member of the Viceroy's Executive Council. In the year 1922, he was made Vice-President of the Viceroy's Executive Council, and he retained that office till he retired in the year 1925. He was the Member for Education and Health and subsequently Law Member in the Government of India. From a Khan Bahadur in 1908, he was further honoured by being made a C.I.E. in 1916 and a K.C.S.I. in the year 1922.

Though an orthodox Muslim, he was not opposed to the spread of Western education. However, he saw great harm in a purely secular education divorced from moral and religious instruction. Sir Shafi stressed the need for introducing free and compulsory primary education throughout India. "In Simla's purdah-ridden world, Mian Muhammad Shafi . . . set a new pattern by bringing his wife and daughters out of their seclusion. The middle classes slowly began to follow suit." (Durga Das—'India from Curzon to Nehru and Afterwards').

Sir Shafi was against joint electorates and felt shocked when Jinnah accepted them in the year 1927. Presiding over the Lahore Session of the Muslim League in 1927, he remarked: "I am sincerely convinced that in the existing political conditions in this country, Joint Electorates, whether with or without reserved seats, would be certain to furnish a periodically concurring cause of friction between the two communities and would in consequence be in the highest degree injurious to the cause of Indian Nationalism."

He wanted his countrymen to co-operate in working the Montagu-Chelmsford scheme of Reforms. He exhorted Indians to resolve their political differences and present to the British Government mutually acceptable demands "on behalf of India.... A unanimous demand thus made would be irresistible...." Sir Shafi strongly appealed to the Government not to pass the Rowlatt Bill. During the Martial Law days, he urged the authorities to negotiate with the popular leaders of the Panjab.

Sir Shafi was an outstanding leader of the Muslim community, which he served for almost three decades. He regarded India as an integral part of the British Empire, and the empire as a common heritage of the Indians and the English. His role in awakening the political consciousness of the Muslims was in fitting continuation of the endeavours of Sir Syed Ahmed. He nourished them with educational opportunity and administrative positions. He organized them politically. He wanted to safeguard the interests of his community till the "evolution of a common Indian nationality". But on the national plane, Sir Shafi could hardly rise above communal politics and loyal co-operation.

[G. A. Natesan & Co.—Eminent Mussalmans, Madras, 1926; The Indian Quarterly Register, July-December 1927, Vol. II; Choudhry Khaliquzzaman—Pathway to Pakistan, Lahore, 1961; V. P. Menon—The Transfer of Power in India, Calcutta, 1957; Sir Michael O'Dwyer—India As I Knew It, London, 1925; B. R. Ambedkar —Pakistan or the Partition of India, Bombay, 1946; Durga Das—India from Curzon to Nehru and Afterwards, London, 1969.]

(D. L. Datta) M. M. AHLUWALIA

SHAH DIN MIAN (1868-1918)

Mian Shah Din was one of the few Muslims of the Punjab who received education in England in the nineteenth century. During the short span of fifty years of his life, he worked for the uplift of the Muslim community. He undertook the heavy duty of educating the Muslims. Grandson of Mian Qadir Bukhsh, a profound scholar in Arabic and Persian, a physician and a poet in the reign of Maharaja Ranjit Singh, Shah Din was born in 1868 at Baghanpur near Lahore.

He received his early education in the village school. He had a brilliant academic record to his credit. He stood first in the Middle School examination and repeated this performance in English in the Matriculation examination. Graduating from the Government College, Lahore, in 1887 he proceeded to London to study Law at the Middle Temple. He was called to the Bar in June 1890 and returned to India. During his short stay in England he, in collaboration with other young men from India, founded the Anjuman-i-Islam in 1889.

After he came back to India he came into contact with Sir Syed Ahmed Khan, Mohammad Shafi, Mohumood, Theodor Beck, Nawab-ul-Mulk and His Highness the Agha Khan. It seems that he was greatly influenced by Sir Syed Ahmed Khan. Like his preceptor, he was conservative in temperament, yet a believer in liberal education and liberal ideas.

On reaching India he set himself to the task of reforming the Muslim community by imparting Western education. Notwithstanding violent opposition, he tenaciously worked to abolish many pernicious social customs responsible for the economic ruin and moral degradation of the Muslim community. So strong an advocate for higher female education was he that he and Sir Mohammad Shafi sent their daughters to the Queen Mary College, Lahore. In his opinion the system of education should be a synthesis of the best of the Occidental and Oriental values. In 1893, he presented a paper on the "Education of the Mussalmans in the Punjab" at the Educational Conference. Twice, in 1894 and 1913, he presided over the Muhammadan Educational Conference. As early as 1893, he was appointed a Fellow of the Punjab University and later in 1895 he was elected a Syndic of the same University. In the following year, he was elected a Trustee of the Aligarh College.

He was perhaps the most important Indian judicial administrator of the Punjab. He was the

first Indian to be appointed as an Assistant Legal Remembrancer to the Punjab Government. In 1906 he was appointed as an Additional Judge of the Chief Court. From 1908 till his death in 1918 he was a Judge of the Chief Court, Punjab. For some time he also acted as Chief Judge.

He was quite active in politics. He favoured constitutional methods. On his return to India in 1890 he joined the Young Men's Muhammadan Association, of which he was also elected President. He was one of the members of the delegation which waited on Lord Minto in 1906 at Simla. He also organised the Muslim League in the Punjab and became its first President. He was an official member of the Anglo-Muhammadan Defence Association of Upper India.

He occasionally contributed to the Journal of the National Indian Association and the *Civil and Military Gazette* and also to an Urdu monthly, the *Makhzane*. He was a poet of no mean order. A collection of his poems in Urdu was published by his son, Mian Bashir Ahmed. He had refined and pleasing manners and was polite in behaviour. These qualities endeared him to everyone who came in contact with him. He died in 1918.

[G. A. Natesan and Co.—Eminent Mussalmans, Madras, 1926.]

(D. L. Datta) SATISH KUMAR BAJAJ

SHAH NAWAZ (SIR) (1883-1942)

Sir Shah Nawaz, son of Khan Bahadur Khan, was born in 1883 and died in 1942. He belonged to the most illustrious family of the Jagirdars of Mamdot, and had two wives who belonged to the same family, the House of Pataudi. He was the grandson of Nawab Jamal-ud-din Khan, who fought against the English at Mudki in 1845. However, he joined the English against the Sikhs in 1848, and was given the title of Nawab. Nawab Jamal-ud-din died in 1863 and was succeeded by his brother Jalal-ud-din in 1864. Shah Nawaz was a Muslim and belonged to the Hassanzai tribe, who had come from Kandahar and settled at Kasur during the Mughal times. His father was a landlord. But he did not inherit the estate of Mamdot immediately after the death of his father. It is not known whether Sir Shah Nawaz had received any education on modern lines, but this is certain that he knew Persian, Urdu and English well, as he was in the Police Service of the Hyderabad State, before he became the Nawab of Mamdot.

The period of his greatest contribution to nationalism was from 1932 to 1942. Before Sir Shah Nawaz came to the Punjab he was a Superintendent of Police in the Hyderabad State. He inherited the vast estates of Mamdot, and settled in the Panjab in 1931, where he started taking an interest in public affairs. While serving in Hyderabad as Superintendent of Police, Sir Shah Nawaz was awarded the Coronation Durbar Medal in 1910. After succeeding to the Mamdot estate in 1931 he received the title of Nawab. In 1939 he was given the title of K.C.S.I.

Sir Shah Nawaz was very friendly with most of the political leaders of the Punjab, namely, Sir Sikander Hayat Khan, Nawab Muzzaffar Khan, Bhim Sen Sachar, Malik Barkat Ali and others. He led a very simple life, even though he belonged to a rich family. He was much liked by the poor and the rich alike. According to Malik Barkat Ali, he was a gentleman of the highest order, who was singularly free from all taints of vice or vanity. Sir Shah Nawaz did not believe in caste, colour or creed and he belonged to a religion which has no place for untouchability and permitted widow-marriage. He was a great philanthrophist and few people knew that he annually spent large amounts on charities. It was well-known that he helped orphans and several deserving institutions, irrespective of caste or creed, and whoever sought his help never came back empty-handed. According to Lala Bhim Sen Sachar, "He was a fine specimen of benevolent aristocracy. His spirit of fellow-feeling and comradeship was truly reflected in the relation that subsisted between the members of various communities that inhabited his estate."

Sir Shah Nawaz Khan, though a staunch Muslim, was not a fanatic in his outlook. He had a large number of loving friends in the various communities of the Province. He was a large-

hearted and tolerant man. He was much loved by the Hindus, Sikhs and Christians as well as by the Muslims—by the Muslims who believed in Pakistan and by those who did not believe in Pakistan. He was a great nationalist leader of the Panjab, though he devoted his life to the cause of the Muslims. He was one of the few leaders who felt the need for the reorganisation of the Unionist Party in the Panjab, a non-communal body, which was founded by Sir Fazl-i-Hussain, in 1936. Sir Shah Nawaz Khan desired that in any scheme of reforms the interest of the minorities should be safeguarded.

Sir Shah Nawaz was not much inclined towards the English form of government. He held that the western type of government could not suit India and that the experience of the two and a half years' administration in the Congress majority Provinces had amply proved that. The Mussalmans could never tolerate that they should live in subjection to a community which had no common ground with them in religion, culture and civilization.

Sir Shah Nawaz became prominent in the public life of the Panjab in 1932 and for the next ten years, till his death in 1942, he was the leading figure in the political life of the Province. He often used the public platform for the expression of his ideas. His speeches were often quoted. At the time of his death in 1942, he was the President of the Punjab Provincial Muslim League and a member of the All India Muslim League Working Committee. He was the Chairman of the Reception Committee at the All India Muslim League Session, which was held in Lahore, in 1940. He was President at the Lucknow Pakistan Conference held on 29 November 1941, at Lucknow. In 1936 he, along with other Muslim Leaders, reorganised the Unionist Party in the Panjab. He was one of the leading figures among the gentry of the Punjab and was the premier landowner in the Province. His unassuming and affable manners had earned for him the esteem of everyone with whom he came in contact.

[Proceedings, Foreign & Political Department, 1920-35; Punjab Legislative Council Debates, 1921-25; Punjab Legislative Assembly Debates, 1935-42; Proceedings, Home Political Department, 1920-42; K. L. Gauba—Famous and Historic Trials, Lahore, 1946; —The Consequences of Pakistan, Lahore, 1946; N. N. Mitra (Ed.) —The Indian Annual Register, 1930-42; Chaudhry Khaliquzzaman—Pathway to Pakistan, Lahore, 1961; Azim Hussain—Sir Fazl Hussain, Bombay, 1946; Ram Gopal—Indian Muslims, Bombay, 1959; R. Coupland—Indian Politics, 1936-42, Part II, Madras, 1944; Dr. Khalid Bin Sayeed—Pakistan: The Formative Phase, Karachi, 1960; Lepel H. Griffin—Chiefs and Familes of Note in the Punjab, Lahore, 1940.]

(T. R. Sareen) BAKSHISH SINGH NIJJAR

SHAH, VAJUBHAI (1910-)

Vajubhai Shah, sometime President of the Gujarat Pradesh Congress Committee, was born on 6 February 1910 at Vavadi, though the family hailed from Umrala, near Dhasa in Saurashtra. His father, Manilal Fulchand Shah, was in the educational service and was constantly on the move. Mother Jamnaben instilled in her son the sober precepts of the Jain religion. Young Vajubhai carried on his studies at various places in Kathiawad like Lathi, Amreli and Junagadh and lastly joined the D. J. Sind College, Karachi, for Inter Science, but left it in January 1930 to join the national movement. This was the time when Gandhiji had taken over leadership of the Congress and his all-pervasive influence was felt on every aspect of life. Under Amritlal Sheth, a seasoned journalist and political worker, Vajubhai was initiated into the politics of the Indian Princely States of Kathiawad in Gujarat. He found in the work worthy colleagues and guides in Darbar Gopaldas, U. N. Dhebar, Ratubhai Adani and Manubhai Pancholi.

Vajubhai's contribution to nationalistic activities, spread over forty years (1928-69), falls under three distinct heads: (1) Partaking in the Freedom Struggle (1929-47); (2) Active and close association with this movement in the Princely States (1930-48); and, (3) Intimate asso-

ciation with the Constructive Programmes of the Congress (1930-69).

Acting as the Secretary of the War Council, Dholera, Kathiawad, he organised the Salt Satyagraha, recruiting every day 1,200 volunteers, and finally courting arrest in June 1930. His Dholera Sainik Sangh greatly helped in arousing nationalistic fervour in the region. The Quit India Movement in 1942 again saw him in jail. After Independence, he remained out of the popular Ministry to do constructive work under the auspices of the Saurashtra Rachanatmak Samiti, with which he is closely connected even today. He represented in the former Saurashtra State Legislative Assembly, Jafrabad (1949-52) and Dhoraji (1952-57); and in the Gujarat Legislative Assembly he represented Gondal (1962-67) when he was also a Minister in charge of Transport and Panchayati Raj and thereby instrumental in passing the Panchayat Act in the State. He also served first as the Secretary (1963) and then as the President (1967 onwards) of the G.P.C.C.

From 1936 to 1946 Vajubhai figured in a number of Satyagrahas in the Princely States of Rajkot, Gondal and Morbi against their autocratic rulers. As the Secretary of the Kathiawad Rajkiya Parishad from 1938 to 1947, he wielded a powerful influence in the region. He played a leading part in securing Mangrol's union with India and assisted in the successful termination of the Arzi Hakumat in Junagadh.

Social welfare has been Vajubhai's major area of operation. The abovementioned Saurashtra Rachanatmak Samiti under his guidance has programmes in village uplift, propagation of Khadi, prohibition, village panchayats, spread of Hindi as the national language, eradication of untouchability, popularisation of Bhudan ideal, advocating and assisting village industries and many social reforms. Vajubhai's association with two leading educational institutions of Saurashtra, viz., the Lok Bharati, Sanosara near Bhavnagar, and Shardagram near Junagadh and several other institutions has been very close and fruitful. Vajubhai also wields his pen successfully on subjects of his choice in Gujarati and is an effective orator, too. In all his work Vajubhai finds his wife Jayaben, whom he married in 1945 (7 April), a willing partner. Jayaben has been the M.P. from Amreli for the Lok Sabha.

Though a pious Jain, Vajubhai holds all religions in equal respect. He is a believer in basic education, parliamentary form of government, decentralisation of power, promotion of small-scale industries and eschewing of regionalism.

[More than forty-two articles by Vajubhai Shah in various journals; Interviews with Vajubhai Shah at Ahmedabad; Personal knowledge of the Contributor.]

(Kumud Prasanna) V. K. CHAVDA

SHAHAB-UD-DIN (SIR) (? -1949)

Sir Shahab-Ud-Din was born in the Punjab, but the date and place of his birth are not known. He was the son of Kale Khan and the brother-in-law of Ahmedyar Khan. Though his father was a landholder of a small estate, Shahab-Ud-Din was burdened with a family of limited means.

Shahab-Ud-Din graduated from the Government College, Lahore, and passed his LL.B. from the Law College, Lahore. He had close relations with Fazl-i-Husain, Feroz Khan Noon, Abdul Qadir, Chaudhri Zafrulla Khan, Sir Sikandar Hayat Khan, Lala Lajpat Rai and Sardar Ajit Singh. Fazl-i-Husain and Sir Sikandar Hayat had so deep an influence on him that he joined the agriculturist agitation in 1901 which was launched only because of them. The Unionist Party in the Panjab had the greatest influence in moulding his views. The Party represented the interests of the rural section of the society, particularly the small landowners. Among his favourite books he was much influenced by S. S. Thorburn's 'Muslims and Moneylenders in the Punjab', which he often quoted in his speeches.

In his early years, he worked for some time as a porter at the Lahore Railway station to earn his livelihood. In 1919 he was elected as a Member of the Lahore Municipal Committee and was its President during 1922-24. In 1924 he was elected by the Legislative Council to work on

the Forest Board. He also acted as President of the Punjab Provincial Mahomedan Conference. He was elected President of the Punjab Legislative Council in 1925. He was conferred a Knighthood in 1930 by the British Government. He reorganized the Unionist Party in 1936 and was associated with the politics in the Party for ministership and offices. He started and edited also the *Criminal Law Journal of India*. He was the author of 'The Indian Case' and of two Punjabi poems. He acted as Minister for Education, Punjab, during 1936-37. He died in August 1949.

Being a Muslim, Shahab-Ud-Din was not a believer in the caste system and did not practise untouchability. He believed in social reforms, particularly among the Muslims. He stood for religious toleration and always stood for the upliftment of the rural Muslims. His attitude was modern. He was in favour of spreading sound education under the Government control. He strongly supported the extension of Western education to the rural areas so that they could compete with the urban population. He always laid stress on the importance of a sound primary and technical education. His ideas of the conduct of the national movement were constitutional, but sectarian and communal. He always spoke on behalf of the Punjab peasantry, especially the Muslims. He believed that if India wanted to attain Swaraj, the Muslims, Hindus and Sikhs had to be given equal rights to achieve it. As regards his economic ideas, he said that taxes should be uniformly distributed and the Government should not demand more than what the zamindars could pay. He also favoured the development of cottage industries and the growth of villages as self-sufficient units. He lived mainly in the Punjab and concentrated especially on the local politics of Lahore. He was cast in a heroic mould and was a self-made man. That he began life as a Railway porter clearly indicates the heroic qualities of his character.

On the whole, Shahab-Ud-Din seemed to suffer from regionalism. His idea of the betterment of the condition of the Muslim peasantry and zamindars, and that too in the Punjab, does not give him the status of a national leader. He failed to promote national consciousness amongst the people of the Punjab, as he advocated only the cause of a particular association, class and caste.

[Who Was Who, 1941-50; Panjab Legislative Council Debates, 1924; Azim Husain—Fazl-i-Husain, 1946; Joshi, V. C. (Ed.)—Lajpat Rai, Autobiographical Writing, New Delhi, 1965; Proceedings of the Home Political Deptt., Nos. 148-235, 1907; Information received from N. B. Sen, a Journalist, and the Proprietor of the New Book Society; The Tribune, Chandigarh; Information supplied by the Office of the Pakistan's High Commission in India, New Delhi.]

(S. R. Mahajan) D. AWASTHI

SHAHABUDDIN MUNSHI

—See under Shahab-Ud-Din (Sir)

SHAHU CHHATRAPATI (MAHARAJA)
(1874-1922)

His Highness Maharaja Shahu Chhatrapati of Kolhapur was born on 26 July 1874 as Yeshwantrao, the eldest son of Shrimant Jayshingrao alias Abasaheb Ghatge, the ruler of Kagal (Junior), a small State, eleven miles from Kolhapur. His mother's name was Radhabaisaheb. She was the daughter of the Raja of Mudhol, another small State in the present State of Karnataka. He had a brother named Pirajirao alias Bapusaheb.

The Ghatge family claimed descent from the Rathod clan of the Rajputs. Abasaheb Ghatge, while he was the ruler of Kagal, was also acting as a Regent of Kolhapur, because of the minority of the then Maharaja of Kolhapur. Maharaja Shivaji IV of Kolhapur died in 1883. On his death, his widow, Maharani Anandibai, adopted Yeshwantrao. After adoption he was called Shahu Chhatrapati.

Soon after the adoption, Maharaja's natural father selected K. B. Gokhale as his tutor. Gokhale acted in this capacity under the general supervision of Fitzgerald, who was appointed as

the superintendent of the Maharaja's education by the Government of Bombay. Fitzgerald was to be the companion of the Maharaja in his projected trip to England in 1885. But Abasaheb decided that the Maharaja should not be sent to England at such an early age. He sent him and his younger brother, Pirajirao, to the Rajkumar College at Rajkot. At Rajkot, besides the usual school courses, the Maharaja learnt gymnastics, riding, shooting, and such other kindred outdoor sports. In 1889 the Maharaja was sent to Dharwar to study under the guidance of S. M. Fraser. For four years Fraser gave him training for the position he was soon to occupy. He was taught the general principles of administration and legislation. In particular he studied the land revenue system, the village and district administration and the alienation settlement of the Kolhapur State. Fraser also took him on tours throughout India. The tours had a very valuable influence on the young Maharaja. The Maharaja learned more from sound common sense rather than from books.

In 1891 he was married to Laxmibaisaheb, the daughter of Meherban Gunajirao Khanvilkar of Baroda and a granddaughter of a sister of His Highness Ganpatrao Gaikwad. In his youth he was very much influenced by his tutor, K. B. Gokhale, and Fitzgerald, who supervised his education. While he was at Dharwar, S. M. Fraser looked after his education. Sheth Manickchand Hirachand and Dr. T. M. Nair also were in close association with him. Sheth Manickchand Hirachand built a Jain Hostel in Kolhapur. Dr. Nair met the Maharaja in the last years of his life but had a profound influence in taking the Maharaja to the non-Brahmin movement. Sir Claude Hill was appointed by the Government of Bombay as the guardian of the Maharaja while the latter was on his European tour. R. Y. Sabnis who succeeded Gokhale as the Maharaja's personal tutor in 1892 remained to be the Maharaja's *Diwan* for more than twenty-four years. He was the most trusted friend of the Maharaja in the administration.

Shahu Chhatrapati went to England to represent the Princes and Chiefs of the Deccan States at the Coronation of King Edward VII. This visit to Europe implanted in his mind the idea of social progress and uplift of the backward classes in India. Since his investiture in 1894 he took a keen interest in the social and religious reforms for the so-called backward classes. He soon noted that the Hindu caste system was one of the principal causes for the decadent condition of the masses. He tried his best to break the shackles of the caste system and open the gates of education and public office to all, irrespective of the caste in which they were born. He also tried to restrict child-marriage and encourage widow-marriage. He was in favour of female education but not of the western type.

He was a follower of the Arya Samaj which, he believed, offered the right solution to the social problems. He held that the real nature of the Vedic religion was not clearly seen in the twentieth century. Ancient truths could not be properly pursued because they were twisted by the priestly class to their own advantage. The Brahmins who were once students and teachers and who held high positions because of their learning had degenerated into a group of cunning hypocrites. Undue importance was attached to rituals and socio-religious institutions. The non-Brahmins were excluded from learning. The Maharaja waged a relentless battle against orthodoxy and encouraged education for all classes on the same level. His greatest work was in the direction of education. He started a number of free schools in Kolhapur and built a number of hostels where the children of the poor would be housed free of charge. He favoured the Western liberal education and desired that his subjects be trained in accordance with the Western system. Dr. Balkrishna, the learned Arya Samajist, whom he appointed as the Principal of the Rajaram College, was his adviser in educational matters for a long time.

A born Maratha, the Maharaja championed the cause of the non-Brahmins. He believed that before India could be ready for Home Rule, the Indians must abolish the caste restrictions and show that they deserve to gain independence. He sincerely believed that unless the masses of India were better educated and freed from the mental slavery to which they were subjected, democracy in India would be a farce and political

power would pass into the hands of a socio-intellectual oligarchy. After Montagu's Declaration of 20 August 1917, he demanded special representation for the so-called backward classes in the proposed legislatures. According to the Montagu-Chelmsford Scheme, the Princes' Chamber was to represent the higher category of the rulers of the Native States. The Maharaja demanded that all the Princes be included in the proposed Chamber.

He had a profound faith in the working of the benign rule of the British Government. He sincerely believed that had it not been for the ideas of equality which the British introduced in India the backward classes would have remained in the mire of subjection and ignorance for years together. One of the beneficent results of the British rule, according to him, was the commencement of the emancipation of the backward classes from the intellectual and social thraldom to which they were subjected from time immemorial.

He was the first amongst the Indian Princes to take courage to ban untouchability in his State. Addressing a conference of the untouchables in 1920, he said: "...the most important condition on which your social uplift depends is the stability of the British Raj in India. The British nation is the source of those elevating principles of equality, liberty and fraternity for which you have been carrying on your struggle against your own countrymen."

It is thus clear that the Maharaja believed in *Pax Brittanica* as an indispensable condition of Indian political and social progress. He was a staunch supporter of India being a partner in the British Empire. For the partnership he wanted the peasants and workers to be uplifted and saved from the grip of the exploiters. For this purpose he started a number of small-scale industries in Kolhapur, wherein the worker would be treated in a humane manner. Though a Prince, he believed in the trade union movement and co-operative credit societies.

When the Brahmin priests of the royal family refused to perform the rites of the non-Brahmins in accordance with the Vedic hymns, he took the daring step of removing the priests and appointing a young Maratha as the religious teacher of the non-Brahmins, with the title of 'Kshatra Jagadguru' (the world teacher of the Kshatriyas). This was known as the 'Vedokta' controversy. It brought a hornet's nest about his ears but he was not the man to retrace his steps in the face of opposition. He soon became the leader of the non-Brahmin movement and united the Marathas under his banner.

In his premature death in 1922 India lost a reformer, an educationist and an administrator. He kindled the torch of self-knowledge among the Marathas which spread its light far and wide within half a century of his death. He broadened the base of the society and made the people aware of their social and political rights. While remaining grateful to the British for their beneficial rule he prepared his people for independence, which was to come within a quarter of a century after his untimely demise.

[A. B. Latthe—Memoirs of His Highness Shri Shahu Chhatrapati, Maharaja of Kolhapur, two vols.; A. V. Matthew—Karmaveer Bhaurao Patil; G. K. Chitnis—Shri Shahu Maharaja Yanchi Bakhara; M. R. Chitnis—Jhorale Shahu Maharajache Charitra; E. K. Ghorpade—Kolhapurache Shahu Chhatrapati; V. D. Tophakhane—Rajarshi Shri Shahu Chhatrapati Yanche Antaranga; G. C. Vad—Selections From the Satara Raja's and the Peshwa's Diaries.]

(L. D'Souza) V. D. RAO

SHAIKH MUHAMMAD ABDULLAH

—See under Abdullah, Sheikh Muhammad

SHAM LAL SARAF

—See under Saraf, Sham Lal

SHAM SINGH ATTARIWALA

—See under Atariwala, Sham Singh

SHANKAR LAL (LALA) (1885-1950)

Shankar Lal was born in 1885 at Narnaul in

the Ambala district of the erstwhile Panjab State (now in Haryana). He grew up as a member of the Vaish (Hindu) family whose ancestors used to be big cloth merchants. Shankar's father, Hira Lal, was a Tehsildar in the Patiala State. The family was well-off, enjoying a good reputation and status. Shankar's grandfather, Hardev Sahai, had given convincing proof of his patriotic zeal by becoming a martyr in the upheaval of 1857. He had been hanged for having conspired against the Crown. Shankar Lal was married at the early age of ten.

Shankar Lal passed the Matriculation examination of the Panjab University from the D. A. V. High School, Patiala. For the next two years, he was on the rolls of the Mahindra College, Patiala. Thereafter, he studied at the D. A. V. College, Lahore, and obtained his B.A. degree in 1908.

There were many influences at work on the mind of the young Shankar Lal. His grandfather had been hanged in 1857 for patriotic activity. The Indian National Congress was founded in the year of his birth, which marked the beginning of organised political activity in the country. The miseries caused by recurring famines and plagues, the unpopular measures of Lord Curzon, the failure of constitutional methods of agitation, which gave rise to radical and militant nattionalism, the Swadeshi and Boycott movements, the revolutionary upsurges, all fell within the period of Shankar Lal's impressionable years of growth from a boy to an adult.

He came under the influence of the Arya Samaj leaders like Mahatma Hansraj and Sain Das, while he was studying at the D. A. V. College, Lahore. Of a radical temperament himself, Shankar Lal was at first drawn towards Tilak and Aurobindo. As he grew up, he became an atheist and began to feel interested in the ideas of Marx and Lenin and made a deep study of their works. In Delhi he became a close associate of eminent Congress leaders of the time such as Hakim Ajmal Khan, Dr. M. A. Ansari and Deshbandhu Gupta.

In 1909 Lala Shankar Lal became involved in the Patiala Sedition Case and was ordered to leave the State. As a result, he came to Delhi and opened a Swadeshi store in 1913, which was converted into a limited company in 1918. He started intense political activity in 1917 when he opened a branch of the Home Rule League in Delhi and worked as its General Secretary. In those days when people were scared of the wrath of the authorities and tended to avoid involvement in political agitation, Lala Shankar Lal fearlessly went round the various localities in Delhi to enrol members for the Congress Party. Dr. Ansari, Asaf Ali, Maulana Abdulla, Hakim Ajmal Khan and Arif Hassavi were some of his co-workers at that time.

He also started an Urdu newspaper, the *Congress* (bi-weekly); its Editor was Arif Hassavi. This paper grew in popularity until, in 1930, its publication was stopped under Government orders. In 1921 he was sentenced to three years' rigorous imprisonment. On his release in 1924, he worked hard for Hindu-Muslim unity and set up a Hindu-Muslim Unity Board. A fitting tribute was paid to him for his efforts for Hindu-Muslim unity by Gandhiji who called him a real 'jewel'. For nearly twenty-five years till 1938, Lala Shankar Lal was an active and prominent worker of the Congress in Delhi. From 1918 he was the Secretary of the Delhi Pradesh Congress Committee, and in 1937 he became its President. From 1918 till 1930 his was the most dominant voice in Delhi's Congress circles. He promoted Hindu-Muslim unity, organized *Hartals*, arranged Congress sessions, and suffered imprisonment repeatedly. He floated the Tropical Insurance Company in 1928 and used its funds for political purposes. Later, he floated other Companies with a view to finding money for the Forward Bloc and was tried in the Bombay High Court along with other leaders for misuse of public funds.

At the time of the election of Subhas Chandra Bose as Congress President in 1938, and again in 1939 when all odds were against Bose, Lala Shankar Lal gave him able, effective and unflinching support. He left the Congress Party in 1939 as a prelude to his forming the All India Forward Bloc, which he founded along with Subhas Chandra Bose and of which he became the General Secretary. He did not subscribe to non-violent methods as a creed or as a moral duty.

In April 1940 Shankar Lal visited Japan on a forged passport, carrying with him a letter of recommendation from Subhas Bose. The object was probably to prepare the ground for Subhas's own mission abroad. On return he was arrested (1941). He came out of prison on 14 December 1945. His influence had, by now, considerably declined in the changed atmosphere of Indian politics. He died in 1950 at the age of sixty-five.

Lala Shankar Lal was opposed to all distinctions based on caste, creed and colour, and stood for equality, brotherhood and secularism. The Swadeshi and non-violent movements of Gandhiji were not acceptable to him as a creed or a moral duty. He supported them on grounds of expediency only. By temperament, Lala Shankar Lal was autocratic and dictatorial. Democratic processes, in his view, were not suited to India. He believed that they would lead to oligarchical or one-party rule. He believed in a strong dictatorial type of rule during the initial years after the attainment of freedom. The rise of Germany under Hitler enthused him and evoked his appreciation. He sought answers to the ills of his country in a Communist or Fascist dictatorship.

Among Congressmen, Lala Shankar Lal was one of the earliest advocates of complete independence for India. He suffered considerably for his convictions. Till 1930, he was a great influence in the Party's ranks in Delhi. He was a forceful speaker and a courageous worker, untrammelled by any scruples about the 'means' to be adopted for the achievement of Indian freedom.

[Records of the Government of India (Home, Political) and of Chief Commissioner, Delhi; Personal talks with the associates of Shankaı Lal, still living; Imdad Sabri—Subhas Babu Ka Sathee (in Urdu), 1956.]

(L. Dewani) AMBA PRASAD

SHARDA, CHAND KARAN (1888-1957)

Belonging to the family of Dewan Bahadur Har Bilas Sharda, the celebrated author of the Sharda Act, Chand Karan Sharda was born on 25 June 1888 as the son of Rao Sahib Ram Bilas Sharda of Ajmer. His father was a Municipal Comissioner of Ajmer for twenty-five years.

Chand Karan Sharda was a reputed author, a great philanthropist and a staunch Arya Samajist. He was married to Sukhda Devi, whose father, Rajya Mitra Atmaramji, was the founder of the Arya Kanya Mahavidyalaya, Baroda. He received his early education at the D.A.V. High School, Ajmer, and passed his Matriculation examination from this institution in 1906. All these factors determined his future career as a political leader, a social reformer and a religious man of Ajmer-Merwara.

Chand Karan Sharda was one of the proud products of the Government College, Ajmer, who was awarded the Col. Pinhey Medal for being the best student of the College in the Degree classes. He passed his M.A. and LL.B. from the University of Allahabad in 1913. He was called to the Bar soon after his return from Allahabad and built up a lucrative practice, which he gave up in 1920 under the advice of Mahatma Gandhi, along with C. R. Das, Moti Lal Nehru and Babu Rajendra Prasad. His close associations with Brijlal Biyani, father-in-law of his eldest son, Shri Karan Sharda, and with Jugal Kishore Birla helped him in creating a sphere of influence for himself in Ajmer-Merwara. He represented Ajmer-Merwara at the Lucknow Session of the Indian National Congress in 1916. There he came into contact with Lokmanya Tilak and Pandit Madan Mohan Malaviya. Later, he participated in the deliberations of the Hindu Mahasabha at Benares in the year 1923. He remained an active member of the Indian National Congress till 1947. Thereafter he left the Congress because he believed that changed circumstances required the Hindu community to revitalise itself by combining the values and traditions of its glorious past with the progressive ideas and beliefs of modern times. His reference to Netaji Subhas Chandra Bose in his well-known public speech at Naya Bazar, Ajmer, on the Independence Day in 1947 reveals that he was a true servant of the people and not an opportunist (*vide* extıacts from his speech published by the Rajasthan Provincial Hindu Sabha, Ajmer).

Chand Karan Sharda served as a source of inspiration to the youth in his capacity as the founder of the Arya Sewa Samiti, Ajmer, in 1914, and of the Home Rule League, Ajmer-Merwara. He was the General Secretary of the Rajputana and Central India States People's Association in 1918, President of the Rajputana Congress Committee in 1922, President of the Arya Pratinidhi Sabha in 1940-41, President of the Maharashtra Youth Conference and President of the Arya Dharma Parishad, etc. He was also the General Secretary of the All India Arya Kumar Parishad as early as 1915, Scout Commissioner for Rajputana in 1918, President of the B.B. & C.I.R. Labour Union in 1921, President of the Arya Swarajya Conference in 1922 and General Secretary of the All India 45th National Social Conference in 1929. His sphere of activity was not limited to Ajmer-Merwara only. In 1918 he started Sewa Samitis throughout Rajasthan to provide relief to the victims of plague, and during the same year he launched a Satyagraha against the ruler of Dholpur for the rights of the Arya Samaj.

Chand Karan was a prolific writer. His article on 'Moderation-ki-Pol' is a sad commentary on the activities of the Moderates. His well-known book 'Dalitoddhar' in Hindi presents a good case for the uplift of the Depressed Classes. Similarly, another book, 'Harijanoddhar', in Hindi, pleads the cause of the downtrodden. His other well-known works like 'Sharda Act' in English, 'Noakhali Ka Bheeshan Hatya Kand' in Hindi, 'College Hostel' and 'Shudhi Chandrodaya' also form valuable contributions to social reform movement (*vide* 'Sharda Abhinandan Pustika' edited by Satya Dev Shastri).

Chand Karan Sharda died on 4 November 1957.

His versatile genius won due recognition from his numerous followers. He was popularly called the 'Rajasthan Kesari'. His illustrious son, Shri Karan Sharda, an Advocate at Ajmer, is even today upholding the ideals of the enlightened Sharda family of Ajmer.

[Satyadev Shastri (Ed.)—Sharda Avinandan Pustika (Diamond Jubilee: Deshvakta Kunwar Chand Karan Sharda); Rajasthan Keshri Kunwar Chand Karan Sharda, published by Rajputana Provincial Hindu Mahasabha, Ajmer (in Hindi); Chand Karan Sharda—Moderation-Ki-Pol (in Hindi), 1922; —His speech of 15 August 1947, published by the Rajasthan Hindu Sabha, Ajmer (in Hindi); N. N. Mitra (Ed.)—The Indian Annual Register, 1935-Vol. I, 1940-Vol. II, 1941-Vol. I.]

(L. Dewani) V. S. BHARGAVA

SHARMA, BAL KRISHNA (NAVIN)
(1897-1960)

Bal Krishna Sharma was born in a lower middle-class family on 8 December 1897 in the village of Bhayana in the Shajapur district of the erstwhile Gwalior State, now in Madhya Pradesh. His father was Jamnadas Sharma, a staunch Vaishnavite Brahmin. The social status of the family, however, was far above its economic condition.

When Bal Krishna Sharma was eight years old, the family moved to Nathdwara (Rajasthan). Here they lived for three years at the Chief Vaishnava Temple. His faith in Vaishnavism, which he imbibed from his father, was strengthened by his stay at Nathdwara at that impressionable age. As no proper facilities for education were available there, his mother came back to Shajapur with her son. Bal Krishna's regular schooling therefore commenced at the age of eleven. After passing the English Middle School examination from this town he came to Ujjain for further studies and passed the Matriculation examination from the Madhav College in 1917.

Bal Krishna Sharma was married in May 1916, but his wife died shortly afterwards and he took a pledge not to marry again while India remained in bondage. His second marriage took place in July, 1949, with Sarla Devi, daughter of a Professor, who was much younger in age. But before the marriage Bal Krishna had sought her consent whether she would like to marry a person of the age of her father and bear the inevitable consequences.

Bal Krishna Sharma's contact with Ganesh Shankar Vidyarthi was the greatest single factor in moulding, chiselling and sharpening his career. In early life, his father's friend, Bhagwan Das Jhalani, had taken him under his care and had arranged for his schooling. Bhagwan Das Jhalani's son, Damodar Das, was his best friend and guide in his early childhood days. At Shajapur, Arya Samajist leaders like Chaudhari Suryanand Mathur and Narayan Prasad Bhargava influenced him a good deal.

At Kanpur he joined the two literary organisations, Sahitya Mandal and Sahitya Samiti, where he used to read his papers and poetic compositions. He thus came in close contact with the leading contemporary literary figures of Kanpur, like Gaya Prasad Shukla 'Sanehi' and Vishwambhar Nath Sharma 'Kaushik'. His participation in the politics of Uttar Pradesh brought him into close association with the political figures of the State, viz., Govind Ballabh Pant, Acharya and Shrimati Kripalani, Rafi Ahmad Kidwai, Purushotttam Das Tandon, Algu Rai Shastri, Ranjit Sita Ram Pandit, Mahavir Tyagi, Sampurnanand and others. With Jawaharlal Nehru he and his family developed close relations. When he moved to Delhi his political and literary associations further expanded.

Politics attracted him even as a student at Ujjain. He attended the Annual Session of the Congress held at Lucknow in 1916. As luck would have it, he came in close contact with Ganesh Shankar Vidyarthi, Maithili Sharan Gupta and Makhan Lal Chaturvedi. These contacts laid the foundation of his political and literary life. Ganesh Shankar Vidyarthi detected in him the seeds of a budding genius, took a fancy to him and asked him to come to Kanpur. In June 1917, after passing his Matriculation he migrated to Kanpur to live and work under the personal guidance of Vidyarthiji. Here the seeds sprouted into a big flowering plant. Kanpur became the focal point of all his future activities. He joined the Christ Church College and did his F.A. When he was in the B.A. Final class, the country was rocked by the Non-Cooperation Movement and at the clarion call of Mahatma Gandhi, he gave up his studies in November 1920 and plunged into the vortex of the struggle for India's freedom. He carried the call of the Congress for self-sacrifice for the country to the people through the medium of the press and the pulpit.

Bal Krishna Sharma gradually came to occupy a front-rank position in the Uttar Pradesh Congress. The martyrdom of Ganesh Shankar Vidyarthi on 25 March 1931 at Kanpur, while trying to pacify the warring Hindu-Muslim mobs mad with communal frenzy, was the most melancholy event of his life. But after Vidyarthiji's death Bal Krishna became the undisputed leader of the city. He represented the city of Kanpur in different Congress bodies from 1920 to 1960. He was intimately associated with the City Congress Committee, the U.P. Provincial Congress Committee and the All India Congress Committee in various capacities. He was a member of the U.P.C.C. and the A.I.C.C. for thirty-four years.

He was incarcerated six times for active participation in the freedom struggle and spent no less than nine years behind the prison bars during the period 1920 to 1947.

Representing Kanpur in the Constituent Assembly of India he contributed his mite in giving India her Constitution. Prior to this he was a Member of the Central Legislative Assembly. In 1952 he was elected to the Lok Sabha from Kanpur. In 1957, he suffered from a paralytic stroke and so he was nominated to the Rajya Sabha in the same year. In 1959 he had a second stroke of paralysis in the Parliament House itself. Just a month before his death in 1960, he was again elected to the Rajya Sabha.

The other facet of his creative genius was represented by his writings as a journalist and a poet. He had left his mark as a poet of unrivalled distinction in Hindi literature. He made his first poetic compositions while yet a student at Shajapur. He used to read the *Pratap*, the *Saraswati* and the *Prabha*, the premier Hindi periodicals of the day. The *Prabha* and the *Pratap* inspired him to serve the country, while the *Saraswati* nurtured his love for literature. The stirring and rousing appeal of Maithili Sharan Gupta's work, 'Bharat Bharati', 'Maurya Vijaya' and 'Rang Men Bhang', and the poet Bhushan's works made a profound impression upon him. Similarly, Makhan Lal

Chaturvedi's poetic compositions in which he lamented over the degraded condition of India moved him deeply. His first writing, which was a story entitled 'Santoo', in the memory of his dear deceased friend, was published in the *Saraswati* in January 1918, under his pen-name *Navin*. His first poem was published on the title page of the *Pratibha* of Moradabad, edited by Jwala Dutt Sharma. When he came to Kanpur he began to contribute regularly to the columns of the *Pratap* and other periodicals. The Non-Cooperation Movement gave a patriotic fervour to his writings.

His career as a journalist and editor was associated with the *Pratap* and the *Prabha*. He was Editor of the *Prabha* from July 1923. Its *Jhanda* (October 1923) and *Belgaon Congress* (January 1925) Special Numbers published during his editorship became very famous. He was Assistant Editor of the *Pratap*. After the death of Ganesh Shankar Vidyarthi he became its Editor. His revolutionary articles were the cause of the two famous trials of the *Pratap*—the Rae Bareilly Defamation Case and the Mainpuri Conspiracy Case. His editorial comments under the caption *Ve* were considered very effective, marked as they were by fearlessness, frankness and dashing polemics.

The published poetic works of Bal Krishna Sharma consist of 'Kumkum', 'Rashmi Rekha', 'Apalak', 'Kwasi', 'Vinoba Stavana' and 'Ham Vishpayee Janam Ke' and lyrics, 'Urmila' and 'Pranarpana'. He commenced writing 'Urmila' (Urmila, the ever-neglected consort of Lakshman of the epic Ramayana) in the year 1921, on the inspiration of Acharya Mahavir Prasad Dwivedi. The work was completed in 1934 and published in 1957. This time lag is seen in the publication of all his works, primarily because he could not find time to compile and arrange for their publication, being in the thick of political activity. By 1930 he had established his reputation as a poet but his first collection of poems 'Kumkum' came out only in 1939. His famous poems like 'Kavi Kuchha aisi tan sunao' and 'Aj khadg ki dhar kunthita hai' are included in this work. After a long gap 'Rashmi Rekha' and 'Apalak' saw the light of day in 1951. 'Kwasi' came out in 1952, 'Vinoba Stavana', eulogising Vinoba and his Bhoodan, was published in 1955. 'Pranarpana' is a poetic narration of the chivalrous sacrifice of Ganesh Shankar Vidyarthi. 'Pranarpana' and 'Ham Vishpayee Janam Ke' were published posthumously in 1962 and 1964 respectively. Similarly his profuse contribution in prose lies scattered, uncompiled and unpublished. As a prose writer also he had developed an inspiring and vigorous style of writing.

Romanticism is the pervading spirit of his poems, just as nationalism is the other theme of his poems. His poems represent the best of these two characteristics of Hindi poetry. His writings represent trends of the Dwivedi era which was passing out and the era of nationalism which was being ushered in. He was a very forceful and inspiring orator, too. The art of his oratory is clearly manifest in the style of his writings, both prose and poetry.

Bal Krishna Sharma was a great votary of Hindi. His heart flowed with love for Hindi even from the time he was a school student. He was the President of the Kashi, Basti and Farukhabad sessions of the Uttar Pradesh Hindi Sahitya Sammelan, Delhi Provincial Hindi Sahitya Sammelan and of the Madhya Bharat Hindi Sahitya Sammelan during the years 1930-31, 1952 and 1953. He was associated with the Rashtra Bhasha Prachar Samiti since its inception. He was an active member of the Kanpur Branch of the Nagari Pracharini Sabha. He was a member, along with Hazari Prasad Dwivedi and Ramdhari Singh Dinkar, of the Hindi Commission appointed by the Government of India in 1955 under the Presidentship of Bal Gangadhar Kher. In this capacity he rendered valuable services to the promotion of Hindi. He was a member of the Joint Parliamentary Committee set up on 5 May 1956 under the Chairmanship of Purushottam Das Tandon for determining Hindi equivalents of English administrative and other terms. During the years 1954-60, he was actively associated with the Parliamentary Hindi Parishad in various capacities, as Vice-President, member of the Executive Committee and Editor of its quarterly journal. Amongst other things, he was responsible for adoption of Hindi as the national language of

India by the Constituent Assembly. This he did, not as a faddist, but because he sincerely believed that true national interests could be served only through Hindi. He had once said, "If Hindi tried to come in the way of national unity, I would bury it five fathoms deep." He favoured Hindi pure and serene, with Sanskrit words.

He advocated the adoption of a common script, Devanagri, for all the languages of India and also Roman figures. He wished that literature, ancient and modern, of all languages be freely available in Hindi and *vice versa*.

Bal Krishna Sharma was basically a follower and supporter of Tilak's philosophy of action. For this reason his uncompromising nature and fiery temper always distinguished him from others, but in practice his action was mellowed by Gandhiji's creed of non-violence. He came in close contact with the revolutionaries of the day through Ganesh Sankar Vidyarthi and greatly admired their burning patriotism and selfless sacrifice, but he did not toe their line of action, though it is said that he had rendered active help, in money, material and advice, to them.

During the period 1932-34, when Bal Krishna Sharma was in jail, he made a deep study of the problems of land and wealth and their distribution and exploitation, and had become fully convinced that the only way to ameliorate the condition of the peasantry lay through the abolition of the zamindari system. He became a socialist in his attitude and thinking. In 1936-37 he led a fifty-two-day old strike of fifty thousand cotton mill workers of Kanpur. He made arrangements for feeding twenty-five to thirty thousand persons with the help of the people of Kanpur. He was threatened with dire consequences, but he remained undaunted and brought the strike to a successful conclusion. While enthusiastic for the ideas of equality and equitable distribution of wealth, he warned that the process of transformation should be through peaceful means.

Bal Krishna Sharma was frank, truthful, firm and fearless. He had no love for accumulating things. He always remained a donor, he gave away whatever came to him. He never sought offices or favours. He had no ego. He was simple and sincere. He had nothing to conceal, his heart was like an open book. He was upright and ingenuous. But on matters of principle he did not hesitate to clash with stalwarts like Gandhi, Nehru, Tandon and Savarkar. He bore no rancour or malice towards anyone. He had not the slightest trace of hypocrisy in him. For him worship of God was synonymous with service to the downtrodden. His carefree and jovial temperament and his loud and hearty laughter were infectious and easily won friends for him.

His memorable services to Hindi literature and national regeneration were given public recognition when a 'Padma Bhushan' was conferred upon him. The honour came to him just three days before his death.

His end came on 29 April 1960.

[Laxmi Narain Dubey—Bal Krishna Sharma Navin: Vyakti Evam Kavya; The Saptahik Hindustan (Hindi weekly), 10 July 1960; The Apra (Hindi journal); Dev Dutt Shastri—Life Story of Writer; Padam Singh Sharma 'Kamlesh' —Men Inse Mila; Banarasi Das Chaturvedi—Sketch on Shri Bal Krishna Sharma; Jawaharlal Nehru—An Autobiography; Rajya Sabha Who's Who, 1957; Hindi Sahitya Kosh, Vol. II.]

(L. Dewani) VISHNU SARAN

SARMA, BAYYA NARASIMHA

—See under Narasimha Sarma, Bayya

SHARMA, BENIPURI RAMBRIKSHA
(1899-1968)

Rambriksha Benipuri was born in a poor Bhumihar peasant family on 23 December 1899 at Benipur in Katra thana in the Muzaffarpur district of Bihar. He lost his mother when he was only five years old but his father, Phulwant Singh, died when Benipuri had attained majority.

At the age of thirteen Benipuri married Uma Rani, daughter of a national worker, Mahadeva Saran, who worked with Mahatma Gandhi during the Champaran Satyagraha movement. She was short-tempered and a terror to her

children—three sons and one daughter (*vide* her daughter's reminiscences in the *Dharmayug*, 13 February 1969).

Benipuri received his primary education at his maternal uncle's place at Bansipachara. He did his Upper Primary and Middle English School examinations at Sursand in Sitamarhi subdivision. While still a student of the B.B. Collegiate School, Muzaffarpur, he gave up his studies and joined the non-cooperation movement.

Benipuri was closely associated with nationalist leaders like Ramanand Mishra, Suraj Narain Singh, Jaya Prakash Narayan, Basawan Singh, Achyut Patwardhan, M. Masani and Yusuf Meherali, all of whom later organised the Socialist Party of India.

Tulasi Das's 'Rama Charita Manas' influenced Benipuri very much, creating in him a taste for literature. Moreover, a serious study of the Hindu epics fostered in him a poetic spirit and inspired him to write articles in Hindi from a very early age. Mahatma Gandhi's essays in the *Young India* inspired him to join the freedom struggle.

Benipuri gave up his studies in 1920 following the Rowlatt Act agitation. In 1920-21 he worked as a Congress volunteer in the anti-Jallianwala Bagh movement in Muzaffarpur. He never aspired after a Government job and joined the non-violent non-cooperation movement of Gandhiji. He also worked for Bal Gangadhar Tilak's Swaraj Fund. He was closely associated with the various programmes of the Indian National Congress during the period 1922-29. In December 1929 he took a leading part in the Monghyr District Political Conference, moving a resolution on complete independence which was passed. In the 1930s he was a leading member of the Patna Town Congress Committee and the Bihar Provincial Congress Committee. For some time he was also the President of the Patna District Congress Committee and a member of the All India Congress Committee.

Benipuri suffered several terms of imprisonment totalling about eight years. He was sentenced to six months' imprisonment in 1930 for leading a procession during the salt satyagraha. The Revolution number of his *Yuvak* was forfeited by the Government. Again in 1932 he was sentenced to one and a half years' imprisonment. He was a good public speaker who touched the very heart of the audience. He addressed many meetings of the Congress, the Youth Organisation and the Kisan Sabha. By organising the *Kisans* and the *Majdoors* he made the nationalist movement more broadbased. One of the pioneers of the youth movement in Bihar, he presided over the All India Students' Day at Patna in November 1937. He was also a founder of the Bihar Socialist Party and the Congress Socialist Party. In April 1937 he led a procession of Socialist workers to demonstrate the will of the Indian people to resist the imposition of the unwanted Constitution of 1935, for which he was sentenced to three months' imprisonment. Then during 1938-39 he was on one occasion sentenced to two days' imprisonment and later to two weeks' imprisonment. In February 1939 he went on a hunger strike for several days in sympathy with Rahul Sankrityayan's demand for the treatment of the Kisan prisoners as political prisoners. While he was in jail his family members suffered a good deal on account of floods which damaged their house (*vide* his daughter's reminiscences in the *Dharmayug*, 13 February 1969).

In 1940 Benipuri was sentenced to one year's rigorous imprisonment for issuing 'objectionable leaflets', but soon after his release he became actively engaged in anti-War propaganda. As the President of the Bihar Provincial Kisan Sabha and Vice-President of the All India Kisan Sabha he urged the people to form a volunteer corps for village defence, for which he was sentenced to six months' imprisonment. He was also associated with social reform activities. He condemned Fascism, Nazism and British Imperialism with equal vehemence. In 1942 he was sentenced to three years' imprisonment for taking a leading part in the Quit India Movement. In the Hazaribagh jail he helped Jaya Prakash Narayan to escape from the prison. It was in July 1945 that Benipuri was released, but he had still to live on parole for six months. In 1947 he plunged headlong into the Socialist movement to achieve economic independence for the people of India. In 1950 he became the

President of the Bihar Socialist Party's Parliamentary Board.

Benipuri began his career as a writer in 1929 when he denounced both the German Emperor Kaiser William and the British Prime Minister Lloyd George as responsible for the outbreak of the First World War. He severely criticised the British rule in India which brought poverty to the Indian people (the *Yuvak*, September 1929). He stood for complete independence of India and total severance of British connections. He was not satisfied with the Motilal Nehru Committee Report on Dominion Status (*ibid.*, December 1929). He condemned the economic drain and the consequent setback to India's industrial growth. He stood for peasant proprietorship and abolition of the zamindari system (*ibid.*, December 1929). He advocated the revival of India's cottage industries for making the rural population self-sufficient. At the same time he wanted big industries to grow so that India could keep pace with the industrial development of the world.

Benipuri was one of the foremost Hindi writers of India, producing about eighty books--novels, biographies, collections of short stories, anthologies, etc. His writings represent the three phases of his mental condition—curiosity of the youth, depression caused by the cramped atmosphere of the jail, and the joy and amusement of later life (*vide* J. C. Mathur's article on Benipuri in the *Dharmayug*, 27 April 1969). His earlier writings had a rejuvenating effect on the youth. Some of his eminent works are 'Lal Tara', 'Lal China', 'Jan Hatheli Par', 'Kaidi Ki Patni', 'Lal Russia', 'Russia Ki Kranti', 'Karl Marx', etc. 'Mati Ki Muraten', 'Ambapali', 'Genhu Aur Gulab' and 'Jayaprakash' are perhaps his most popular works. He was a writer of elegant prose with a command of beautiful idioms and phrases. He got several awards for his best books (the *Aryavarta*, 8 September, 1968).

A pioneer journalist of Bihar, Benipuri edited a number of nationalist papers which provided an intellectual background to the nationalist movement in Bihar. They include the *Kisan Mitra*, the *Golmal*, the *Balak*, the *Yuvak*, the *Kaidi* and the *Jalata Tufan* (in manuscript form in the Hazaribagh jail), the *Loke Sangharsha*, the *Karmabir*, the *Yogi*, the *Himalaya*, the *Janbani*, the *Nayee Dhara* and the *Janata* (daily). The *Yuvak*, which he published from Patna of which he became the Editor in 1929, aimed at organising the youth of the country and kindling the fire of patriotism in their hearts (*vide* the *Yuvak*, January 1929). His *Balak* provided the most useful material on the life and culture of North Bihar (*vide* J. C. Mathur, *op. cit.*, 20 April 1969).

Benipuri was a founder-member of the Bihar Hindi Sahitya Sammelan, Patna, and eventually became its Assistant Secretary, Joint Secretary, Secretary and President (1946-51). He was one of the Secretaries of the All India Sahitya Sammelan in 1929. He was a member of the Managing Board of the Bihar Rashtra Bhasha Parishad for a number of years.

Benipuri visited several European countries in course of his three trips abroad: first as a member of the journalists' delegation and then as a prominent literary figure. In 1952, while attending the Cultural Independence Congress at Paris, he spoke admiringly of French literature and art. He was also impressed by the Frenchmen's respect for their martyrs.

He was elected to the Bihar Vidhan Sabha as a Praja Socialist candidate in 1957 and served as an active legislator for some time. He was also a member of the Bihar University Senate for some time. Unfortunately, his entry into the politics of elections told heavily on his health and he fell seriously ill in 1959, suffering from cerebral thrombosis and paralysis, and ultimately dying on 7 September 1968 at Muzaffarpur. In his lifetime, as he himself once said, he built two memorials for himself—a large house at Benipur and the publication of the first two parts of his 'Benipuri Granthamala'.

Benipuri was very simple and courteous by nature. He believed in the motto of plain-living and high-thinking. Even though he was a great lover of Indian culture and civilization he admired certain good features of the French culture and appreciated the benefits of Western education which contributed to the expansion of the mental horizon of Indians. Even so, he was for a national system of education for creating self-confidence among Indians.

He was a firm believer in non-violence. He deprecated communalism. He had the finest humanitarian qualities: he was ever ready to help people in distress. Even when he was in financial and other troubles his jovial spirits never forsook him. Perhaps he owed this exuberance of spirit to a deep study of the works of Medieval Maithili poet Vidyapati (*vide* J. C. Mathur, *op. cit.*).

A staunch Socialist he denounced caste restrictions and advocated widow-marriage and female education. He was also for radical social reforms for the healthy growth of society. Even though he had an absolute faith in the Hindu religion, he denounced ritualistic practices and religious intolerance. Religion, he thought, could be a source of unity among the people of the world.

Benipuri was a unique combination of talent and perseverance (the *Aryavarta*, 7 September 1968). He was a versatile genius, an eminent freedom-fighter, a prolific writer and a great political and social thinker, a synthesis of erudition and statesmanship. As a pioneer of the Socialist movement in India and as an upholder of the cause of the oppressed he commanded great respect in Bihar. Through his writings he aroused national consciousness among his people.

[K. K. Datta—History of the Freedom Movement in Bihar, Vols. II & III, Patna, 1957; The Searchlight, 18 April 1930 and 8 September 1968; The Aryavarta, September 1968; The Dharmayug (Hindi weekly), 13 February and 20 & 27 April 1969; The Indian Nation, 26 October 1964 and 8 September 1968; The Yuvak, January, September and November 1929; Udate Chalo, Udate Chalo (in Hindi), Patna, 1945; An unpublished biography of R. Benipuri, Benipuri Prakashan, Muzaffarpur.]

(Rameshwar Prasad) J. C. JHA

SARMA, CHANDRANATH (1889-1922)

Chandranath Sarma, a pioneer of the Non-Cooperation Movement in Assam as a co-founder of the Congress organization in the State, was one of the most distinguished political workers of the early twentieth century. Possessing a boundless capacity for organizational work, he sponsored not only the Congress Committee but also some other bodies and associations devoted to humanitarian and philanthropic work or to the promotion of literary and cultural activities.

Born on 9 December 1889, at a place called Mekanarchuk, now better known as Mekanar Chuburi, in Bihaguri, about thirteen kilometres to the north-west of Tezpur, the headquarters town of the Darrang district, Chandranath was the fourth son but the fifth child of Dandinath Sarma by Kausalya Devi. His father, Dandinath, made a precarious living by managing a small buffalo ranch, which could hardly supply all the needs of his family. So undeserving poverty was Chandranath's fate and it continued to be so even after he had set up a practice at the Bar which he was patriotic enough to give up at the call of the country no sooner than it had proved lucrative.

Chandranath had his early schooling in the Bihaguri Lower Primary School. In 1901, he was admitted into the Town M.V. School from which he passed the M.V. School Leaving Certificate and Scholarship examination in 1904, winning a merit scholarship of Rs 4/- per mensem. That very year he was enrolled in the Tezpur Government High School. He was fortunate enough to have as his companions Dandinath Kalita (1890-1955), his life-long friend and later his biographer, who achieved great literary fame in course of time; Hemchandra Barua (1890-1958), later Captain in the Medical Corps and Principal, Assam Medical College; Basanta Kumar Barua (1894-1967), educationist and litterateur; Annada Kumar Padmapati (1895-) and Kali Charan Bhattacharyya (1891-1963), both lawyers. His literary idol was, however, Lambodar Bara (1860-92), the great writer of the late nineteenth century, whom he constantly sought to emulate. Another author who did much to mould his literary career was Padmanath Gohain Barua (1871-1946), who was his friend, philosopher and guide in the years of his adolescence.

The death of his father in 1910 gave Chandra-

nath a severe jolt; but undeterred by this unforeseen calamity, he passed the Matriculation examination in that year in the First Division but missed the competitive merit scholarship he had expected to win. Pecuniary hardships notwithstanding, he proceeded to Gauhati, had himself enrolled in the Intermediate Arts Class in the Cotton College and passed the I.A. examination in 1912, this time obtaining a merit scholarship of Rs. 20/- per mensem. He graduated from the same college in 1914.

In 1914 Chandranath joined the teaching staff of the Sonaram High School, Gauhati, as an Assistant Master and continued his studies in Law in the Earle Law College, Gauhati, taking the Bachelor's degree in Law in 1918. Thereupon he resigned his post in the Sonaram High School and started legal practice at Gauhati. He rose rapidly in the estimation of the public as a lawyer of outstanding merit and ability. In 1920 he moved to Tezpur and settled there for the rest of his life. He did not however long pursue his successful career at the Bar, for in 1921 the Non-Cooperation Movement found him in the thick of the fight for freedom and he took the road to privation and suffering, without caring for the financial success which lay within his easy reach.

In the early years of his life, it was literature that claimed the greater part of his attention; indeed, he made his mark as a writer of some repute while still a student of the Cotton College. Most of his writings during this period were carried by the *Usha*, an Assamese monthly published from Tezpur between 1907 and 1912 under the editorship of Padmanath Gohain Barua whose tutelage he had accepted. At the very beginning of his literary career, in 1908 he was unfortunately involved in a wrangle between Gohain Barua and Lakshminath Bezbaroa, the two great litterateurs of the day. As Chandranath was predisposed in favour of Gohain Barua, he sought to sully the fair name of Bezbaroa by espousing the cause of Barua. This exposed him to a series of bitter attacks by Bezbaroa in the *Banhi* (1909-29), the monthly edited and published by him from Calcutta. Bezbaroa's virulent invective, biting sarcasm and his cartoons in the *Banhi* caricaturing Chandranath did much to undermine him in public esteem. Bezbaroa's broadsides apart, the fact remains that much of what Chandranath wrote during this period cannot be said to have been of any permanent value. His immaturity of judgement and lack of understanding make them degenerate into mere twaddle.

Chandranath, however, rallied very soon and by the time he passed out of the portals of the University, he came to be reckoned as one of the noteworthy writers of the day. He was a regular contributor to the *Alochani* (1910-17), a monthly published from Dibrugarh and the *Assam Bilasini* (1913-25), a weekly published from Jorhat. He had a facile pen and his themes were varied: but he seemed to be happiest and at his best when he dealt with the stormy politics of the day. All his political writings are marked by a sense of lofty patriotism, soul-stirring appeals to the inherent patriotic feelings of the readers and his unmistakably great power of argumentation and persuasion. Of the more important articles by Chandranath Sarma, as published in the leading periodicals of the day, mention may be made of "Maharaj Sir Nripendra Narayan Bhup Bahadur" a biographical sketch of an enlightened ruler of that name, "Vidyasagarar Charitrat Matri Siksha", an ideal of devotion to mother as reflected in the character of Vidyasagar, "Abar Jati", the Abar Tribe and "Asamiya Sahitya Aru Dinesh Chandra Sen", Assamese literature and Dinesh Chandra Sen, all in the *Usha*, Vol. IV, 1911, "Lakshmiram Barooa", a biography of the father of modern Assamese music, in the *Usha*, Vol. V, 1915, "Mahatar Arhi", the ideal of the great, and "Toru Dutt" in the *Alochani*, Vol. VII, 1915, and a series of articles on the need and efficacy of Non-Cooperation and anti-British stand in the *Assam Bilasini* (1920-21). He was also the co-founder of an Assamese monthly, the *Chetana*, (1919-26), published from Gauhati, the other partner being Ambikagiri Roychaudhuri (1885-1967), another very famous name in Assamese literature.

Four works by Chandranath Sarma are known to have been published, viz., 'Matriculation Translation and Composition', Gauhati, 1916; 'Vidyasagar', Jorhat, 1917; 'Bachha Phul', Gau-

hati, 1918; and 'Bachha Phular Karani', Gauhati, 1919. All these books were intended for young learners and they owe their origin to the author's experience as a school teacher. The first one is still in the market, though its popularity has greatly waned.

It is not, however, as a man of letters that Chandranath is primarily or even secondarily remembered. His fame rests on his various political activities which were roughly coterminous with the political awakening in the country. From his early boyhood he was drawn to public service and this continued to be his passion throughout his later life. Selfless to a point rarely attained by any of his contemporaries, Chandranath was ever prepared to sacrifice his own interests or those of the family at the altar of the nation. His extraordinary skill in organizational work and remarkable capacity for raising funds put him easily in the forefront in public life. He lived by work and on work; in fact, to act, ever more to act, in the living present seemed to have been his motto. No wonder, therefore, that Karmavir, "Hero of Deed", soon became a permanent epithet of Chandranath. His is the one shining example of how a person lives not in years, but in deeds.

While yet a student of the Tezpur Government High School, he initiated a move for raising a memorial to the late Anundaram Barooa, renowned Sanskritist and the first Assamese I.C.S., arranged a public reception to Mahamahopadhyaya Dhireswaracharya, another celebrity in the field of Sanskritic learning, and helped promote dramatic activities and embarked on a venture to have a theatre of the Assamese amateur artistes which culminated in the foundation of now famous Ban Stage of Tezpur in 1907.

While prosecuting his studies in the Cotton College, Gauhati, he acquitted himself creditably as one of the foremost leaders of the students, though at the time he was derisively dubbed as "Patriot", "Leader", "Pitt", etc., the last nickname owing to his avowed fancy for William Pitt the Younger whom he loved to emulate by doing great deeds at a comparatively young age. He distinguished himself as a very vocal and active member of the existing cultural and literary associations of the students like the Ekata Sabha, Assamese Students' Literary Club, Asamiya Bhashar Unnati Sadhini Sabha, and the Assam Association, which was then the only political organization in the Province. The first distinctive mark of his success in public life was the Asamiya Chhatrar Sahitya Sanmilan held on 25 December 1916 at Gauhati, with Lakshminath Bezbaroa in the chair. This conference followed on the heels of the annual general meeting of the Assam Association and was organised mainly on the initiative of Chandranath who was the General Secretary of the Reception Committee. Much against Chandranath's will, it was decided that the Conference be rechristened as Assam Chhatra Sanmilan; but the amazing capacity for work that he exhibited in organizing the Conference in barely two weeks' time raised him in public estimation, and the office of General Secretaryship of numerous other organizations was quite deservedly offered to him.

In 1918 Chandranath, then Assistant Secretary of the Assam Association, scored a point over the elders by persuading them to send a delegation to London to wait upon E.S. Montagu, Secretary of State for India, so as to impress upon him the need for extending to Assam also the benefit of the Montagu-Chelmsford Reforms. Chandranath raised funds for meeting the expenses of one delegate, Nabin Chandra Bardoloi; the other delegate, Prasanna Kumar Barua, volunteered to bear all his expenses himself.

Early in 1920, Chandranath played a leading role in the two crucial sessions of the Assam Association and the Assam Sahitya Sabha held at Barpeta. The Association awarded him a cash prize of Rs. 300/- as a token of appreciation of his unstinted services for the people and his wholehearted devotion to their cause; but he turned over the entire sum for distribution as cash rewards to authors of political literature.

By the middle of 1920, Chandranath, along with N. C. Bardoloi and other delegates from Assam, attended the Calcutta session of the Indian National Congress which endorsed Mahatma Gandhi's stand to launch a non-violent Non-Cooperation Movement. Gandhiji's call touched the right chord in his heart and he came back, animated by a desire to plunge headlong into the

struggle in Assam. He prevailed upon Nabin Chandra Bardoloi, who was rather diffident of the success of the movement in Assam, to join the struggle and formed an ad-hoc Congress Committee at Gauhati to promote the Civil Disobedience campaign in Assam.

By December 1920, Chandranath was at Tezpur working ceaselessly for a number of Conferences, the most important of them being the Assam Association. Largely through his initiative and efforts, the Association decided to convert itself into the Assam Provincial Congress Committee. When, however, the issue of the election of the President came up, the elders proposed Kuladhar Chaliha (1886-1963) as their candidate. Chandranath contested his claim on the ground that Chaliha was still a practising lawyer and could not, therefore, be a non-cooperator in the truest sense of the term. He offered himself as a candidate for Presidentship. An effort to bring about a compromise between the two by making Chaliha the President and Sarma the Vice-President failed. There was a contest and Chandranath had to concede defeat.

Nevertheless, Chandranath must be accorded the honour of being the first "non-cooperator" in Assam by both precept and example. He was also the Founder-President of the Tezpur District Congress Committee.

Sometime before the meeting of the Assam Association at Tezpur, Chandranath fell ill with high fever. He had chest pains intermittently even in the past; but they did not deter him from his public activities. By 1920, his condition grew worse and he began to spit blood and a year later, the disease was diagnosed to be tuberculosis. Bodily ailments, however, never bothered Chandranath. In August, 1921, he participated in the Bombay session of the Indian National Congress, extended an invitation to Mahatma Gandhi and came back to carry forward the Civil Disobedience campaign in Assam with redoubled vigour. In response to the call of the Assam leaders, Mahatma Gandhi visited Assam in August 1921, and it was primarily Chandranath who arranged for his reception at Tezpur on 21 August 1921. But Chandranath strained himself far more than the sickly state of his health would permit; he was completely run down by overwork. The deadly disease which had been slowly undermining his body now threatened his life. Chandranath was persuaded to go to Calcutta for treatment, thence to Puri for a change; but his chances of recovery were precarious. He came back to Gauhati in March 1922, completely worn out, emaciated and haggard, a mere shadow of his former self. On 20 July 1922 he breathed his last at Gauhati, when he was barely 33 years old, leaving behind, as his biographer Kalita says, "a warm breath, an unfulfilled nationalistic ritual, a big void and an inextinguishable ember of patriotic fire."

In his public speeches which were saturated with intense patriotic feeling, he tried to inculcate in his audience a sense of pan-Indian nationhood. It is India that was "the nation" in the making, he argued. The vast ocean is fed by mighty rivers which, in turn, subsist on the volume of water supplied to them by their tributaries. In much the same way, it is India that is the Ocean; the Assamese, Bengalees, Marathis, Panjabees and all others are the rivers; and the different tribes and castes of Assam, or for the matter of that, of any other Province of India, are only the tributaries of these rivers. This was the essence of most of his speeches. His role in inspiring the Assamese people with the vital urge of the nation cannot be underestimated.

In another sphere, Chandranath may well be acclaimed as the originator of an idea which gained wide currency long after his death. As far back as 1920, he put forward the thesis that the so-called Sepoy Mutiny of 1857 was, in reality, a struggle for independence waged by the Indians and that the Sepoys were not the cause but only the co-efficient. Accordingly, he restored the forgotten image of Maniram Dewan, the famous Assamese martyr of 1857, who went to the gallows along with his compatriot, Piyali Barua.

Chandranath did not own any landed estates, and did not even build a house for himself. He staked all and sacrificed everything, including his precious life, for the cause of the country. At the age of twenty-one, when he was studying in the Cotton College, Gauhati, he married Bhuvaneswari Devi, daughter of Annada Kumar Barua

of Gauhati. It was a marriage prompted more by mundane considerations than by mutual attraction and the conjugal life of the Sarmas was far from happy on account of their temperamental incompatibility. Bhuvaneswari bore him two daughters, one of whom was born after Chandranath's death.

[Chaliha, S., Barua, H. and Bara, P.—Sonit-Arghya, Tezpur, 1968; Kalita, D.—Karmavir Chandranath, Tezpur, 1924; Sarma, L.—Jivan Smriti, Charali, Biswanath, 1963; Kalita, S. R. —Letter to the Contributor, Tezpur, 3 May 1969; Sharma, B.—Letter to the Contributor, Gauhati, 7 May 1969.]

(A. C. Bhuyan) S. Chaliha

SARMA, KRISHNA NATH (1887-1946)

Krishna Nath Sarma, the pioneer of the Khadi Movement in Assam, was born at Sarbaibandha, a suburb of the Jorhat town in 1887. He was the sixth son of Gangadhar Sarma, a reputed and wealthy legal practitioner of Jorhat. His mother Giribala Devi, a descendant of the famous Dilihial Bhattacharyya family of Assam, was the second wife of his father. Krishna Nath married Swarnalata Devi.

Born in an orthodox Brahmin family, Krishna Nath was acquainted with the injunctions of the Shastras from his very childhood and was highly impressed by the Epics. He passed the Matriculation examination from the Jorhat Bezbarua H. E. School in the First Division in 1909. During his school life, he was influenced by Gobinda Chandra Bezbarua, the founder Headmaster of the School. He took his B.Sc degree from the Cotton College in 1913 and B.L. from the Earle Law College, Gauhati, in 1915. Karmabir Nabin Chandra Bardoloi, Desabhakta Tarun Ram Phukan and Jagannath Barua, were some of the eminent persons in Assam in those days, for whom Krishna Nath had high respect. His political career brought him into close friendship with Dr. Rajendra Prasad, Acharya Vinoba Bhave and Sardar Vallabhbhai Patel. He also met Madan Mohan Malaviya, who became an ideal to him. But the man who conquered his heart and moulded his life and career was Gandhiji, with whom he kept up a regular correspondence. Kuladhar Chaliha, Sankar Barua, Suresh Bhattacharyya and Hem Barua were some of his many political associates.

Krishna Nath joined the Non-Cooperation Movement in 1921 and suffered simple imprisonment for one year. He launched the Khadi Movement in Assam and became the Secretary of the Assam Khadi Board in 1924, and in that capacity attended the Patna Congress Session where he met Gandhiji. Later on, he opened eight Khadi centres at different places in Assam. Along with the Secretary of the A.P.C.C. Krishna Nath took the initiative in summoning the Congress Session to Assam and it was held at Pandu in 1926 with great success. It was due to his strenuous efforts that Khadi products and Assam handicrafts became an important feature of the Congress Session.

From the time he joined the Non-Cooperation Movement, Krishna Nath was a true Congress worker. As the General Secretary of the Jorhat Congress Committee, he organised a meeting on 8 May 1930, in which resolutions condemning the arrest of Gandhiji and urging boycott of foreign goods were passed. He was the Assistant Secretary of the A.P.C.C. in 1931, and took an active part in the deliberations of the Assam Provincial Conference and the Political Sufferers' Conference held at Jorhat in 1931. He was arrested in April 1932 when he was on his way to attend the Delhi Congress but was released soon. During his membership in the Assam Legislative Assembly for a term, Krishna Nath championed the cause of the peasantry, villages, development of cottage industry, removal of untouchability and introduction of Basic Education in Assam. He was also elected to the Lok Sabha in 1946 but unfortunately, before taking this assignment, he died.

Krishna Nath was an ardent social reformer and one of the organisers of the All Assam Harijan Sevak Sangha. He was the leader of the movement for the removal of untouchability in Assam and himself set the example by extending

shelter to a number of low-caste men at his own residence, in spite of severe opposition from his family members. On 8 May 1934, Gandhiji paid a visit to his house and opened the door of his personal Namghar or Prayer House to the Harijans. It was at this time that he requested Gandhiji to send some Hindi teachers to Assam to teach Hindi and help him in the Khadi Movement. Gandhiji sent Kaka Kalelkar and Ambika Prasad Tripathy from Wardha to Assam to popularise the cause of Hindi and ultimately the Rashtra Bhasha Prachar Samity was formed, to which he was elected General Secretary in 1935. He was the Founder-President of the Brotherhood League. Krishna Nath wanted 'Purna Swaraj' for India. It appears that he believed in the parliamentary form of democracy. He desired that education should be employment-oriented. He favoured equal status for women and widow-marriage and condemned child-marriage. He wrote his autobiography which is yet to be published, besides two Hindi Primers in the Assamese script.

Krishna Nath led an unostentatious, quiet life. He was a selfless, unassuming simple man. Like Gandhiji he believed that only the Charkha could bring national unity and economic prosperity to the people. He remained a true Gandhite and a trusted friend of the Harijans throughout his life. On his death, Dr. Rajendra Prasad sent a message in these words: "Assam's constructive works, especially Khadi, Hindi Prachar and Harijan works, remind us of Sri Krishna Nath Sarma's selfless service and sacrifice, which will remain ever green in the memory of the people."

Krishna Nath Sharma was one of the few Assamese leaders who had an all-India outlook and devoted themselves to constructive work.

[Some Architects of Present Assam, published by the Assam Secretariat, Shillong; Sarma, K. N.—Autobiography (manuscript); Silver Jubilee of the International Brotherhood League, published by Krishna Nath; Assam Legislative Assembly Debates, Official Reports; Personal knowledge of the Contributor.]

(A. C. Bhuyan) L. P. DUTT

SARMA, LAKSHMIDHAR (DESAPRAN) (1898-1934)

Lakshmidhar Sarma, popularly known as "Desapran Lakshmidhar" (Lakshmidhar, the life of the country), was born in 1898 in a middle-class, respectable Brahmin family of Veergaon, a village within the Bisvanath Mauja in the District of Darrang. His father's main occupation was agriculture, though for some time he was employed in a tea-garden. Lakshmidhar married Prativa Phukan, the eldest daughter of Desabhakta Tarun Ram Phukan, a well-known political figure of Assam.

Lakshmidhar's early career was moulded by Chandranath Sarma, another political leader of Assam, who brought him from Tezpur to Gauhati and had him admitted to the Cotton Collegiate School. A brilliant student, Lakshmidhar passed the Matriculation examination in 1916, securing the third position among the successful candidates of Assam from the Calcutta University. In 1920 he passed the B.A. with Honours in English from the Cotton College, Gauhati. While a college student, he was influenced by Dr. B. K. Kakati, who was then a Professor in the Cotton College. Besides the poems of Tagore, the novels of Bankim Chandra and the writings of Marx and Engels had greatly impressed him. He then joined the Calcutta University to study Law and take the M.A., but at the call of Gandhiji left his studies and joined the Non-Cooperation Movement. Lakshmidhar took the leading part in observing a *Hartal* at Jorhat in protest against the Government's repressive measures about opium cultivation. In December 1921 he was arrested and imprisoned. However, he was released on 15 June 1922. In 1923 he came back to resume his classes. In 1926 he took his Law degree and the M. A. in Assamese, securing the First Class First position in the Calcutta University. During his stay in Calcutta, he came into contact with Bipin Behari Chakravarty. He had also a lasting friendship with one Ismail, a rich merchant of Calcutta, and Ala Mohan Das, an industrialist of Rangoon. Omeo Kumar Das, Tyagbir Hem Chandra Barua, Dr. Bhubaneswar Barua and Suresh Chandra

Bhattacharyya were his close political associates.

Though for some time Lakshmidhar was a member of the Swarajist Party, he mainly belonged to the Congress Party. During 1930-32, he was active in Congress organisational work. He took an important part in the Pandu Congress Session of 1926. He was the Secretary of the A. P. C. C. for some time. Once he was arrested on the charge of writing a seditious letter to the Government but was soon released. At his initiative, a National School was founded at Besseria, a village near Tezpur. He organised the 'Gayat Sabha' in 1931 and took an important part in the opium prohibition campaign. After the death of his wife, he went to Burma and stayed in Rangoon for six months. Thereafter, he fell a victim to tuberculosis, which brought about his untimely death in 1934. A proficient writer, he wrote a number of short stories, dramas and articles in the leading Assamese journals. Among his numerous literary works 'Byarthatar Dan', a collection of short stories, 'Nirmala', a social drama, and 'Desar Katha', a playlet on the problems of Assam, won high appreciation from the critics. His short story 'Siraj', carrying the message of Hindu-Muslim unity, was filmed. He also published a children's magazine called the *Arun* from Tezpur.

A revolutionary in thought and action, he first supported Dominion Status as the goal for the Congress movement, but later on wanted 'Purna Swaraj' for India. He was against the exploitation of agricultural labour and ardently desired the development of cottage industries. He was against all forms of hypocrisy and orthodoxy. Highly emotional, sometimes he lost touch with reality. He fought for the removal of untouchability in Assam. He had a high respect for women, condemned child-marriage and supported widow-marriage.

A political worker from his student life, Lakshmidhar left a lasting impression on the minds of the people. For his sincerity, his sacrifice and sufferings in the cause of the country, he was given the title of "Desapran" by the people.

[Sarma, Dinanath—Desapran Lakshmidhar; Sarma, S. N.—Asamiya Sahityar Itibritta; Sarma, Hemanta Kumar—Asamiya Sahityat Dristipat; Some Architects of Modern Assam, published by the Assam Secretariat, Shillong; Information collected through an interview with Sri O. K. Das.]

(A. C. Bhuyan) L. P. DUTT

SHARMA, LOKRAM NAINARAM (MAHARAJ)

—See under Sharma, Lokram Nayanaram (Maharaj)

SHARMA, LOKRAM NAYANARAM (MAHARAJ) (1890-1933)

Among the many great patriotic persons produced by Hyderabad (Sind), Maharaj Lokram Nayanaram Sharma was one of the most eminent. He was born in 1890 in a high caste Brahmin family of Hyderabad (Sind). His father, Maharaj Nayanaram Sharma, was a saintly and erudite person, and his mother, Khusibai, was a patriotic lady of strong personality. Maharaj Lokram Nayanaram Sharma was greatly influenced by his parents and became a proficient scholar in History and Ancient Indian Literature even at the early age of fifteen. Another great influence on Lokram Nayanaram Sharma was that of his maternal uncle, Maharaj Rochiram Sharma, who was also a great scholar. Reared in the midst of these family influences, Maharaj Lokram Nayanaram Sharma clung to the traditional Indian culture and way of life. The family was not in affluent circumstances. Contrary to the prevailing practice of early marriage, Lokram married rather late in life, in 1915, at the age of twenty-five. His wife, Rukmani, came from a cultured Brahmin family and proved to be a worthy partner in life to Lokram in his strenuous public career.

Lokram Nayanaram Sharma had his early education in the Hyderabad Municipal Sanskrit School, where he completed both primary and secondary courses. But he learnt more from his old erudite father than at school. He had also

the good fortune to come in close contact with many renowned persons like Rajrishi Diwan Dayaram Gidumal, Diwan Belaram and others, who were the friends of his family and frequently visited their house. Lokram's most intimate associate was another young boy of the same age named Gurdas. They were drawn to each other during their school and college days. Eager to study at the famous seat of Sanskrit learning, Benares, Lokram and Gurdas secretly left home in 1905, when they were both just fifteen, went to Benares and joined the Central Hindu College there. It was a great venture in those days for young boys from far-off Sind. What was more important is that at Benares they caught the infection of the Bengal Partition agitation and the Swadeshi movement. They actively participated in the movement and decided to dedicate their lives to the cause of the emancipation of their country. They discontinued their studies at Benares and returned to Sind in 1907.

From that time began Lokram's active public career as a freedom fighter, a journalist and an author. During the twenty-six years that followed till his premature death in 1933, Lokram travelled extensively, not only all over Sind but also to other parts of India to carry the message of the nationalist movement.

Lokram started his career as an author and later became a journalist. On his return to Hyderabad (Sind) in 1907 he undertook publishing in Sindhi a number of pamphlets and booklets dealing with the Swadeshi movement, national education, etc. Soon he came to be recognised as a powerful and inspiring writer. Not content with mere writing on political matters, Lokram Nayanaram Sharma also started a small factory for producing Swadeshi goods. He had to work very hard in this business which ultimately ruined his health, but unfortunately the venture proved financially a failure. He made use of the public platform to carry the nationalist message through dramatic songs and through stories from the great epics. In 1911 he and Gurdas founded a nationalist dramatic association known as the 'Rass Mandli'.

Lokram Nayanaram was a powerful and effective orator. He took an active part in the First Sind Provincial Political Conference, held at Sukkur in 1907. At the Second Sind Provincial Political Conference, held at Hyderabad (Sind) in 1908, he organised the first Swadeshi exhibition in Sind. He soon came into close association with Dr. Choithram P. Gidwani in the nationalist movement.

During the four years of his nationalist work Maharaj Lokram Nayanaram Sharma acutely felt the absence of nationalist newspapers in Sind. To fill up the void, in 1911 he started a nationalist Sindhi monthly magazine named the *Sind Bhaskar*. He started well and established a printing press of his own named the Sind Bhaskar in order to be free from all restrictions on his nationalist writings. Besides the monthly magazine, the Bhaskar Press also brought out numerous Sindhi translations of nationalist literature. In those days the Sindhi language used the foreign Arabic script. A nationalist that he was, Lokram wanted to revert to the Devanagri script for the Sindhi language for which his press was specially equipped. Within a few years Lokram, with the help of his younger brother, Vishnu, was successful in converting the monthly magazine first into a weekly and then into a daily. He also started a Brahmacharya Ashram, a school on nationalist lines. All these activities told heavily on his health. So ultimately he closed down the Swadeshi factory, reduced teaching work in the Brahmacharya Ashram and trained his younger brother, Vishnu, in journalism. In 1916 the monthly *Sind Bhaskar* was converted into a weekly magazine under the name of the *Hindu*. As in the *Sind Bhaskar* he used the Devanagri script in the new weekly magazine. It proved to be a popular magazine from the beginning and helped the replacement of the Arabic script by the Devanagri script in the Sindhi language. Later, however, in response to the demand of the Arabic-knowing public he brought out another edition of the *Hindu* in the Arabic script. His journalistic work brought Lokram into close contact with Dr. Choithram Gidwani, Jairamdas Daulatram, Professor Ghansham and other leading figures of Sind. Encouraged by these persons Lokram, late in 1917, converted the weekly *Hindu* into a daily newspaper under the same name, but in

Arabic script in place of Devanagri script. The daily *Hindu* soon became a very popular newspaper and was acclaimed as the most popular nationalist Sindhi daily.

Naturally, the nationalist writings of the *Hindu* displeased the Government of the day and repressive measures were taken to stop the paper. Lokram was tried, his printing press was searched and the Government demanded a heavy security deposit. Lokram acted quietly and quickly and took the novel step of selling out his printing press instead of allowing it to be confiscated by the Government. He closed down the *Hindu* and courted imprisonment. In February 1918 Lokram was sentenced to imprisonment for three months. He refused to appeal to a higher court as suggested by his lawyer. During his prison term Lokram's father fell seriously ill and the Government offered to release him on parole. Lokram declined the offer and he was released a fortnight after the death of his father.

Besides his journalistic work Lokram took an active part in the activities of Tilak's Indian Home Rule League. He was also a friend of the revolutionaries and gave shelter in his house to many of them including Baba Gurdit Singh and Hansraj Wireless.

After his release from prison Lokram restarted the *Hindu*, first as a weekly and converted it in 1919 into a daily. In those days the editorship of a nationalist newspaper involved the risk of imprisonment at any moment. Several Sind leaders volunteered to act as Editor of the *Hindu* and court arrest, if necessary, in order to save Lokram from being arrested which would mean the closure of the paper.

Shortly after, in 1921, Lokram brought out an English edition of the *Hindu* under the name *Vandemataram*. Jairamdas Daulatram served as the Editor for some time but later had to give it up on account of his multifarious nationalistic activities. Because of Government repression the *Vandemataram* had to be closed down within a few months of its first appearance. The *Hindu* continued to appear under a series of nominal editors who were arrested one after another. The *Hindu* under Lokram's inspiration wrote on the boycott of the visit of the Prince of Wales to Karachi on 11 March 1922. Infuriated, the Government immediately arrested Lokram and sentenced him to a year and a half's imprisonment. He was released late in 1923 but the *Hindu* continued to appear without any break. But Lokram was greatly grieved over the Government-engineered communal riots that broke out in Sind. In the new situation Lokram started a Sindhi weekly under the name the *Hindu Jati* for crusading in support of the Hindu community. Lokram, however, was not a communalist but emphasised in his paper the need for communal harmony. Lokram transferred his paper from Hyderabad to the multi-communal and multiracial cosmopolitan city of Karachi to be able to preach communal harmony more effectively. In 1924 the *Hindu Jati* began to appear from Karachi.

Apart from his journalistic work, Lokram also started a Swaraj Ashram to train up dedicated young men and women for the nationalist cause. He maintained this Ashram at his own cost. The members of the Swaraj Ashram were active in organising Congress activities in Sind, viz., the boycott of the Simon Commission of 1928, the Salt Satyagraha in 1930-32, etc. Out of this Swaraj Ashram sprang up a new organisation known as the Bharat Nau Jawan Sabha, with Lokram as the main guide. It was a body of the more active nationalists who took a prominent part in the boycott of the Simon Commission.

The activities of the Sindh nationalists were responsible for the holding of the Indian National Congress Session at Karachi in March 1931. Lokram took a leading part in making the session a success. He was also an active participant in the Salt Satyagraha Movement and courted imprisonment. While in prison he resisted the discrimination made by the Government among political prisoners and went on a hunger-strike. He was released from prison in March 1931 on the eve of the Karachi Session of the Congress. After his release, in collaboration with Manilal Vyas, a prominent Gujarati Congress leader of Karachi, he started a nationalist Gujarati daily at Karachi, the *Rashtriya Shakti*.

Apart from his journalistic and political work, Lokram was intensely interested in social and

religious reform. In 1931 he was elected President of the Sind Provincial Saraswat Brahmin Conference, held at Shahdatkot. He also organised at Hyderabad (Sind) a big Sanskrit Library in memory of his father. Lokram was re-arrested in 1932 on the revival of the Civil Disobedience Movement and his printing press was confiscated by the Government. He was released in September 1932 but served with an order restraining him from leaving Karachi. He refused to accept the condition and was re-arrested and imprisoned for the fourth time.

He was released from prison in April 1933 in a completely shattered state of health. He had a premonition that the end was near. He died on 29 May, exactly at the same age as his father.

Lokram had a lovable personality and although devoted to ancient Indian culture and tradition, he held liberal and progressive views on social reforms. He was particularly keen on educational reform and wanted the educational system to promote national consciousness among the people. Although he was keen on the nationalist struggle for independence, he felt that social and educational reforms must precede political reforms. Although coming from an orthodox family he led a crusade against orthodoxy and did his utmost to bring about reforms and a liberal outlook in the Brahmin community. Religion, he felt, was not a dogma. Its aim was to proclaim universal brotherhood.

Possessed of handsome features, Lokram led a simple life and was dressed in a dhoti, a shirt and a white Khadi cap. He was frugal in his food and disciplined in other habits of life. He was a selfless worker all through and refused any publicity or position of honour in any organisation. As a scholar, an author, a journalist and a freedom-fighter, Lokram belongs to the front rank among the eminent sons of Sind.

[Narain C. Advani—Desh Je Raah Men (a short biography of Lokram); The Hindu Files; Personal knowledge of the Contributor who was closely associated with Lokram Nayanaram from 1924 till his death in 1953.]

P. V. Tahilramani

SHARMA, NEKIRAM (PANDIT)

—See under Neki Ram Sharma (Pandit)

SHARMA, PEAREY LAL (PANDIT)
(1873-1941)

Pandit Pearey Lal Sharma was born in 1873 in the respectable middle-class Brahmin family of Pandit Hanuman Prasad, a zamindar in Mathura district. He married at the early age of fifteen, but did not lead a happy married life.

In his early life, he studied Urdu, Persian and Sanskrit. He took his Master's degree in English and was also a Law graduate.

Uttar Pradesh and Delhi were the fields of his political activity. In his early youth, he sympathised with the activities of the terrorist movement, but was drawn more towards the Indian National Congress when Gandhiji, after returning to India, joined it. In 1916 he became its active member. This brought about a complete transformation in his career.

He supported the Khilafat Movement and finally gave up his lucrative practice as a criminal lawyer. In 1922, he was arrested for offering Satyagraha in the Non-Cooperation Movement. He played a prominent role in organizing Congress units in the Districts of Meerut and Muzzafarnagar and was associated with leaders like Lala Shanker Lal, Hakim Ajmal Khan and Dr. M. A. Ansari in consolidating the Congress movement in Delhi and its proximity. From 1924 to 1928 he was an elected member of the Swarajya Party in the Central Legislative Assembly. Further, he extended legal assistance to the persons allegedly involved in the Meerut Conspiracy and the Kakori Cases.

In 1930-31, he actively participated in the campaign of civil disobedience against the salt tax. In 1932, as the Chairman of the Reception Committee of the Indian National Congress held in Delhi, he, along with other leaders, defied the prohibitory order by collecting more than three hundred delegates at the Fountain, Delhi. In 1937, he became Minister for Education in Pandit G. B. Pant's first Congress Ministry in

U. P. Soon after he resigned his position because of his differences, both of administrative and personal nature, with his colleagues in the Government. In 1940, he courted arrest by offering individual satyagraha in Meerut and was sentenced to imprisonment. However, when he fell seriously ill, he was released. He was hospitalized in Delhi, where he died on 12 January 1941.

Besides politics, he had other spheres to serve. He had started a National School in Meerut in 1931, with himself as its Headmaster. This only continued up to 1923. Further, he was also the Secretary of the Gaur Brahmin Sabha in Meerut.

Pearey Lal Sharma was catholic in his tastes and interests, optimistic in his attitude and generous to the poor and the needy. He had started many small handicrafts centres for destitute children and widows. Besides, he gave all possible financial assistance to needy parents to get their daughters married.

He stood for a self-sufficient economy for villages and promotion of cottage and home industries.

Although he subscribed to the Hindu religion, he had an unflinching faith in the ideal of a secular free India of Gandhiji's dream, in which the minority communities were to have equal rights with the Hindus.

He wanted India to have its own national system of education, free from Western influence.

He led a simple and austere life, and fought invariably against nepotism, favouritism and regionalism. He belonged to the rightist group in the Congress.

His integrity, liberal-mindedness and unassuming nature distinguished him from many of the leaders of his time. His services to the country were acknowledged and acclaimed by the Congress in its General Session at Meerut in 1946. A suburb in Meerut was named after him as Pearey Lal Nagar, and his statue was unveiled by Pandit Nehru.

[The Congress Socialist, 26 February 1938, Vol. 3, No. 9; The Indian Annual Register, 1932, Vol. I; The Central Legislative Assembly Debates, 1924, Vol. IV; The Indian National Congress, 1946, Meerut Session Report; Personal interviews with the niece of Pandit Pearey Lal Sharma and her husband, Dr. D. P. Sharma, Civil Surgeon, Meerut, on 20 August 1966, with Shri and Shrimati Prakash Chander Jain (friends of Pandit Pearey Lal Sharma) at Meerut, and with Chaudhary Raghubir Narain Singh.]

(L. Dewani) G. N. SHARMA

SHARMA, RAMCHANDRA (1914-)

Ramchandra Sharma was born in 1914 in the village of Amhara in the Patna district in a respectable middle-class Bhumihar Brahmin family claiming descent from Raja Maniar Singh of Maner. Though Sharma had lost his parents in his childhood and had often to face financial difficulties, he chose a nationalist career, working in the Districts of Patna, Shahabad, Gaya, Monghyr and Muzaffarpur.

Sharma's father, Mitrajit Singh, a railway employee, had also been a nationalist and his step-mother courted imprisonment in the Quit India Movement of 1942.

Sharma married Rajani Devi, the daughter of one Ram Padartha Singh of Sabalpur in the Chapra district.

Sharma received his primary education in his own village and he passed his Matriculation examination from the Theosophical National School, Varanasi. But he could not continue his studies further due to the premature death of his father, who had aroused a love for indigenous goods in the young Sharma. At Benares, Sharma was influenced by one of his teachers, Bishwanath Lal, an ardent nationalist, and afterwards, by the inspiring speeches of Madan Mohan Malaviya, Hridaynath Kunzru and Annie Besant. The Ramayana and the Geeta and eventually the writings of Karl Marx and Lenin and the life of the Irish leader, De Valera, also inspired him a good deal. Also events like the martyrdom of Bhagat Singh and Jatin Das left a lasting impression on his mind. Swami Sahajanand and later Subhas Chandra Bose also exerted a great influence on his mind. Eventually he was associa-

ted with nationalist leaders like Sheel Bhadra Yajee, Jaya Prakash Narayan, Ramnandan Mishra and Yogendra Shukla.

Sharma started his nationalist career as a Congress volunteer in March 1930, joining the Civil Disobedience Movement. He broke the salt law in his village and organised meetings in his area, exhorting people to join the Civil Disobedience Movement. Later he was sentenced to two and a half years' rigorous imprisonment with a fine of Rs. 200/- for leading a satyagraha at Maner. Following the Gandhi-Irwin Pact he was released in 1931, only to be imprisoned again for one and a half years with a fine of Rs. 200/-.

His active nationalist career extended from 1930 to 1946. First, he was associated with the Indian National Congress and was elected Secretary to the Bihta Thana Congress Committee in 1932 and was a delegate to the Bombay session of the Congress in 1934. Then he joined the Congress Socialist Party, the Kisan Sabha and later the Forward Bloc. He worked as the Secretary of the Patna branch of the Bloc and later as the General Secretary of the Bihar Provincial Forward Bloc till 1946. Though Sharma's family suffered much during this period he never retraced his steps. In 1934 he worked sincerely for the relief of the earthquake victims of Bihar. In 1939-41 he edited a popular hand-written daily, the *Ran Bheri*, in collaboration with Ganga Sharan Singh, exhorting people not to help the British war efforts. He also toured a large part of Bihar, addressing public meetings. In 1940 he led a delegation of some eighty persons to the banned session of the Congress at Calcutta. During the same year he edited a collection of patriotic songs of Bismil, Jafar and of his own, entitled 'Khoon ke Chhite', which was later banned by the Government. He was usually busy collecting and distributing firearms, revolutionary pamphlets and leaflets among the young revolutionaries.

In 1946 when he lost the election as a Kisan Sabha nominee for the Bihar Legislative Assembly he got disillusioned, retired from politics and joined the service of a sugar factory.

Sharma has been a man of simple habits and amiable nature, deprecating double standards in public life. In his youth he held radical views under the influence of theosophy, denounced Hindu orthodoxy, supported widow-marriage and female education and thus incurred the wrath of the orthodox society. He has been a bitter critic of Western education and religious nationalism, advocating the cause of a truly national system of education in India and of emotional integration. He has also been denouncing the development of cottage industries, and supporting the cause of industrialisation of the country.

Sharma led a heroic life, rose to a considerable status in public life, enjoyed the reputation of a selfless social worker and a fearless freedom-fighter and then left the political scene when he found that the electorate rejected him at the polls.

[Datta, K. K.—History of the Freedom Movement in Bihar, Vols. II & III, Patna, 1957; Swami Sahajanand—Mera Jiwan Sangharsha, first edn., Patna, 1952; Personal statements of R. C. Sharma.]

(Rameshwar Prasad) J. C. JHA

SHASTRI, HARIHAR NATH (1904-1953)

Harihar Nath Shastri was born on 6 November 1904 in a Kayastha family in the village of Wazirpur in Ballia district (U. P.). His father, Ram Autarlal, was a gazetted police officer in Bihar. Harihar Nath was married to Shakuntala Devi on 20 May 1935.

He passed his Matriculation examination from the Rajput High School, Saran (Bihar), in the first division with distinction in literature. He joined the Benares Hindu University, but discontinued his studies to participate in the non-cooperation movement (1921). After serving imprisonment for a year he resumed his studies at the Kashi Vidyapeeth, Varanasi, from where he graduated (Shastri) in 1923.

He was particularly influenced by Lala Lajpat Rai and Ganesh Shankar Vidyarthi. Surya Prasad Awasthi was his close associate in the labour movement.

As a faithful Congressman he actively participated in all the national movements and courted imprisonment several times.

In 1923, when he was introduced to Lala Lajpat Rai by Acharya Narendra Deva, he became a life member of the Servants of the People Society. He went to Lahore and worked there as the Principal Secretary to Lalaji.

In 1925, on the persuasion of Ganesh Shankar Vidyarthi, he was spared to organise the working class movement. In 1927 he went to study the working of the Textile Labour Association (Ahmedabad) run on Gandhian lines. He later started trade union work with Kanpur as his base. Most of the unions in the sugar industry in U.P. and the railways in North India owe their existence to his efforts. He worked often as Secretary or President of the Kanpur Mazdoor Sabha and the provincial organisation of the A. I. T. U. C. Since 1928 he remained an elected member of the A. I. T. U. C. till the end.

In 1931 the U. P. Provincial Congress Committee commissioned him to enquire into the notorious Pipri Case of the Kisans of the Unnao district. In his report, prepared in collaboration with Pandit Balkrishna Sharma, he exposed the baneful zamindari system and the high-handedness of the officials.

He summoned the All India Conference of the A. I. T. U. C. at Kanpur in 1933. In view of his organising capacity he was unanimously elected President of the A. I. T. U. C. at the early age of twenty-nine, which position he occupied for three years (1933-35).

He was one of the founder-members of the Congress Socialist Party formed at the Patna session (1934) of the A. I. C. C.

He organised the work of the All India Achhutoddhar Committee at Kanpur. He ceaselessly strove for Harijan welfare, and himself worked in the Scavengers' Union at Kanpur. In collaboration with Gopi Nath Singh he founded a Harijan school.

He was elected a member of the Kanpur Municipal Board in 1934. He was also a member of the Kanpur Improvement Trust from 1938 to 1941. In 1937 he was nominated a member of the U. P. Legislative Council as a representative of the working class. In 1946 he was simultaneously elected to the U. P. Legislative Assembly and the Constituent Assembly of India.

He was one of the founder-members of the I. N. T. U. C., a trade union organisation formed on Gandhian lines in 1946. His statement dissociating himself from the Socialists is a historic document.

He wrote two books—'Mir Qasim' and 'History of Trade Union Movement.'

He died on 12 December 1953.

Harihar Nath was against all exploitation everywhere and in any form, whether economic or social, as in the case of untouchability.

As the Government was indifferent, he advised the workers to fight for the rights of the unemployed.

For him freedom from imperialist domination was the main goal, but he regarded economic emancipation of the masses to be an essential part of national independence. In 1935 he criticised the Congress leadership as being reactionary for compromising with the British rulers even on the main issues. But considering that the Congress was the only proper organisation for realising the ideals, he wanted to revolutionize its ideology and outlook.

His policy was to organise and consolidate the trade union movement and then to make common cause with other radical elements—the peasants, the educated youth and the workers in the Native States.

According to him the imperialists wanted to consolidate all the reactionary forces, the Joint Parliamentary Committee Report being a glaring instance of this policy. They tried to win the Indian capitalists to their side by giving them facilities and concessions.

In view of the then existing international situation he wanted the Socialist forces to unite against Fascism.

After the anti-national role of the Communist Party in 1942 he pleaded for severing all connexions with it and for organising an independent nationalist labour union.

He held that the course of action should be determined according to the situation in the

country. Hence in the critical conditions of 1946 he advised the trade unions to work in harmony with the Government, to give up strikes and to resort to arbitration for settling their disputes and demands. He wanted the Socialists to co-operate with the Congress in the unfinished task of national revolution.

Though a man of very simple habits, he was a connoisseur of good food, being himself a fine cook. Frugal in his habits, he never incurred any unnecessary expenditure on himself.

A constructive worker, he was a successful nationalist trade union leader and commanded the confidence of the different sections of workers.

[The Indian Worker, 10 December 1956, 9 December 1963; Parliament of India, House of the People, Who's Who, 1952, First edition; The Indian Annual Register, 1935, Vol. I.]

(L. Dewani) LALLANJI GOPAL

SHASTRI, HIRA LAL (PANDIT) (1899-)

Pandit Hira Lal Shastri was born in a learned family of Parikh Brahmins on 24 November 1899, in the village of Jobner (in Jaipur), Rajasthan. His father Shrinarain Joshi of Jobner held a prominent position in his community. The family finally settled in Jobner after being banished from Mewar for refusing to accept gold in charity from the Maharana during an eclipse.

Hira Lal Shastri married Ratan Devi, daughter of Raghunath Vyas of Ratlam. She has been the closest associate of her husband in public life, and is the first recipient of 'Padma Shri' in Rajasthan.

After passing his Matriculation examination from the Jobner High School, Hira Lal joined the Maharaja's College at Jaipur. He passed the 'Sahitya Shastri' examination (1920) privately along with the B. A. examination from the Allahabad University.

Because of his family background young Hira Lal was attracted to religious scriptures like the Gita, the Ramayana, the Bhagwata, etc., and memorized innumerable stanzas from them. Besides, Gandhiji's political activities and his idea of rebuilding village life considerably influenced him.

Under the influence of Sir Gopinath Purohit, he joined the Jaipur State Service in 1921, and resigned from the post of Secretary, Foreign and Home Department, in 1927, to fulfil his desire to serve the poverty-stricken rural community. He familiarized himself with the Gandhian thought and technique of socio-political work at the Sabarmati Ashram in 1927-28, and later on, practised them in Jaipur, with the help and assistance of G. D. Birla and Jamnalal Bajaj whom he considered as his political guides. With the valuable help of Sitaram Seksaria, his life-long friend and associate, he founded the 'Jiwan-Kutir' in May 1929 for upliftment work in Banasthali village, near Jaipur. Here in 1935, he also established the Banasthali Vidyapeeth —a national institution for girls to nurture them in Indian culture and outlook.

He organised the Jaipur Rajya Praja Mandal (1937) and worked for establishing a responsible government and securing administrative reforms in the State. He held positions as General Secretary and later on as its President. In 1942, he led the Jaipur People's Satyagraha along with Seth Bajaj. The same year he was appointed General Secretary of the All India States Peoples' Conference. In the forties he led a struggle against the exploitation and injustice of the Jagirdars in the State.

In 1947 he represented the Jaipur Praja Mandal Party in the Constituent Assembly of India. In 1948, he was unanimously chosen to become the first *Mukhya Sachiv* of the responsible Government in Jaipur. With the formation of the greater Rajasthan Union (30 March 1949), he became its first Chief Minister.

Besides this political work, he had started, in 1943, a Hindi daily, the *Lokvani*, from Jaipur. His 'Jiwan-Kutir-ke-Geet', published in twelve booklets, shows his literary talent.

He considers working for the upliftment of the villages a real service to the nation and is an advocate of the Panchayati Raj institution. He is deeply religious but has a secular outlook. He does not favour the continuance of the Western

system of education in India, and to him illiteracy is the greatest evil. He believes that education should be nationally oriented.

As a votary of *Ahimsa* and Self-Government, he fought for the representation of the people in the governance of the State under the aegis of the Maharaja. However, after independence he vehemently advocated the extension of the democratic form of government in the Princely States of Rajputana, as is revealed in his speech in the Constituent Assembly of India on the Report of the Constituent Assembly Functions Committee on 29 August 1947. Besides, he had pleaded for a strong centre essential for maintenance of unity and peace in the country in another of his speeches in the debate on the Report of the Union Powers Committe on 21 August 1947.

He condemns modern machine civilization. Except for essential requirements of defence, etc., he does not want capitalistic growth of industries in the country.

He is a rebel by nature and would not tolerate the oppression of the people. He is very simple in his habits. He is a vegetarian, and would not take even tea or coffee.

The Banasthali Vidyapeeth, which is now developed into a full-fledged national institution, would remain a living monument to his services to education. His conscious efforts and tenacity of purpose brought about political awakening among the people of Jaipur to end the Princely rule and the Jagirdari system. He gave his unstinted support to Sardar Vallabhbhai Patel and his Ministry in bringing about the integration of the Princely States of Rajputana in the Indian Union.

[Banasthali Vidyapeeth—Life Sketch of Pandit Hira Lal Shastri; The Indian Annual Register, 1947, Vol. I; The Constituent Assembly of India, 1947, Vols. IV and V (Debates); V. P. Menon —Story of the Integration of the Indian States; Jaipur, issued on the occasion of the 55th Session of the Indian National Congress, Jaipur, the Information Bureau, Government of Jaipur, December 1948; The Indian & Pakistan Year Book and Who's Who, compiled by The Times of India, Bombay, 1951; Personal interviews with Pandit Hira Lal Shastri at New Delhi and with Bhanwar Lal Saraf, an eminent leader from Jodhpur and a close associate of Jai Narayan Vyas.]

(L. Dewani) G. N. SHARMA

SHASTRI, LAL BAHADUR (1904-1966)

Lal Bahadur was born in the year 1904 at Mughalsarai, a railway colony about seven miles from Benares. His father, Sharda Prasad Srivastava, was a poor school teacher who subsequently became a clerk in the Revenue Office at Allahabad. It was a lower middle-class Kayastha family of slender means. Lal Bahadur's father died when he was only one and a half years old. His widowed mother returned to her parents. He stayed at his grandfather's house till the age of ten.

Lal Bahadur was married in the year 1927 to Lalita Devi of Mirzapur. As dowry, he refused to accept anything more than a spinning wheel and a little yarn.

For his education, Lal Bahadur came to Benares at the age of ten and stayed with his maternal uncle. He studied at Harischandra High School, Benares. He showed promise in English and History but not in Arithmetic. In 1921, Lal Bahadur responded to Gandhiji's call for non-cooperation and gave up his studies. Afterwards, he resumed his studies at the Kashi Vidyapeeth. He secured a first class degree (Shastri) in Philosophy in the year 1926.

Many factors helped to shape the mind and personality of Lal Bahadur Shastri. His early childhood and youth were spent in the holy cities of Benares and Allahabad, which conditioned him for a life of orthodox devotion and moral purity. The early death of his father and the influence of his maternal uncle, Raghunath Prasad, fostered in him the qualities of humility, self-reliance and earnest endeavour. Lal Bahadur must owe to his uncle his devotion to *niskam karma*. His teacher Nishkameshwar Misra narrated to him the exploits of heroes and patriots like

Rana Pratap and Shivaji. Dr. Bhagwandas, the Principal of the Vidyapeeth, inculcated in his mind, through his personal example, the *Samanvayavada* approach to life, showing how a person could achieve moral and spiritual greatness by simple living and high thinking. The deep influence of Gandhiji created in him the desire, as he himself said, "to rise purely on merit and good work." Gandhiji became a model for him to emulate. The principles of Truth and Non-Violence appealed to him most. Books on religion, philosophy and politics influenced him most. While in jail he read Kant, Hegel, Laski, Bertrand Russel, Huxley, Marx and Lenin, besides many works of biography. His interest in science is shown by his translation of the biography of Madame Curie in Hindi. Among his early associates, Tribhuvan Narayan Singh and Jawaharlal Nehru deserve special mention. Singh was his classfellow at school and the Vidyapeeth, and like him, gave up his studies for some time to take part in the non-cooperation movement launched by Gandhiji in 1921. His association with Jawaharlal Nehru in the Congress organisation work and the Government was a long one. As early as 1929, the young Lal Bahadur had watched Nehru unfurling the flag of Independence on the banks of the Ravi. Earlier, as a schoolboy, he had read the speeches of Tilak, Bipin Chandra Pal, Lajpat Rai and Gokhale.

After completing his education in 1926, Lal Bahadur Shastri enrolled himself as a life member of the Servants of the People Society and began Harijan uplift work at Muzaffarpur. In the thirties he served on the Allahabad Municipal Board for seven years. He acted as the General Secretary of the Allahabad District Congress Committee in 1930 (becoming later its President) and as the General Secretary of the U. P. Provincial Congress Committee from 1935 to 1937. In 1936 he was made Convener of a Committee appointed to study the question of land reforms in U. P. and he produced a masterly report within three years. In 1937 Shastri was returned to the U. P. Legislative Assembly. Thereafter he became the Secretary of the U. P. Parliamentary Board and organised the elections most efficiently. By the year 1946, Pandit Pant had recognised his ability. He became the Chief Minister's Parliamentary Secretary. Next year he was appointed Minister of Police and Transport. He carried out substantial reforms in both these fields.

From the early fifties, Lal Bahadur Shastri began to function from Delhi. In 1951 he was made the General Secretary of the A. I. C. C., with Jawaharlal as the President. From 1951 to 1956 he functioned as Minister of Railways and Transport in the Central Cabinet. He accepted constitutional responsibility for the Aliyalur railway accident in 1956 and resigned. From 1957 to 1961 he was again in the Central Cabinet and held several portfolios successively as Minister of Transport and Communications, Minister of Commerce and Industry and Home Minister. In the three Parliamentary elections of 1952, 1957 and 1962 Lal Bahadur Shastri played a pivotal role in selecting the Congress candidates and organizing the Party campaign.

In the year 1964, on the death of Jawaharlal Nehru, Shastri became the Prime Minister of India. He provided inspiring leadership to the nation during the Indo-Pak War of 1965. He died at Tashkent in January 1966 after negotiating a settlement with Pakistan.

On assuming the office of the Prime Minister of India, Lal Bahadur Shastri expressed his views on political, social and economic problems with perfect clarity. He wanted freedom and prosperity for all. He believed in a constant search for areas of agreement in the working of democracy. Pragmatism rather than dogma appeared to be the guiding principle of the Cabinet under his leadership as Prime Minister but one objective was constantly kept in mind. As he himself put it: "Socialism is our objective." He was always conscious of the problems of poverty and unemployment. He laid stress on strengthening the defence of the country and in honouring the man behind the plough. He did not want to take national unity and solidarity for granted, or be complacent about this sensitive issue.

Lal Bahadur Shastri was utterly simple and unassuming in his behaviour, kind and gentle in his dealings and devout in character. He

instinctively kept out of factional politics and remained uninvolved throughout. He listened to every point of view and made his own decisions firmly. He was methodical in his work and rarely lost his temper. He had a passion for Urdu poetry. He was a vegetarian and did not smoke or drink. His wife is an intensely religious-minded lady who spends her time in prayers, fasting and looking after her household duties. Lal Bahadur Shastri disliked the idea of women neglecting their homes for social work outside. He was so modest and lovable that he came to be looked upon by the masses as one of them. In his approach to any problem he was frank, clear and direct. He had a logical mind and inspired confidence in all. His genial and sympathetic nature won him friends all around.

Lal Bahadur Shastri was one of those few leaders, who, born in poverty, won recognition by their talents and sacrifice. He gave of his best to the service of his country and did not desire publicity. Rising from the rank of an unknown worker, churning out cyclostyled copies of political leaflets at Anand Bhavan, to the position of highest power as Prime Minister of India, Lal Bahadur continued to represent the poor and to symbolise the have-nots. Through him the politics of the country acquired honour, integrity and dynamism. From nine years in prison to a spell of nineteen months and two days as Prime Minister, it is an unblemished record of personal and public honesty, of ceaseless striving for national welfare. Under his leadership the masses acquired a sense of full and vibrant nationhood.

He had a burning desire to do social service. Lalita Shastri confirmed that he often used to say that he did not want to remain in politics for long. In fact he had no intention to stand for the next election. If he had not been removed by the cruel hand of death in 1966, he would have taken up active social service.

[Brecher, M.—Succession in India; Mankekar, D. R.—Lal Bahadur: A Political Biography; Toliwall, D. R.—Bharatvarsha Ki Vibhutian; The Times of India Directory and Year Book and Who's Who, 1964-65; The Indo-Asian Culture, Vol. 15, No. 2, April 1966; Personal interview of the Contributor with Mrs. Lalita Shastri on 24 March 1972.]

(Mantosh Singh) AMBA PRASAD

SASTRI, SESHIAH AMARAVATI

—See under Sashiah Sastri, Amaravati (Sir)

SHASTRI, SHIVANATH (1847-1919)

Shivanath Shastri, the Brahmo leader of nineteenth century Bengal, came of a lower middle-class family of a village called Majilpur in the District of 24-Parganas. His great-grandfather Ramjay Tarkalankar, grandfather Ramkumar Bhattacharya and father Harananda Bhattacharya were all orthodox Sanskrit Pundits of repute. His maternal uncle Dwarkanath Vidyabhusan was a distinguished editor of the well-known Bengali journal, the *Somaprakash* (1858).

Shivanath was born in his maternal grandfather's house at Changripota in the same district on 31 January 1847. Educated at the Sanskrit College, from where he took his M.A. in Sanskrit (1870), and drawn towards Brahmoism while he was in Calcutta, Shivanath associated himself with various social, philanthropic and literary activities. He was a tireless worker with a burning idealism, rare integrity of character and firm conviction. As a founder of the progressive section of the Brahmo Community, Shivanath travelled all over India preaching and writing. The period of his greatest contribution to the cause of nationalism extended from 1864 to 1892—the period when the general religious and political movements started.

Shivanath inherited some of his personal qualities from his father, who was an orthodox Brahmin with a sense of self-respect and had insisted on his son marrying a second time much against Shivanath's will. But this second marriage became to Shivanath the cause of deep remorse and led him to seek refuge in godliness. He renounced the worship of idols and joined Keshab Chandra Sen's order in 1868. In 1869 he was

formally initiated into Brahmoism along with twenty-one other young men. The reading of Theodore Parker and Aurther Helps, as he himself admitted, greatly helped to mould his ideas. Lectures and sermons of Devendranath Tagore also played their part in shaping Shivanath's future course of action.

After his initiation Shivanath joined Keshab Chandra Sen's Indian Reform Association and became one of its enthusiastic workers. When Keshab established the Bharat-Ashram where middle-class Brahmo families were accommodated to live a community life, Shivanath with his family also entered the Ashram.

Gradually some of Keshab Chandra's actions provoked controversy among his followers. Shivanath and his co-workers, Dwarkanath Gangopadhyaya and Nagendranath Chattopadhyay, were not quite in agreement with Keshab Chandra who was opposed to imparting higher education to women. There has been no stronger advocate of women's rights than Shivanath Shastri. A group of liberals known as 'Samadarshi' group, following the publication of their organ, the *Samadarshi* (1874), established the Hindu Mahila Vidyalaya, and Shivanath had his daughter admitted into the school. He did not stay at the Bharat-Ashram long. He had to go back to Changripota to take charge of the *Somaprakash* (1873). Shivanath engaged himself in other works of village upliftment. He became the Secretary and also the Headmaster of the school there. Reformation and reorganisation of the municipality, the charitable dispensary and the revival of the Harinabhi Brahmo Samaj are some of the works he undertook to do.

In 1874 he came back to Calcutta and became the Headmaster of the South Suburban School at Bhowanipore. In 1876 he joined the Hare School as Head Pundit and Translation-teacher. That post also he resigned in 1877. The resignation from the Government post came as a sequel to the formation of an inner circle who took certain vows, viz., not to worship any idol, not to observe caste distinction, not to work under the Government and not to marry before twenty-one for the boys and sixteen for the girls. The members of the circle pledged themselves to fight for equal rights and to spread education equally among men and women. These young men, inspired by intense patriotism, would never serve under the Government although they would not disobey the law.

The cleavage between Keshab Chandra and Shivanath became wider. The rumour went that Keshab had arranged his daughter's marriage with the Maharaja of Cooch Behar, both of them, according to the Shivanath group, being minors. The marriage, moreover, was going to be solemnized according to the Hindu rites, and in violation of Act III of 1872. This led Shivanath and his group to break away from Keshab. Thus the Sadharan Brahmo Samaj under the leadership of Shivanath Shastri was formed (1877). His endeavour received the blessings of Devendranath Tagore with an 'unconditional gift' of seven thousand rupees.

His reforming zeal, it is to be noted, was characterised by his firm conviction in democratic ideals. Soon he brought out the *Tattwakaumudi* (1878) to replace his former journal, the *Samalochak* (1877). Already he had been asisting Bhubanmohan Das to edit an English weekly, the *Brahmo Public Opinion* (1877). In 1883 the *Brahmo Public Opinion* was renamed the *Indian Messenger*, with Shivanath Shastri as its Editor. He worked tirelessly for his organisation travelling in different parts of India and preaching liberal social ideas.

In 1888 Shivanath undertook a visit to England to get an idea of the working of various English philanthropic institutions. In course of his visit he came in contact with E. B. Cowell, James Martineau, Francis Newman and William Stead.

After his return from England Shivanath devoted his energy and time mostly to literary and organisational work. Shivanath was a powerful writer, both of novels and poems. Trained in the school of Poet Iswar Chandra Gupta in his boyhood days, Shivanath soon evolved a style of his own. His first published book, 'Nirbasiter Bilap' (1868), a narrative poem, is still regarded as his best poem. Though it was followed by other books of verses, critics believe that Shivanath's moral predilections detracted from the finer qualities of his

later poetry. His novels, four in number, give vivid pictures of the Hindu social and domestic life in a changing society. He was uninfluenced by his great contemporary Bankim's romantic ideas. As a thinker Shivanath had a dual role. He possessed both philosophical and historical aptitude. While he had a thorough understanding of the different tendencies of the resurgent Bengal, as is evident from his 'Ramtanoo Lahiri O Tatkalin Bangasamaj' (1904), his philosophical stand he explained quite clearly in his essays collected in his 'Prabandhavali' (1904). He edited a couple of children's journals also, the *Sakha* (1883) and the *Mukul* (1895). His artistic output, however, suffered both in quantity and quality due to his preoccupation with his social and humanitarian works.

His contribution to our political awakening was not inconsiderable. He held strong and radical views. He believed in constitutional agitation and held that India would be able to achieve her freedom through constitutional methods. Shivanath joined with Surendranath Banerjea and Anandamohan Bose in setting up the Indian Association which was founded on 26 July 1876. While the British Indian Association represented mostly the zamindars and the aristocrats, the Indian Association turned out to be the organisation of the middle-class Bengalees. His patriotic views led him to start the City School in collaboration with his aforesaid friends. Within a few months of its founding he started a Students' Society (Chhatra-Samaj, 1879) to impart religious education. His 'Niti-Vidyalaya' for girls was another of his achievements. Yet another instance of his organising ability was his Sadhanasram (1892)—an assembly of Brahmo workers and devotees. Its object was to create an inner circle of Brahmos who would devote themselves to the service of the Sadharan Brahmo Samaj.

Shivanath Shastri passed away on 30 September 1919.

[Shivanath Shastri—Nirbasiter Bilap (Poem), 1868; —Puspamala (Poem), 1875; —Ei Ki Brahma Bibaha (written in protest against the Cooch Behar Marriage), 1878; —Mejabau (Novel), 1880; —Himadri-Kusum (Poem), 1887; —Puspanjali (Poems), 1888; —Chhayamayi Parinay (Poem), 1889; —Jugantar (Novel), 1895; —Nayantara (Novel), 1899; —Ramtanoo Lahiri O Tatkalin Bangasamaj, 1904; —Prabandhavali, 1904; —Dharmajeevan, 1895-1901; —Bidhavar Chhele (Novel), 1916; —Atmacharit (covered up to 1908), 1918; —('Ramtanoo Lahiri, etc.' was translated into English by Roper Lethbridge in 1907 under the name 'Ramtanu Lahiri: A History of the Renaissance in Bengal); —History of the Brahmo Samaj, Vols I & II, 1911-12; —Men I have Seen, 1919; Hemlata Devi—Pandit Shivanath Shastrir Jeevan Charit, Calcutta, 1327 B. S., 1920; Brajendranath Bandyopadhyay—Shivanath Shastri (Sahityasadhak Charitmala), 1356 B. S., 1949; Bipin Chandra Pal—Sattar Vatsar (in Bengali), Calcutta, 1962; —Charit Chitra, Calcutta, 1958.]

(Sujata Ghosh) BHABATOSH DATTA

SASTRI, V. S. SRINIVASA (RT. HON'BLE) (1869-1946)

V. S. Srinivasa Sastri was born of very poor parents in Valangaiman, a village near Kumbakonam in the Madras Province, on 22 September 1869. His father was V. Sankaranarayana Sastri, a Sanskrit scholar and a Brahmin priest. His mother was Valambal Ammal. He was the third of their six children and the eldest of four sons. Under the pressure of the orthodoxy of his parents, he had to marry at the early age of fourteen, despite his being opposed to early marriages. His wife was Parvati Ammal, who bore him a son, V. S. Sankaran. She died in 1896 and Srinivasa married his second wife, Lakshmi Ammal, in 1898, who bore him two daughters. She passed away in 1934.

Sastri was a brilliant student in school and college, stood either first or obtained a first class in all examinations and won prizes which paid for his higher education in Arts and in teacher-training. He was a student of the Native High School, Kumbakonam, whose good and efficient Headmaster, Rao Bahadur Appu Sastri, moulded his character in his early life. He was a student of

the Government College, Kumbakonam, and came under the efficient guidance of its British Principal, Mr. Bilderbeck. Among the eminent public figures, whose friendship and opinions he valued, were Dr. Annie Besant, Sir C. P. Ramaswami Aiyar, Sir P. S. Sivaswami Aiyar, T. R. Venkatarama Sastri and V. Krishnaswami Aiyar, and, above all, Gopal Krishna Gokhale, the Founder of the Servants of India Society, whom he reverenced as his Master and whom he succeeded as the President of the Society.

He joined the Society in 1907 after resigning his very successful Headmastership of the reputed Hindu High School, Triplicane, Madras, and assisted Gokhale in his public work, and in particular, in his campaign in the Imperial Legislative Council and outside for free and compulsory primary education for Indian children.

He was the Secretary of the Madras session of the Indian National Congress in 1908 and took a very active part in formulating the Lucknow Pact between the Congress and the Muslim League which demanded "responsive" government for India under which the executive would be "irremovable" by a vote of the legislature but would be responsive to it. He published 'The Congress-League Scheme' to explain and pupularise it. He wrote also 'Self-Government for India under the British Flag', in which he argued that India could attain her highest political goal within the British Empire.

The Rt. Hon. E. S. Montagu, as Secretary of State for India in the British Cabinet, announced on 20 August 1917, that "responsible" government of the British Parliamentary type was the goal of British policy for India. Though Sastri personally preferred the "responsive" system, he supported, for practical reasons, the Montagu offer. When the Indian National Congress opposed it, he helped to found the National Liberal Federation in 1918 to support it and went to England and gave evidence before the Joint Select Committee of the British Parliament. His evidence was unanimously hailed as the most cogent and effective. He was a member of the Southborough Committee on franchise under the Montagu scheme, and co-operated unofficially with Montagu in finalising the Government of India Act of 1919. When the Congress, under the leadership of Mahatma Gandhi, adopted the policy of Non-Violent Non-Cooperation and boycott of the Montagu Constitution, Sastri opposed the policy as harmful to India.

He was a member of the Round Table Conference between India and England in 1930 and 1931 to evolve a new Constitution for India. He was, however, not invited to its third session in 1932 by the Conservative Government of England which had succeeded the Labour Government.

Sastri was nominated to the Madras Legislative Council in 1913 and was elected by it to the Imperial Legislative Council in 1915. His speech in 1918 denouncing the repressive policy of the Government, which led to the Jallianwala Massacres, was considered the high-water mark of the Council's proceedings. He was elected to the Council of State in 1921 and promptly and successfully agitated for the repeal of the repressive laws.

In 1921 he was chosen as a delegate of the Government of India to the Imperial Conference, London. With the zealous support of Montagu and against the determined opposition of Gen. J. C. Smuts, Prime Minister of South Africa, he succeeded in securing the passage of his resolution that British subjects of Indian origin, lawfully settled in the British Dominions, should not be denied the political franchise. The Prime Ministers of Australia, New Zealand and Canada, who had supported the Resolution, made the strange request that Sastri should canvass support in their Dominions for its implementation. Sastri had the unique experience of pleading with the peoples of the Dominions to honour the commitment of their own Prime Ministers.

In 1922 Sastri attended the Limitation of Naval Armaments Conference in Washington, D. C., U. S. A., as the head of the Indian Delegation. He welcomed India's advance in international prestige before national status was established.

South Africa was excluded from Sastri's tour in 1922. He was, however, a member of the Indian Delegation to the Round Table Conference between India and South Africa in 1926,

which resulted in the Cape Town Agreement which committed the South African Government to shelve its Class Areas Bill intended to segregate Indians in that country and to uplift them so that they did not lag behind any other South African community. The success of the Conference was due largely to the personality and diplomacy of Sastri.

Sastri was pressed by the Governments of India and South Africa and Mahatma Gandhi to accept the office of the Agent of the Government of India in South Africa for one year to supervise the implementation of the Cape Town Agreement. Under unanimous pressure, he extended his stay by six months.

His task in South Africa was his greatest challenge and his greatest triumph. The British daily, the *Natal Advertiser*, described his stay in that country as the "brilliant reign of Sastri in South Africa". He was a member of the Second Round Table Conference between India and South Africa in 1932, when the Cape Town Agreement was renewed with some changes. His last public reference to South Africa was his unusually strong criticism of the defence of *apartheid* by Gen. Smuts in the United Nations in 1946.

In 1923 Sastri campaigned in England for equal status for Indians in Kenya, then a British Crown Colony, and worked so strenuously that he fell ill with *angina pectoris* which handicapped him for the rest of his life. In 1929 he was deputed to British East Africa to help local Indians present their case before the Under-Secretary of State for the Colonies, but his mission was sabotaged by the Colonial Secretary in London. In 1931 he gave evidence before the Joint Select Committee of British Parliament on Closer Union of the East African Colonies. In 1936 he was deputed by the Government of India to Malaya to enquire into the condition of Indian labour.

He delivered the Kamala Lectures on Indian Citizenship at the Calcutta University in 1926, spoke on Gokhale in 1935 and on the Status of Women in India in 1940 at the Mysore University and on Sir Pherozeshah Mehta in 1943 in Madras and on the Ramayana in 1944 in Madras, all of which he delivered *ex tempore*, except for a quotation here and there. In his lectures on the Ramayana, which was his *Magnum Opus*, he presented Rama, not as an *avatar* of God, but as a human person, of very noble character, but not without some human foibles.

He founded the *Servant of India* in 1918, as the weekly organ of the Servants of India Society to voice the views of the Indian Liberals, and was for some time its Editor and later contributed in it fairly regularly. In 1941 he wrote a series of articles in Tamil on some aspects of his life in the *Swadesamitran* of Madras.

He was made a member of the British Privy Council and received the Freedom of the City of London in 1921 and of the City of Edinburgh in 1931. He declined the offer of K. C. S. I. but accepted membership of the British Order of Companion of Honour in 1928.

Sastri was not sure that independent India would remember, with gratitude, the British friends who, at the risk of alienating their British compatriots, strove for India's political advance. He, therefore, collected the photographs of British friends, such as Charles Bradlaugh, Henry Fawcett, Montagu, Mr. and Mrs. H. S. L. Polak, Sir William Wedderburn and Allan Octavian Hume to adorn the Servants of India Society's Headquarters in Poona.

Sastri was influenced by the writings of Shakespeare, Edmund Burke, Sir Walter Scott, George Eliot, T. H. Huxley, Herbert Spencer, John Stuart Mill, Marcus Aurelius, Tolstoy, Thomas Hardy and Victor Hugo and, above all, by the Ramayana.

Sastri had a cross-bench mind; he took a judicial rather than an advocate's view of problems; in fact, his friends often accused him of presenting his opponent's case better than his own. He was soft-spoken and shy, and generous to a degree. He was an agnostic.

In 1921 Sastri attended the League of Nations, Geneva, as a member of the Indian Delegation, and in 1922 he attended the Limitation of Naval Armaments Conference in Washington, D. C., U. S. A., as the head of the Indian Delegation. Though India was then only a British Dependency and was not entitled to a seat in imperial

and international bodies, he seized the opportunity to advance India's international standing, which would act as a lever to raise her national status.

In 1943 Sastri advocated that Mahatma Gandhi should attend the Peace Conference at the end of the Second World War and make the most effective contribution to world peace. In 1945 he strongly opposed M. A. Jinnah's Two-nation Theory and his demand for the partition of India.

Sastri passed away on 17 April 1946. He was thus spared the sorrow which the partition of India, which he hated, would have caused nor did he share in the joy that the attainment of independence, which he always cherished, would have brought.

[Coupland, R. (Ed.)—The Indian Problem; Montagu, E. S.—An Indian Diary; Nehru, J.—A. Bunch of Old Letters; —Autobiography; Sastri, V. S. Srinivasa—Birthright; —Congress-League Scheme: An Exposition; —Future of Indian States; —Lectures on the Ramayana; —Letters of Srinivasa Sastri; —Life and Times of Sir Pherozeshah Mehta; —Life of Gopal Krishna Gokhale; —Marriage After Puberty According to the Hindu Sastras; —My Master Gokhale; —Report of the Agent of the Government of India in South Africa; —Report on the Conditions of Indian Labour in Malaya; —Report on the Deputation to the Dominions of Australia, New Zealand and Canada; —Report on the Mission to East Africa; —Rights and Status of Women in India; —Sastri Speaks; —Self-Government for India Under the British Flag; —Speeches and Writings of Sastri; —The Indian Citizen: His Rights and Duties; —The Kenya Problem; —The Other Harmony; —Thumbnail Sketches; Rao, P. Kodanda—The Right Honourable V. S. Srinivasa Sastri; Sitaramaya, P.—The History of the Indian National Congress, Vol. I; Thompson and Garrett—Rise and Fulfilment of British Rule in India; The Rt. Hon. V. S. Srinivasa Sastri: A Sketch (G. A. Natesan & Co.); Indian Round Table Conference, 1930 (His Majesty's Stationery Office, London); Indian Opinion (A weekly periodical, Phoenix, Natal, South Africa); Second Indian Round Table Conference, 1931 (His Majesty's Stationery Office, London); The Servant of India (A weekly periodical of the Servants of India Society, Poona); Summary of the Proceedings, Imperial Conference, 1921; Summary of the Proceedings, Imperial Conference, 1923, Appendices (His Majesty's Stationery Office, London); Madras Legislative Council Proceedings; Indian Legislative Council Proceedings; Council of State Debates.]

(L. D'Souza) P. Kodanda Rao

SHAUKAT ALI (1873-1938)

Shaukat Ali, born on 10 March 1873, belonged to a respectable family of Najibabad in the District of Bijnor (U. P.). After 1857 the family had moved to a town near Moradabad where his grandfather, Ali Bakhsh, was rewarded with a *Jagir* by the British Government of India in recognition of his loyal services during the outbreak of 1857. The ruler of the neighbouring Princely State of Rampur, Nawab Yusuf Ali Khan Nazim, was a friend of Ali Bakhsh and was very much fascinated by the cultured and sophisticated behaviour of his son, Abdul Ali Khan. The Nawab urged Ali Bakhsh to let his son go with him to Rampur to become one of his courtiers. Finally Abdul Ali Khan moved to Rampur where his son Shaukat Ali was born. In 1880, at the age of thirty-one, Abdul Ali Khan died of cholera, leaving behind his widow, one daughter and five sons, the eldest of whom was thirteen and an invalid, and the youngest was hardly two. The responsibility of bringing them up fell on the mother. The twenty-seven-year old widow, Abadi Bano Begum, who later came to be publicly known as *Bi Amman* (The Mother), was a woman of courage and determination. Although an illiterate herself, she wanted to see her sons well-educated. That was the time when the 'gentlemen' of the Muslim society considered the education provided at the tradition-bound religious *Madrasas* to be more than sufficient and did not like to send their

children to schools set up to provide modern education. However, the mother, in spite of the opposition of her relatives, succeeded in sending one of her boys to a school for modern education in the nearby city of Bareilly. When she desired the same opportunity for her other son, Shaukat Ali, her brother-in-law, who was the guardian of the family, refused to bear the expenses of his education, saying that one "infidel" was bad enough in the family. But the determined mother did not accept the decision and secretly pawned some of her personal jewellery with the help of a maid-servant of her Hindu neighbour who was a banker. In this way she managed to send Shaukat Ali to Bareilly for his education. After spending a few years there Shaukat Ali moved to Aligarh in 1888 where one of his brothers was studying.

During his college days Shaukat Ali was very much interested in playing cricket and was for years the skipper of his College Eleven. In 1895 he passed the B. A. examination and was appointed an Assistant Opium Agent. Notwithstanding his official duties he always took a keen interest in the affairs of his *alma mater*, the M. A. O. College, Aligarh. He was elected the Secretary of the Alumni Association of the College. During the period of his Secretaryship he also edited for the Association the magazine, *Old Boy*. After about seventeen years of service in the Department of Opium he went on premature retirement in order to tour the country in the company of Sir Agha Khan as his Secretary for mobilizing public opinion and raising funds to get the College transformed into a full-fledged University.

In 1913 he founded an organization known as 'Anjuman Khuddam-i-Ka'bah' (The Association of the Servants of the *Ka'bah*). The main aims of the Association were: (i) to see that the building of the Ka'bah at Mecca was not damaged by the Saudi soldiers who were internally at war with the erstwhile rulers of the area, the Ottomans, and (ii) to provide facilities to the Muslim pilgrims of India going to Mecca for Haj. The Secretary and the President of the Association were called respectively the *Khadim* (servant) and the *Khadimul-khuddam* (the servant of the servants). Shaukat Ali was elected the first *Khadim* of the Association and his spiritual guide (*murshid*) Maulana Muhammad Abdul Bari, a prominent *alim* of Lucknow, was the *Khadimul-khuddam*. About the same time, on account of the ill-health of his younger brother, Muhammad Ali, who was then editing his English weekly, the *Comrade*, and the Urdu daily, the *Hamdard*, Shaukat Ali took over the managerial responsibility of the papers. On the eve of the First World War the Ali Brothers (Muhammad Ali and Shaukat Ali) became vociferous critics of the British Government on their anti-Turkey attitude. Consequently, on the charge of rousing the Muslims against the British Government of India, they were arrested on 30 May 1915, and were kept at different places as political prisoners. The pension which Shaukat Ali was receiving from the Department of Opium was confiscated. After the war the political situation of India had become so unmanageable to the British that they could not keep the political prisoners any longer. Thus in December 1919 the Ali Brothers were released.

After his release Shaukat Ali became one of the important freedom-fighters of India. He associated himself with Gandhiji and the Indian National Congress. To introduce them to the Muslim masses and to inculcate in them the national spirit Shaukat Ali toured the whole country. As a matter of fact, it was Shaukat Ali and his brother, Muhammad Ali, who helped Gandhiji to extend his influence into the Muslim homes. Shaukat Ali also took up the cause of the All India Khilafat Committee which was founded in 1919 by a young Muslim nationalist, Choudhri Khaliquzzaman, to save the Ottoman Caliphate from the destructive hands of the Allies. Shaukat Ali moved from town to town for enlisting volunteers and raising funds for the Khilafat Committee. During the non-cooperation days he worked hard to popularize the movement among the Muslims.

In 1923 Shaukat Ali presided over the annual session of the All India Khilafat Committee at Cocanada where a resolution was passed to form a socio-political group for improving the social condition of the Indians. Accordingly the Hindustani Seva Dal (Indian Social Corps) was

formed. Shaukat Ali presided over the first session of the Dal at Belgaum in 1924. The President of the second session in 1925 was T. C. Goswami.

By nature Shaukat Ali was quick-tempered and uncompromising on issues which he considered contrary to his convictions. The result was that Shaukat Ali who was once identified with the Congress had to break with it on the issue of the position of the Muslims in future independent India. The Nehru Report sealed the differences. Resigning from the Congress, Shaukat Ali settled at Bombay which became his headquarters for a time. After resigning from the Congress he took on himself the advocacy of the Muslim cause mainly through the Urdu daily, the *Khilafat*, Bombay, which was started in 1920 as a weekly under the title of the *Khilafat-i-Usmaniayh* for spreading the message of the All India Khilafat Committee. Notwithstanding his open opposition to the Congress, Shaukat Ali remained throughout his life an honourable opponent. He never tried to stab his enemies in the back. Many a time the anti-Congress elements tried to exploit to their own advantage his severed relations with the Congress but he never obliged them. Towards the end of his life he was elected to the Central Legislative Council of India. Always a lone fighter, he died at Delhi on 26 November 1938 and was buried near the famous Delhi Juma Mosque.

[History Sheet prepared by the Criminal Intelligence Branch of the Home Department (Political) Proceedings in 1913, Government of India Files; G. A. Natesan (Ed.)—Eminent Mussalmans; Home Department, Government of India (Political) Proceedings, Despatch File No. 5, January 1921; The Indian Year Book, Who's Who in India, 1933, 1937-38; Indian National Congress Proceedings, 1923 and 1925; The Indian Quarterly Register, 1925, Vol. II and 1931, Vol. I; Jagadish Sharma—Indian National Congress: Descriptive Bibliography; R. C. Majumdar—History of the Freedom Movement in India, Vols. II & III.]

(L. Dewani) MUSHIRUL HAQ

SHAWKAT, USMANI

—See under Usmani, Shawkat

SHEIKH, ABDULLAH (OF ALIGARH)

—See under Abdullah, Sheikh (Dr.)

SHERVANI, TASSADUQ AHMED KHAN (1885-1935)

T. A. K. Shervani was born in a village named Bilona in the District of Aligarh in the year 1885. His father Haji Abdul Rashid Khan was a middle-class zamindar. T. A. K. Shervani had two brothers—Nisar Ahmed Khan Shervani (born in 1887) and Fida Ahmed Khan Shervani (born in 1897). He had a sister, Alia Khanum (born in 1892) His mother Masud Begum was the daughter of a neighbouring landlord.

The Shervanis originally came from Afghanistan. They belonged to a village called Shervan on the border of Persia and migrated to India in the twelfth century. During the reign of the Lodis, they rose to great fame. One of the most important ministers of Sikander Lodi was Umar Khan Shervani. It is recorded in history that after Bahlol Lodi the Queen wanted Jalal Lodi to ascend the throne, but it was Umar Khan Shervani who felt that it was in the interest of the State for Sikander Lodi to succeed, and he succeeded in placing Sikander Lodi on the throne. His son Mohammad Khan Shervani was Governor of Koyl which, in those days, comprised the Agra Division. During the reign of Ibrahim Lodi, the Commander-in-Chief of the Army was a Shervani. During the reign of Akbar, Peer Mohammad Khan Shervani was appointed Governor of Jaunpur.

The activities of Sher Shah Suri and the revolt of Suleman Khan and Daood Khan of Bengal changed the policies of the Moghul Kings towards the Pathans and, therefore, the Shervanis migrated from there to Punjab, Hyderabad, Aligarh and Madras. The ancestors of T. A. K. Shervani settled down at Aligarh and Etah. During the nineteenth century, however, most of the Shervanis accepted British authority and gave them all kinds of help and in return got big concessions,

in land, but Asad Ali Khan Shervani, the grandfather of T. A. K. Shervani, did not accept British authority and lived as a fugitive in the Districts of Etah and Aligarh. His father, Abdul Rashid Khan, settled at Bilona village where he purchased a zamindari.

T. A. K. Shervani got married in 1900 at the tender age of fifteen to Asrar Fatima, daughter of Ahmad Sayeed Khan, a neighbouring landlord. His wife had been brought up in a very conservative home and could only read the Quran in Arabic and write Urdu. T. A. K. Shervani had no children for twenty-two years of their married life but in the twenty-third year, in 1923, a daughter was born who was called Khalda Khanam. T. A. K. Shervani could not pay any attention to the education of his daughter due to his political activities. The girl, therefore, remained at home and studied only the Quran and Urdu, like her mother. In 1938, three years after the death of T. A. K. Shervani, she was married to a neighbouring landlord, Habibul Hasan Khan Shervani. They are now living at village Dholna in the District of Etah.

T. A. K. Shervani had his early traditional education at home through a Moulvi. In the year 1897 a Junior High School, called Shervani School, was started at Chharrah. T. A. K. Shervani joined this school and then came to the Aligarh Anglo-Mohammedan College and graduated from there. At the Anglo-Mohammedan College, he was Secretary of the Students' Union and a member of the First Eleven of the Football team. He earned a name for himself as an excellent goalkeeper. During this time he led several delegations for collection of funds for the Aligarh College and was always considered a leader amongst men. Dr. Syed Mahmood, Obaidul Rahman Sindhi and Abdul Majeed Khwaja were his contemporaries during that period. Towards the end of 1908 or the beginning of 1909, he went to the United Kingdom to study Law and joined Lincoln's Inn. Jawaharlal Nehru was his contemporary studying Law in the same institution, together with Dr. Syed Mahmood and Abdul Majid Khwaja. All four of them became Barristers at the same time and returned to India together in 1912.

On his return from the United Kingdom, T. A. K. Shervani settled down at Aligarh and started practice in the District Court and in a very short time he built up a lucrative practice. His contact with Pandit Jawaharlal Nehru was maintained and he attended the session of the Indian National Congress in 1914 and became a regular member of the Indian National Congress from 1916. During 1916-20 he came in contact with Mahatma Gandhi, Motilal Nehru and C. R. Das and was greatly influenced by them. He was arrested for the first time in the Civil Disobedience Movement in 1921. His arrest had a profound effect on his two younger brothers Nisar Ahmed Shervani, who was Superintendent, Posts and Telegraphs, in the Government service, and Fida Ahmed Shervani, who was studying in the Intermediate class at Aligarh. At about the same time, Mahatma Gandhi came to Aligarh and gave the call for resignation from Government service and boycott of the educational institutions. Nisar Ahmed Shervani resigned his post and Fida Ahmed Shervani gave up his studies. Both the younger brothers were also arrested and sentenced to imprisonment—the longest term having been awarded to Nisar Ahmed Shervani, as he was the first Civil Service officer to have revolted and the Government wanted to make an example of him. On his release from jail, T. A. K. Shervani found that his practice had been disrupted. Pandit Jawaharlal Nehru influenced T. A. K. Shervani to shift to Allahabad in 1924, and practise in the High Court. After he moved to Allahabad in 1924, he became more actively involved in the political struggle and held various posts in the Provincial Congress Committee. In 1929-30, he became the President of the U. P. C. C. and held that post for several years. He was also a member of the Working Committee of the Indian National Congress. During this period, his colleagues and friends were Pandit Govind Ballabh Pant, Sri Prakash, Mohan Lal Saxena and Rafi Ahmad Kidwai.

Shervani believed in fighting the battle of independence from outside as well as from within the Legislatures. He contested for the Central Legislative Assembly right up to his death in 1935. About a year before his death, T. A. K.

Shervani was put up as a Congress Party nominee for the Presidentship of the Central Legislative Assembly. The official party consisting of the Europeans and other nominated members put up Sir Abdul Rahim as their candidate. The election, being the first in which the Congress was taking part, aroused keen interest everywhere and as time proceeded, showed every sign of being keenly fought. As the chances of the Congress nominee improved, the Viceroy became worried as it would have been a great slur on the Government of India if a Congress candidate had won this most prestigious elective office in the country. There was so much keenness that even sick members were brought on stretchers to cast their votes. M. A. Jinnah, the Muslim League leader, controlled five votes. He had given his word to vote for T. A. K. Shervani, but at midnight before the election day, under pressure from the Viceroy, he changed sides and voted for the official Government candidate. T. A. K. Shervani lost that memorable election by three votes.

Till his death on 22 March 1935, T. A. K. Shervani had been sentenced to different terms of imprisonment, five times in the fourteen years of his active struggle for freedom. His youngest brother, Fida Ahmed Shervani, died in 1939 at the tender age of thirty-nine. Neither of them could see India free. Nisar Ahmed Shervani, the second brother of the three brothers, however, lived up to 1956. He was a Cabinet Minister in U.P. in the first Congress Government during 1946-51.

T. A. K. Shervani was by no means a firebrand. Ideologically, he was right of the Centre. But he understood Jawaharlal Nehru and his socialistic inclinations. He was against the caste system, untouchability and was keen on bringing about social reforms.

He championed the cause of widow-marriages. He supported the Hindu Child Marriages Bill in the Central Assembly which was intended to prevent child-marriages. He openly condemned the Muslims of the Assembly who opposed the applicability of this Bill to the Muslims. He condemned communal fanatics. He felt humiliated when some Muslims sought the protection of the Holy Prophet through legislation. He claimed that India was "Dar-ul-Islam" and not "Dar-ul-Harab" as orthodox Muslims sought to make out. According to him, communalism was a bigger enemy of the country than foreign bureaucracy. Speaking at the Political Conference at Mirzapur in 1931, he said, "I assure you with all the emphasis at my command that we cannot win real freedom so long as there is even a tinge of communalism in the country. Communalism starts as an antidote but itself becomes a menace, for communalism in one community tends to awaken communalism in all the surrounding communities and soon becomes an epidemic of the worst type." "Communalism," he said, "was not only wicked but stupid." In his opinion bigotry in religion was a degradation of a lofty ideal.

It was his view that either a community must dominate the others or live at peace with them. "The former in the long run of history was impossible," he said, "and therefore, the latter was the only alternative." In his opinion communalism helped the self-seeker, the unscrupulous and the degenerate.

Addressing his Hindu audience he said, "Communalism in a minority community is based on suspicion. But communalism in a majority community is the outcome of hatred. The hatred may or may not have been excited by justifiable suspicion. But hatred is hatred whatever may be the cause."

Addressing the Muslims he said, "Separatist policy pursued by you has got a great deal to do with the spirit of communalism. Distrust can never beget trust. Safeguards are not the cure and even if they are a cure the best safeguard is the goodwill of the sister community, which can only be secured by making a common cause with them."

T. A. K. Shervani was opposed to separate electorates for Muslims. "The advocates of a separate electorate," he said, "wanted to widen the unsurmountable barriers between Muslims and Hindus." T. A. K. Shervani was intensely patriotic. Before 1931 he believed in non-violence only as a matter of policy, but after the 1930-31 Satyagraha and the No-Rent Campaign in U.P.

he was convinced that not only the best but the surest way to India's freedom was through non-violence. He believed that the real guarantee for the future did not lie in political agreements, pacts and treaties but in moral disarmament.

[Indian Legislative Assembly Debates, 1927-29; The Indian National Congress Resolutions, 1930-34; Jagadish Sharma—Indian National Congress: A Comprehensive Bibliography; Jawaharlal Nehru—An Autobiography; The Indian Annual Register, 1928-31; Personal interview of the Research Fellow with M. R. Shervani; Personal knowledge of the Contributor.]

(L. Dewani) M. R. SHERVANI

SHESHAGIRI IYER, T. V.
—See under Iyer, T. V. Sheshagiri

SHETTY, ATTAVARA BALAKRISHNA
(1882-1960)

A. B. Shetty was born at Attavar near Mangalore in South Kanara district in Mysore State, on 14 November 1882. He belonged to the Hindu Bunt caste. Bunts or Nadavars were a land-owning and tilling community, renowned for their sturdy character and qualities of leadership in the countryside.

Shetty belonged to a rich land-owning family, and his maternal uncle, Ramaiya Punja, was one of the first matriculates from the community. Punja rose to be the District Judge of South Kanara. Shetty's elder brother, Seetharam Shetty, was the first graduate from his caste, and he did pioneering work in popularising English education in his backward agricultural community by founding the Bunts' Hostel for students in Mangalore. Seetharam met with a premature death, perhaps from consumption, and A. B. Shetty was forced to discontinue his studies due to poor health when he was studying in the Intermediate Class in the St. Aloysius College, Mangalore, which he had joined after passing the S.S.L.C. examination from the Mangalore Canara High School. Soon he took to social work, continuing his brother's mission, and more branches of Bunts' Hostel were opened in the district through his efforts.

He started a Kannada weekly, the *Navayuga*, from Mangalore in 1921, and he continued to edit it till 1932. (The magazine is still published from Udipi.) He was interested in all branches of knowledge, read voraciously and maintained a big private library. He had a fascination for medicine. He was a theosophist. He visited all high schools in the district, lecturing on character-building. As early as 1928, he propagated family planning by writing a pamphlet on the subject, and he used to present it to the newly married. He was active in the Scout movement and was the District Commissioner of Scouts (perhaps during 1932-35).

Married to Kalyani of Marakada Guttu family (from Karkala taluka) in 1913, he had two sons (one of whom died early) and two daughters. His son, Dr. Dayananda Shetty, is at present the Professor of Radiology in Karnatak Medical College, Hubli.

Shetty became a member of the Madras Legislative Council in 1926, and continued in that capacity till 1939. Initially he was a member of the United Nationalist Party, and joined the Congress in 1937. He was a sympathiser of the Justice Party (but not a member), and considered English rule a boon to the country, and English education a blessing to the backward Bunt community. He had written a leader criticising the Flag Satyagraha in the *Navayuga*. But slowly he was won over to the side of the freedom movement. K. K. Shetty, a young Congressman, educated at Santiniketan, became the Assistant Editor of the *Navayuga*, and slowly committed the Editor to the cause of the Congress by writing leaders in the *Navayuga* on the Editor's behalf. Perhaps the head of a rival family being active in the Justice Party also might have served as a contributory factor for this 'conversion'. Shetty was for constitutional methods, and was a supporter of the parliamentary form of government following the British model. He criticised the increasing cost of administration.

He took a leading part in all public movements

in the district, and was elected President of the District Local Board (1932-35). He was the Founder-Chairman of the Vijaya Bank Ltd. (1931). As President of the Harijan Sevak Sangh and Vice-President of the Depressed Classes Mission of Mangalore, he strove to improve the lot of the backward classes and the Harijans.

He was appointed Parliamentary Secretary for Public Health in Rajaji's Cabinet in Madras (1937). He participated in the Individual Satyagraha in 1941, and served a nine-month jail term at Vellore. Elected to the Madras Assembly in 1946, he was Minister for Public Health between 1947 and 1956. He was Minister for Public Health in the new Mysore State in the Nijalingappa Ministry after the State's inception on 1 November 1956. He did not contest the elections in 1957, and retired from politics in that year.

He died on 12 January 1960, and is survived by his wife, two married daughters and one son.

[Material collected from: K. K. Shetty (former Chairman of the Mysore State Legislative Council, a close associate of A. B. Shetty and a former Assistant Editor of the Navayuga), K. Honnayya Shetty (the present Editor of the Navayuga) and K. B. Shetty (a relation of A. B. Shetty) at Mangalore; Obituary note published in the Navayuga, dated 14 January 1960.]

(Emmanuel Divien) S. U. KAMATH

SHETTY, K. P. PUTTANNA (SIR)
(1856-1938)

K. P. Puttanna Shetty was born on 29 April 1856, at Krishnarajapura, Bangalore district, in a well-to-do Veerasaiva family. He did not receive any University education, nor was he a specialist in any subject, but he possessed a good deal of common sense that brought success to him in the wide field of his activities. He was intensely religious; daily offered worship to Siva-Parvati, a silver image of whom he got specially made for the purpose. His was a spotless character, honest and pure. He was highly respected by people from all walks of life.

He took up a small job under the Mysore Government at the age of nineteen. By dint of merit he rose to occupy higher posts: Assistant Commissioner in 1886; Deputy Commissioner in 1898; and First Member of the Council, 1911. In 1911 he retired from Government service. Sir M. Visveswaraiah, the Diwan of Mysore, was impressed by his high sense of duty and unique record of service and offered him the post of President, Bangalore Municipal Council, which Puttanna Shetty accepted on an assurance from the Diwan that the Government would not delay matters concerning the Municipal Council. As President of the Municipal Council (1913-20), he rendered valuable service to the people of Bangalore. Particularly noteworthy is the support he extended to Dr. Subba Rao, the Health Officer, in organising relief measures to the influenza-affected people in the city (1917-18). Shetty was the President of the Bangalore City Improvement Committee for seven years (1915-22). He was elected a Member of the Mysore Legislature in 1924.

He took a keen interest in the economic development of Mysore. He was one of those responsible for the establishment of the Mysore Bank in 1912, now known as the State Bank of Mysore. As its Chairman, he induced greater public confidence in this institution. He showed great interest in the establishment of the Mysore Krishnarajendra Mills. He was Chairman of the Chikkaballapur Light Railway Co. and also Chairman of the Central Co-operative Bank. He took a leading part in public meetings organised to dispute the right of the British Government over the Bangalore Cantonment area; to argue the case of Mysore over the income from that area; and to free Mysore from the payment of the stipulated annual sum to the British Government.

He strove for the development and spread of Kannada literature. He was particularly interested in secular literature. Inaugurating the special literary conference of the Kannada Sahitya Parishad in 1936, he said, "In the past, scholars wrote mainly on Caste, Sutras, Vedas,

Nigamagamas and the Unvisible. The visible was considered as mere illusion and false.... Yet such writings were popular. Now the time has changed. We have to concentrate on the history of the society,... which are relevant to us, as they help us to know the East and the West and indicate what we have to learn from them. Therefore, such studies must grow. Let knowledge be spread among us through literary propaganda. Let the Kannadigas progress. Let the life of Kannada grow." He donated Rs. 20,000/- to the Mysore University for the education of the villagers through Kannada. The Mysore University is publishing booklets in Kannada on popular themes at cheap prices out of this fund. He presided over the Seventh Session of the Kannada Sahitya Parishad at Chikkamagalur in 1921; and participated in the deliberations of the Sahitya Parishad at its headquarters in Bangalore. He was the President of the Educational Reforms Committee, a public venture. He led a public delegation to press for retaining the Medical College at Bangalore, instead of transferring it to Mysore. He gave encouragement to the Amateur Dramatic Association, Bangalore. He was the President of the Vijayanagar Six-Centenary Celebrations Committee, Hampi, in 1936. He was also President of the Half-Centenary Jubilee Committee of the Indian National Congress; and of the Shri Krishnaraja Wodeyar IV Diamond Jubilee Celebrations Committee in 1927.

The simplicity of his life, his integrity, his impartiality and the tact he displayed in handling the most delicate problems won for him the admiration and respect of the people. No public function was held in Bangalore without his knowledge. In meetings where fear of party or communal feelings were sensed, all agreed to have Puttanna Shetty as President of such meetings. He was a Trustee to a number of charitable endowments—Totadappa's Trust, Arcot Narayana Swamy Mudaliar Trust, etc. He was the President of the Reception Committee, Veerasaiva Sammelana, held at Bangalore, and President of the All India Veerasaiva Sammelana in 1905 and 1927. A philanthropist himself, he gave money for the construction of a Town Hall, named Sir Puttanna Shetty Town Hall, at Bangalore. He wished to start a cosmopolitan free students' hostel, but his progressive idea was not appreciated in some quarters. Instead, he started the Veerasaiva Vidyarthi Nilaya at Bull Temple Road, Bangalore, in 1938.

He had won many laurels. Shri Krishnaraja Wodeyar IV conferred on him the title of 'Rajyasabhabhushana', and the Government of India, 'Diwan Bahadur', both in 1911. He received the Kaiser-i-Hind Medal in 1914; C.I.E. in 1927; Knighthood in 1925 and LL.D. from the Mysore University in 1936. Many roads in Bangalore are named after him.

[K. Balakrishna and S. Dani (Eds.)—Kannada Sahitya Sammelanada Kathe; D. V. Gundappa —Articles in the Sudha.]

H. V. Sreenivasa Murthy

SHETTY, MADAN RANGAIAH
(1908-1966)

Madan Rangaiah Shetty was born in 1908 in Kuthyar, Udupi taluka, South Kanara district, in a rich zamindar family of Bunt or Nadavar caste. Later in life he made his mark in the Bombay Presidency. He married Kalyani Bai in 1934.

He was educated in the Christian High School, Udupi. In 1926 he went to study Engineering at the Victoria Technical Institute, Bombay. He had association with M. R. Masani, Jaya Prakash Narayan, Acharya Narendradev, M. N. Roy and Subhas Bose and was one of the founders of the Congress Socialist Party.

A great orator in Marathi, Gujarati and Hindi, he could speak seven languages. He joined the 1930 Independence struggle as Secretary, 'F' Ward Congress Committee, Bombay, and suffered two years' imprisonment. He was the Secretary, Bombay Pradesh Congress Committee, for one term in 1932; General Secretary, Bombay Dock Workers' Union (1934); General Secretary, Bombay Municipal Workers' Union (1934-39); Secretary, Hawkers' Union (1934-39); Treasurer,

Bombay Girni Kamgar Union (1939); General Secretary, All India Unemployment Union; and Member, Executive Committee, All India Trade Union Congress up to 1937. He resigned from the labour movement due to differences with the Communists and Royists about their anti-Congress activities. He became Secretary, E and F Ward Election Committee, Bombay, in 1937. He was the printer-publisher of the *Independent India* in 1937-47.

Though associated with the extremists, he was a moderate and wanted the Congress to pursue Socialistic policies. He believed that any reform, administrative or otherwise, must have the village as the base.

As the President of Banta Yane Nadavara Sangha, he served the poor. He started the Karnataka Free Night School to impart free education to about 700 office sepoys and hotel boys and the school is still running successfully. In 1936 he started a Night School through the Bharat Seva Mandal to give free education to the workers' children of Umarkandi area of Bombay City, a free adult-education experiment, an example copied by the Bombay Government for adult education in the city.

After the integration of the Mysore State, the Mysore leaders pressed him to settle down in Mysore State and serve his own State. He left Bombay in 1966, which was his home for forty years, with high hopes. Alas! he was not destined to serve the State. The cold reception he received in his home State was felt heavily by Shetty. A heart patient already, he died on 4 August 1966.

Madan Shetty was one of the foremost labour leaders in India and served the labour's cause for three decades.

[Information supplied by the wife of Madan Shetty, who placed at the disposal of the Contributor all available papers.]

H. V. Sreenivasa Murthy

SHIBLI NUMANI

—See under Numani, Muhammad Shibli

SHINDE, VITHAL RAMJI (1873-1944)

Vithal Ramji Shinde was born on 23 April 1873, at Jamkhindi in the Mysore State. He belonged to the Maratha caste and his father, Ramji, was a store-keeper in the service of the former ruler of Jamkhindi. Ramji was a deeply religious man, with liberal ideas about caste restrictions.

Shinde was married in 1882 to Rukminibai.

Shinde got his B.A. and LL.B. in 1898. He got the Diploma in Comparative Religion from Manchester College, Oxford, in 1903. He was a man of ascetic and scholarly temperament, and also a man of action. He dedicated his life to religious, social and political ideals. He was influenced by the ideas of J. S. Mill and Spencer, and also by the tenets of the Prarthana Samaj. His main field of work was religious and social reform, education and uplift of the untouchables. He had also an abiding scholarly interest in sociological investigations into the caste system.

He began his public life in 1903 as an active member of the Prarthana Samaj and Secretary of its Bombay Branch. He was well-equipped for this task because of his stay in Oxford, from 1901 to 1903, where he studied the Pali language, Sociology and Comparative Religion. He attended the International Liberal Religious Conference at Amsterdam in 1903.

He organised the young Theist Union and, in 1904, he organised a religious Conference.

He also devoted himself to practical social reform, such as organisation of an orphanage at Pandharpur, and agitation for the removal of disabilities imposed on the Mangs, an untouchable caste, by the British rulers. He also successfully stopped the practice of dedicating girls to certain temples in Maharashtra.

His main work was the establishment of the Depressed Classes Mission in Bombay in 1906. By 1912 the Mission was running twenty-four schools and five hostels in different parts of India. The Mission developed its work in Poona and by 1919 it had its own buildings and hostels, known as 'Ahalyashram'.

In the political field he took part in the Satya-

graha of 1930. Earlier, in 1928, he had organised peasants against increased land revenue. He died on 2 January 1944 after a long life of devoted service to the people.

Shinde has written mainly on religious and social subjects of current interest. His book 'Bahishkrita Bharat' testifies to his scholarship and sociological insight into the problem of untouchability. He has written 'A Directory of the Brahmo Samaj' and 'The Untouchables' (in English). His writings have a place of unique importance in the ferment of thought in Maharashtra in the first half of this century. His life of devoted social work has rightly earned for him the title of 'Karmvir' by which he is known and remembered.

[V. R. Shinde—Mazya Athavani Va Anubhava, Vols. I, II, III, Poona, 1958; K. B. Babar—Karmvir Vidyarthi, Satara, 1930; B. B. Keskar (Ed.)—Vithal Ramji Shinde Yanche Lekh, Vyakhyane Va Updesh, Bombay, 1912; M. P. Mangudkar—Shinde Lekh-Samgraha, Poona, 1963.]

(S. D. Gaekwad) D. K. BEDEKAR

SHIVA PRASAD (BABU)

—See under Gupta, Shiva Prasad

SHIVA RAO, B.

—See under Rao, B. Shiva

SHIVA VARMA

—See under Verma, Shiv

SHRADDHANAND MUNSHI RAM MAHATMA (SWAMI) (1856-1926)

Swami Shraddhanand was born at Talwandi, District Jullundur, in the Punjab in 1856. His father Nanak Chand belonged to a middle-class Khatri family, engaged in business in a small way. Nanak Chand received some education in Persian. When he had finished his education he left home in search of some lucrative job. It was not till after the birth of Munshi Ram that his father succeeded in getting a good job. He became a Police Inspector in the North-Western Province (modern U.P.) in 1857. He had four sons including Munshi Ram and two daughters. Young Munshi Ram joined his father in the North-Western Province after some time.

His father was a devout Shaivite and Munshi Ram followed in his footsteps. But no one could live long in the land of Rama without being attracted to Tulsi Das's 'Ramacharitmanas'. Munshi Ram was a devout attendant at its *Katha* whenever he heard of one in the neighbourhood.

In 1877 Munshi Ram married Shiv Devi, daughter of Lala Salig Ram, a big landlord of Jullundur city. He had matriculated by then and had a good chance of getting a Government job.

On account of his father's frequent transfers from one place to another, his early education was often interrupted. He received his secondary school education at Benares and passed his Matriculation examination in 1877 when he was twenty-one. He joined the Queen's College for higher education but the fast life he led in the hostel brought about a breakdown in his health which compelled him to discontinue his studies in 1878. Back at Bareilly with his father, he spent some time in idle ease. In 1882 he persuaded his father to allow him to study Law at the University Law College, Lahore. The medium of instruction here was Urdu, which was then the official language of the Province. He passed the Law examination in due course.

He had begun life as a devout Shaivite. But the time he spent at college turned him into a loose-living atheist. In 1882, however, he happened to be in Bareilly when Swami Dayanand visited the place. His father, as Kotwal, was deputed to keep order at the public meetings which the Swami addressed. He persuaded Munshi Ram to come to one of these meetings. Munshi Ram listened to what the Swami said about Godhead and was drawn to the speaker. A little closer contact followed, which made a serious breach in Munshi Ram's atheism. When he joined the Law classes in Lahore, he

was soon converted to Dayanand's views after he read the 'Satyarth Prakash'. He joined the Arya Samaj at Lahore. Dayanand and his works influenced him most. He came in close contact with several prominent Arya Samajists at Lahore and elsewhere. He travelled widely throughout the length and the breadth of the country and visited Burma.

After obtaining his Law degree he started practising as a lawyer at Jullundur in 1885. Here he soon built up a practice as a successful District town lawyer. But much more important than that was the high status which he soon acquired among the Arya Samajists at Jullundur and in the Punjab. He was the President of the Representative Assembly of the Arya Samajes in the Punjab in 1889. When the Arya Samaj split in 1893 into two sections, the College Section and the Gurukula Section, he was the acknowledged leader of the Gurukula Section. But before this he had, in association with his brother-in-law, Lala Devraj of Jullundur, ventured out into another field, that of girls' education. He had been shocked to find one of his daughters, who was studying at the Mission Girls' School, Jullundur, singing songs in praise of Christ. The result was the foundation of the Kanya Maha Vidyalaya, Jullundur, as a residential school for girls where they were brought up in an atmosphere intensively Hindu or Aryan, as he would have liked to call it.

The split made more strenuous demands on his time for Arya Samajist work. He started a weekly newspaper, the *Satya Dharam Pracharak*, from Jullundur, of which he became the Editor. The split had ostensibly been caused by the insistence of Munshi Ram and his associates on the establishment of a Sanskrit Academy along with the D.A.V. College at Lahore. Whether or not any of his associates was very serious about the matter, Munshi Ram took up the cause of a Gurukula seriously. In 1902, abandoning his lucrative law practice, he left home and declared that he would not return till he had collected Rs. 30,000/-, then considered sufficient to start the institution. He was as good as his word and in 1902 he founded the Gurukula at Hardwar. Cynics declared that he would attract no students to such an outlandish scheme of studies. So he had to get the students as well. Out of the four students who joined the institution in 1902 two were his own sons. It was a very difficult experiment he was trying. To ensure its success he gave up his practice and became the Governor-Director of the institution and continued in that position till 1917. He was then persuaded to enter upon the last stage of a Hindu's life, becoming a Sannyasi with the name of 'Shraddhanand'. Naturally he could not now continue his active association with his pet child, the Gurukula, but was content to leave it in the hands of one of his lieutenants.

He now left Hardwar and moved to Delhi.

He was already acknowledged as the leader of the Gurukula Section of the Arya Samaj. At Delhi he plunged into its work as never before. He organised famine relief in Gharwal in 1918. When Mahatma Gandhi gave the call for a strike in Delhi in April 1919, as a protest against the enactment of the Rowlatt Acts, Swami Shraddhanand made a dramatic entry into the political field. A furious mob was going in a procession in the Chandni Chauk; it was fired upon and it got out of hand. With a staff in his hand, Shraddhanand guaranteed the peaceful behaviour of the crowd provided the parade of force was removed. The authorities happily saw sense and agreed. It was then announced that a memorial meeting would be held at the Pataudi House to mourn the death of the person who was killed in the police firing. In a panic the authorities banned such a demonstration against their ill-deeds and barred the way with Gurkha Rifles. Undaunted, the Swami proceeded on his way at the head of the procession. It was a tense moment. In good time the bureaucracy remembered that he had pacified the crowd earlier. The bayonets were lowered and the procession was allowed to pass on its way.

When the meeting was over, the Muslims were so moved by the action of the Swami that they carried him into the Jami Masjid. Here from the pulpit, which had never had a non-Muslim speak from it, he delivered a fiery speech on Hindu-Muslim unity. Followed the martial law in the Punjab. Like other outsiders, the

Swami was not allowed to visit the Punjab. But when it was withdrawn, he was back at Lahore organising relief for the distressed. He persuaded the Punjab nationalists to invite the annual session of the Congress to the Punjab and as the Chairman of the Reception Committee of the Amritsar session in December 1919, he was greatly responsible for its success.

He was invited to take charge of the Gurukula once more and served as its Director for two years again.

Meanwhile, as one who had demonstrated the strength of non-violent Satyagraha, he was elected a member of the Congress sub-committee on Satyagraha.

Towards the end of 1922, a movement started for taking back into Hinduism Malkana Rajputs who had probably been converted by force long ago but who still clung to their Hindu ways. He became President of the Shuddhi Sabha. When the Muslims branded the campaign as communal, he was able to convince the Congress sub-committee that toured the areas that the Malkanas were more Hindus than Muslims and their full admission into Hinduism could not be reasonably considered as disruptive of Hindu-Muslim unity.

The last years of his life were mostly spent in the cause of the uplift of the depressed classes, reconversion of the former Hindus to Hinduism and bringing Hindus of various views together. In 1926 a Muslim, Abdur Rasheed, came to him ostensibly seeking to be converted to Hinduism. Swamiji gave him shelter at his own residence and he repaid it by shooting him dead.

As Munshi Ram, he started life as a loose-living young man. But his conversion to the Arya Samajist view of life entirely changed his way of life. He became a disciplined, and enthusiastic puritan. He became a *Vanaprasthi* in 1902 when he took over as the Governor of the Gurukula, thus renouncing all worldly passions and possessions. As a Sannyasi he lived an austere and well-regulated life.

He was above all an educational reformer. He experimented successfully with the use of Hindi as the medium of instruction even at the college level at a time when the idea was not even mooted as a distant project. He believed in training the entire nation before this idea had even been born elsewhere in India.

His attitude towards social problems was that of a liberal reformer. He favoured giving women equal status with men in society. He favoured widow-marriage and warred against early marriage, both of boys and girls. He firmly believed that the depressed classes—Harijans of today—had been given a raw deal by the Hindus and felt that they owed it to them to ameliorate their condition.

He entered politics late in life, swept into it by Gandhiji's call for civil disobedience in 1919. His speech, as the Chairman of the Reception Committee of the Congress, breathes a spirit of realism so far as the political questions before the country were concerned. He resigned from the Satyagraha Committee when Gandhiji called a halt to it after the Chauri Chaura incident. A nationalist to the core, he believed that nationalism must be based on a virile Hinduism.

As an Arya Samajist he believed that Hinduism must be emancipated from the grip of the evil practices that had been sapping its vitality.

Shraddhanand's greatest contribution lies in the field of education. The Gurukula movement is a living monument to his work in that cause. He was a fearless worker in whatever cause he espoused. His persuading the Delhi authorities to let him deal with a roused mob, his baring his breast to the Gurkhas' bayonets before the people whom he happened to lead were molested were dramatic acts of a life in which fear had never dictated his line of action. His belief in Hindu-Muslim amity pitched him into the pulpit of the greatest mosque in India, an honour never paid to any Hindu before. With all that he died a martyr to his faith at the hands of a Muslim fanatic. Not given to guile, he could not see it in others and died happy.

[N. B. Sen (Ed.)—Punjab's Eminent Hindus, Lahore, 1944; Satyadev Vidyalankar—Swami Shraddhanand (in Hindi), Delhi, 1933; Inder Vidya Vachaspati—Mere Pita (my father), in Hindi, Delhi, 1957; Dewan Chand—Arya Samaj; Dewan Chand Sharma—Makers of the Arya

Samaj, Book I, London, 1935; Ram Gopal Vidyalankar—Vir Sannyasi Shraddhanand (in Hindi), Calcutta; Report of the 34th session of the Indian National Congress held at Amritsar in 1919.]

(D. L. Datta) SHRI RAM SHARMA

SHROFF, KHUSROO RATANJEE
(1878-1971)

Shroff was born in Bombay in a middle-class Parsi family. He was educated at the New High School and the Byramjee Jeejeebhoy College of Commerce, Bombay. By choice and inclination he became a school teacher at the age of twenty-two. He also conducted classes in Mathematics for school and college students, although he had not passed the Matriculation examination. Out of a sense of filial duty, Shroff abandoned his chosen profession in 1902 and joined his father in his business as a share, stock, finance and exchange broker. After his father's death in 1916, he became a member of the Stock Exchange; in 1920 he was elected as a Director; in 1921 he became Joint Honorary Secretary and Treasurer; and finally he was elected President in 1923.

Shroff's long term of office as President from 1923 to 1966 was crowded with events. 1920 to 1930 was a decade of recurring difficulties and emergencies. The succeeding decades saw several crises—the Great Depression in 1929, the Currimbhoy Ebrahim Group crash in 1933, the Indian Iron crisis in 1937-38, the Japanese attack in 1942, the Liaquat Ali Khan Budget in 1947, the Commercial Markets crisis in 1951 and the Chinese aggression in 1962. Shroff steered the course of the market through these difficult times with remarkable success.

His collaboration was gratefully appreciated by the Atlay and Morison Stock Exchange Enquiry Committees appointed by the Government in 1923 and 1936. In the field of stock market legislation, the basic provisions suggested by Shroff were incorporated in the Bombay Forward Contracts Control Act (1947), as well as in the subsequent Central legislation when the Forward Contracts (Regulation) Act was passed in 1956. The Securities Contracts (Regulation) Rules promulgated by the Government in 1957 were almost wholly in accordance with his recommendations and so were the bye-laws and regulations sanctioned by the Government for all the recognised Stock Exchanges. The Chairman and the Secretary of the Gorwala Committee on Stock Exchange Legislation (1951) acknowledged that there was no greater authority than Shroff on the subject of Stock Exchanges. He gave the market a code of rules, bye-laws and regulations, standardised its usages and trading practices, revolutionised the settlement procedures, established a clearing house for the safety of members and the investing public, and gradually built up the Exchange to its pre-eminent position as the best organised trade association in India.

He jealously guarded the interests of the Exchange and its members, but only by reconciling them with public interest which he always respected as of paramount importance. He was no respecter of persons and refused to be brow-beaten by even the biggest industrial houses and successfully withstood all pressures when the interests of the Exchange demanded strict and impartial enforcement of its laws and regulations.

He graced the Boards of some well-established Banking, Insurance, Shipping and other joint stock companies.

His outstanding simplicity and kindly disposition made him a popular figure in the business and official world. A staunch disciplinarian, he displayed a profound sense of justice, but always tempered justice with mercy.

He was conservative in character; he was a staunch Zoroastrian and disapproved of intermarriage.

He was a J.P. and a recipient of the Silver Jubilee and Coronation medals.

In 1929 he toured the whole of Europe for six months, utilizing the occasion to visit the Stock Exchanges of the important European countries.

The contribution made by the Exchange under Shroff's guidance during the country's struggle

for independence was noteworthy. The Exchange then spared neither men, nor money, nor itself in the national cause, with the result that on 26 January 1932 the Exchange was threatened by the Government with dire consequences through the withdrawal of the statutory recognition granted to it under the Bombay Securities Contracts Control Act. It was Shroff's courage, diplomacy and astute strategy which saved the day.

He espoused many a charitable cause and served on countless public committees.

It is rare that in an under-developed economy there should be a well-developed capital market such as we have in India today. The credit for this achievement undoubtedly belongs to Shroff who presided over the destinies of the Stock Exchange at Bombay for an unbroken period of forty-three years, a record unparalleled anywhere. If the Bombay Exchange enjoys a pride of place and is the only one among all the recognised Stock Exchanges deemed worthy of permanent Government recognition, that is because Shroff dedicated his life to its development. It was in the fitness of things that the Government of India should have rewarded the services of this patriarch of the Exchange and father of the Stock Market in India by conferring on him the Padma Bhushan award in 1967.

Among his publications may be mentioned: 'Elementary Arithmetic and Algebra' for P.E. students; and 'A Treatise on the Construction of Perpetual Calendars'.

[H. D. Darukhanawala—Parsi Lustre on Indian Soil, Vol. I, Bombay, 1938; Address to Shri K. R. P. Shroff by the Stock Exchange Office Staff, Past and Present, on 7 June 1966; A Tribute to Shri K. R. P. Shroff on the occasion of the unveiling of his bust by Shri Morarji Desai on 16 May 1968; The Times of India Directory and Who's Who, 1967; Oral information from Shri Bomanjee Shroff, son of the late Shri K. R. P. Shroff; K. R. P. Shroff—A Treatise on the Construction of Perpetual Calendars.]

V. G. Hatalkar

SHUKLA, BISHNU DATTA (PANDIT) (1877-1921)

Pandit Bishnu Datta Shukla was born in October 1877 at Sihora in Jabalpur district in the aristocratic family of Pandit Shiva Dutta Shukla who was talukdar of about sixteen villages. His mother Hinota Devi also came from an aristocratic family. He had also a step-mother, Ranchi Bai by name. He himself married in another aristocratic family of Patna Tahsil.

The founder of the family was Hitkar Shukla who settled at Pipariya as a money-lender, after having migrated from U.P. some time in the eighteenth century. After the advent of the British rule, in the year 1818, he also acted as Subedar and Tahsildar of the Bhonslas.

The Shukla family belonged to the Saryupari sect of the Brahmin community which was held in great esteem in this part of the country.

His education started in a *pathshala* where he studied Sanskrit in the orthodox way. During his minority his estate was held under the management of the Court of Wards. As Government ward he was educated in the Princes' College at Jabalpur. After matriculating from this institution he was sent for further education in the Christ Church College at Lucknow. The College was affiliated to the University of Allahabad. From this College he passed his B.A. examination with Honours and was awarded a gold medal for passing in Sanskrit with distinction. He was very fond of books and maintained a well-stocked library on various subjects in his house.

He led the life of an aristocrat. According to the ways of the old nobility, he took pleasure in riding horses, watching games and sports, organising poetry symposiums, etc. He started his daily life with *puja* and wore a *tilak* on his forehead. Churidar *payjama* and *achkan* with a turban on his head were his usual dress. On suitable occasions he also appeared in English dress and wore a tie as well. But for his headdress he always used a turban.

He was a loyal subject of His Majesty's Government. Under the guidance of local officials he started the Co-operative movement. The Co-

operative movement in Sihora was started long before the enactment of the first Co-operative Act in 1904. He was one of the pioneers of the Co-operative movement in this country and under his guidance the first Central Co-operative Bank was started in this country at Sihora in the District of Jabalpur. The Bank was registered as an Urban Bank in the year 1907, five years before the Central Co-operative Act of 1912 was passed by the Imperial Legislature. The movement of co-operation then was in the experimental stage and the Sihora Co-operative Central Bank had the distinction of serving as a laboratory for this movement in this country. He held the office of Chairman of this Bank since its inception till his death in 1921.

He rendered meritorious services to the Government during the years of the First World War as a Recruiting Officer for the whole of the then Central Provinces and Berar. In recognition of his services the Government conferred on him the title of Rai Bahadur and made him a first class Honorary Magistrate with powers to hold court at home. He derived his political views from the Tilak School of thought. Later on, he was much influenced by Pandit Madan Mohan Malaviya. Along with Malaviya he was also a member of the Imperial Legislative Council of Lord Chelmsford. This was the august law-making body for the country and eminent personalities like Sir Surendranath Banerjea, Sri B. N. Sharma, M. A. Jinnah and Vitthal Bhai Patel were its members.

After the First World War, the British Government in India introduced a bill in the Imperial Legislative Council known as the Rowlatt Bill which was vehemently opposed by every section of the people in India. The Government was bent upon enacting this bill, and in protest Pandit Madan Mohan Malaviya and Shuklaji tendered their resignations from the membership of the Council. After the tragedy of the Jallianwala Bagh, the country entered into the extremist phase of its politics and Mahatma Gandhi became the idol of the day. Under his leadership Shuklaji became a Congressman and at his behest he returned the title of Rai Bahadurship and gave up his powers of First Class Magistracy.

In the year 1921 a session of the All India Congress Committee was held at Nagpur. In this session a resolution for the launching of the non-cooperation movement was adopted. Shuklaji attended this session as a prominent Congress worker. In the Congress Nagar at Nagpur he caught influenza and breathed his last, thus laying down his life in the service of the country. By his early death the country lost a great leader, and Mahatma Gandhi, eulogising his services, declared in a public meeting that in Shuklaji's death he had lost his left hand.

[Jabalpur District Gazetteer, 1909; Information supplied by Pandit Ramdhar Dubey, son-in-law of Pandit Bishnu Datta Shukla, from Sihora (M.P.), and by the Madhya Pradesh State Co-operative Union Ltd., Jabalpur, M.P.; Personal interview of the Research fellow with Rajendra Singh Bechar, an old Congressman in Jabalpur.]

(L. Dewani) K. P. Pandey

SHUKLA, RAM CHANDRA (ACHARYA) (1885-1941)

Acharya Ram Chandra Shukla, more popularly known in the Hindi world as "Acharya Shukla", was a tower of wisdom, character, saintliness and scholarship—without as much as a University degree. He was born in the village of Agona (District Basti, U.P.), in 1885 and lived for forty-six years to bring literary criticism and evaluation in Hindi from nil to be at par with the most developed and patriotic literatures of the world. He died in February 1941 and left a school and a system to complete the tasks so dear to him.

His father was a Kanungo. His family was poor and lived a simple life. He was only a matriculate, but the Benares Hindu University or any other University, for that matter, has yet to find a more eminent occupant of a Professor's chair. Initiated into his studies through Urdu and Persian, he studied Hindi and Sanskrit on his own, acquiring a command of both as yet

unparalleled. On Tulsidas, Surdas, Jaysi, Kabir and Keshav, on the history of Hindi literature, and on the analytical studies of emotion in literature and principles of criticism, his work was authoritative and most profound in Hindi, inviting comparison with similar works in the West. Babu Ram Krishna Varma, Pandit Ganga Prasad, Badri Narayan Chaudhry, Kashi Prasad Jaiswal and Kedar Nath Pathak influenced him greatly. Shy of the public and the platform, he cultivated studying and writing as his two sole occupations till the end, but did not relish the medals and honours he received. Maithili Sharan Gupta, Siya Ram Sharan Gupta, Acharya Mahavir Prasad Dwivedi, Sumitra Nandan Pant, Lala Bhagwan Din, Ayodhya Singh Upadhyaya, Shyam Sunder Das and Chandra Bali Pandey were his valued associates. His wit and satire was powerful, style lucid, criticism penetrating and expressions significant and profound. He disliked diction for its own sake and was incapable of writing in a mystic or modern vein. His style was simple, austere and painstaking.

Human character modelled on Tulsi's 'Ramacharitmanas' was his cherished ideal and, therefore, the basis of his human philosophical approach. Synthesising all that was best anywhere, and frowning at hypocrisy, he could be called an enlightened orthodox Hindu with faith in the Lok Dharma. Pained by the nation's plight he gave expression to his feelings in poetry. His tone was most pathetic when the Surat Congress faced a split. His essay "Goswami Ji or Hindu Jati" proves his broadmindedness. 'Chintamani' and 'Vichar Vithi' were collections of his essays and 'Triveni' comprises his three great critical studies.

At the age of sixteen his poem "Manohar Chata" was published in the *Saraswati*. He was a regular contributor to the *Samalochak* and the *Anand Kadambari*. His English article "What has India to do" was published in the *Hindustan Review*. The *Indian People* was another journal in which he often wrote. He was the editor of the *Nagri Pracharini Patrika* and the *Hindi Shabda Sagar*. Among the numerous works edited by him may be mentioned 'Tulsi Granthawali', 'Sur Ka Bhramar Gita', 'Jayasi Granthawali', 'Vir Singh Dev Charit', etc. His 'Hindi Sahitya Ka Itihas' is the first and the best yet. 'Shishir Pathik' and 'Basant Pathik' are his famous poems, while 'Hasyavinod' and 'Prithvi Raj' are his well-known plays. He translated Edison's 'Imagination,' Megasthenes's 'Description of India', Sir T. Madho Rao's 'Minor Hints', Arnold's 'Light of Asia', as well as 'Plain Living and High Thinking' and 'Riddle of the Universe' from English and 'Shashanka' from Bengali into Hindi.

He wanted complete independence of India from British rule. His short tenure as Naib Tahsildar roused his spirit against the "Ji Huzur" tendencies; and this spirit of self-respect is evident in all his works.

His name stands out as an inspiration to any one who has the slightest love for the Hindi literature.

[Mahendra Chaturvedi (Ed.)—Hindi Nivandh Chayanika; Pandit Shyam Sundar Das—Hindi Shastra Ka Itihas; Shachi Rani Gurtu (Ed.) —Hindi Ka Aalochak: Ram Chandra Shukla; Ram Chandra Shukla—Vichar Vithi (Essays); —Chintamani (Collection of Essays); Gulab Rai and Vijayendra Snatak—Aalochak Ram Chandra Shukla; Rajendra Singh Gaur (Ed.)—Hamare Lekhak.]

(L. Dewani) AKHILESH MISHRA

SHUKLA, RAVI SHANKAR (PANDIT)
(1877-1956)

Pandit Ravi Shankar Shukla was one of those leaders who played a notable role, both in the national freedom struggle from 1919 to 1947 and in shaping the administration of Madhya Pradesh in the early years of freedom. He chose the former Central Provinces and Berar as his area of work during the freedom struggle, and, later as the Chief Minister of the State, he laid the foundation of its educational and industrial progress. After the States Re-organisation in 1956 he became the Chief Minister of the new Madhya Pradesh and remained so till his death on 31 December 1956.

Shuklaji, as he was popularly known, was born in Sagar on 2 August 1877. His family originally hailed from Unnao district of Uttar Pradesh. His great-grandfather made Sagar, in the then Central Provinces, his home in the beginning of the nineteenth century. His grandfather, Pandit Ramchandra Shukla, was known for his great personality and for his sense of devotion to work. Shuklaji's father was a sub-agent in Ralli Brothers. Ravi Shankar was brought up in the loving care of his grandfather, his parents, Pandit Jagannath Shukla and Tulsi Devi, and his uncle, Pandit Gajadhar Shukla.

Shuklaji had his primary education at Sagar and his secondary education at Raipur. After matriculation in 1895, he joined the Hislop College at Nagpur and took the B.A. degree of the Calcutta University in 1899. Later, when he was a teacher in the Hitakarini School at Jabalpur in 1901-02 and the Headmaster of the State High School at Khairagarh in 1903-04, he studied Law and took the degree from the Allahabad University in 1904.

It was during his college days at Nagpur that Shuklaji began taking interest in public life. The inspiration came from his teacher, Pandit Bhagirath Prasad Dubey, and Shuklaji attended the 13th All India Congress session at Amravati in 1897 as a volunteer. Since that year till his death, Shuklaji was a staunch Congressman and he made the organisation strong in Central India. Another person who left a profound impression of patriotic zeal on young Shuklaji's mind was Pandit Vishnu Dutt Shukla.

After graduation, Shuklaji entered Government service in 1899 but resigned the job to become a teacher at Jabalpur in 1901. He was married at Jabalpur in June 1902. It was in December 1902 that Shuklaji's courage was truly put to the test. Plague broke out in Jabalpur and his young wife, Bhavani Devi, caught the infection. Shuklaji personally nursed his wife during the terrible illness and saved her life. Shuklaji took upon himself the ordeal of nursing a patient of plague a second time when he attended on the second son of the Diwan of Khairagarh. As the Headmaster of the State School at Khairagarh in 1903-04, Shuklaji was very popular, both as a teacher and a cricketer —a left-handed bowler.

Shuklaji began his practice as a lawyer at Rajnandgaon in 1907 and soon moved to Raipur where he made his home all his life. He made his mark in the legal profession and was known as an outstanding lawyer of the region, both on the criminal and the civil side. When the Congress was split into two groups—the Moderates and the Radicals in 1907, Shuklaji joined the Radicals. His close associates then were Pyarelal Mishra, Wamanrao Lakhe, Moolchand Tiwari, Thakur Hanuman Singh, Madhavrao Sapre, Jamnalal Bajaj, Shri Krishnadas Jaju and Govind Das. They remained his lifelong friends. Pandit D. P. Mishra, who was associated with him later, was also a close friend of Shuklaji.

In 1914 Shuklaji began taking an interest in civic affairs. He was elected a member of the Raipur Municipal Committee that year and he held the office without a break till 1924. In 1921 he was elected a member of the AICC and in the same year he was also elected a member of the Raipur District Council and remained so till 1934.

It was in response to Gandhiji's call that Shuklaji sacrificed a very lucrative legal practice and plunged into the national freedom movement. He was arrested in 1921 but the Government was forced to free him as huge crowds surrounded the police station where he was taken in custody and citizens from all walks of life demanded his immediate release. It spoke of his popularity. Shuklaji was jailed again in 1930, 1932, 1941 and 1942 during the freedom movement.

Shuklaji's career as a legislator started in 1922 when he was first elected to the Legislative Council of the Central Provinces. He was a member of the Swarajya Party in the Legislative Council in 1924 and in 1926. In the first elected Congress Ministries in the Provinces, Shuklaji became the Education Minister of C.P. and Berar and, after the Khare episode, he was sworn in as the Prime Minister (as the Chief Minister was then called) of the Province. When the Congress

Ministries resumed office in 1946, Shuklaji again became the Chief Minister of C.P. and Berar and he continued to be the Chief Minister of Madhya Pradesh even after the reorganisation of the States till his death in 1956.

Shuklaji was a man of deep convictions. He was opposed to India being dragged into the Second World War on the side of the British without national consent, but at the same time he declared in his speech in the Legislative Assembly (4 November 1939) that the Congress would remain a second Himalaya for the nation's protection against Nazi and Bolshevik totalitarianism. In 1947 in a moving speech he expressed himself against the partition of India. Gandhiji made a reference to this speech of his in the prayer meeting on 16 June 1947.

A fact not widely known was Shuklaji's strong opposition in 1946 to the British move to lease out Bastar to the Nizam for ninety-nine years. He took Sardar Patel's help to foil the move.

Shuklaji had a commanding personality. His tall stature, big grey moustaches, the traditional Indian dress of khadi dhoti and kurta and the white cap, and his quiet yet friendly manners created a very favourable impression on every one who came in contact with him. He was generous by nature and never had any hard feelings for any one.

Shuklaji's impact on the social, educational and political life in Madhya Pradesh was great. He brought about social reforms in the Kanyakubja community. As the Education Minister, Shuklaji introduced the Vidyā Mandir scheme in C. P. and Berar. He encouraged the study and development of Hindi as the national language. He had also an abiding interest in literature. He wrote 'Rashtra Bhashaki Samasya aur Hindusthani Andolan' and the 'Lingua Franca' in 1945. He derived spiritual guidance from the Gita and he was greatly influenced in his political career by the relentless fight put up against the British by Eamon de Valera of Ireland.

One of the most notable contributions by Shuklaji during the freedom struggle was his organising the teachers to make the national freedom movement very strong in Raipur district when he was the President of the District Council in the late twenties and the early thirties. His work in the rural areas with the help of the teachers' organisation created a mass awakening in the district and he set up what was almost a parallel Government in the area. It was during those years that he developed faith in democracy.

Those years also made him look to the people as one and he made no discrimination on grounds of caste or religion. In fact, when allegations were made against his Ministry for ill-treatment of the Muslims in 1937-39 during the Hindu-Muslim riots, he immediately ordered a full-scale inquiry and Justice Maclean held that the Ministry was completely free from blame. Inside the Legislative Assembly a representative of the Muslims, K. S. Abdur Rehman Khan, spoke highly of Pandit Shukla's generous attitude and said that the allegations against his Ministry were baseless.

Shuklaji left a deep impression on the political life of the old Madhya Pradesh in particular by making parliamentary democracy a success and by making the administration less rigid and more and more popularly oriented.

In the post-Independence era, Shuklaji laid the foundation of industrialisation of Madhya Pradesh by being largely instrumental in having the first public sector steel plant set up at Bhilai. It was his monumental gift to the region he loved and served all his life.

[D. R. Toliwal—Bharatvarsh Ki Vibhutiyan; Rajendra Prasad—India Divided; History of the Freedom Movement in Madhya Pradesh, published by the Madhya Pradesh Government, 1956; Ravi Shankar Shukla—Lingua Franca; Jag Pravash Chandra—India Steps Forward: The Story of the Cabinet Mission in India in Words and Pictures; Central Provinces Legislative Council Proceedings, 1939, November, Vol. I.]

(L. Dewani) G. T. PARANDE

SHUKLA, YOGENDRA (1896-1966)

Born in a respectable Bhumihar family in

October 1896, at Jalalpur in the Lalganj police station of the Muzaffarpur district where his ancestors had migrated from a village of the Gorakhpur district in U. P., Yogendra Shukla was the son of Jnan Shukla, a small cultivator. He lost his mother at the age of nine. His nephew, Baikuntha Shukla, was a famous revolutionary of Bihar, but his uncle had to work in the police force for the maintenance of the family.

He married Chandrama Devi of a cultivator's family of the Hajipur subdivision at the age of eleven. She died in 1936 when Shukla was serving a sentence in the Andaman island.

As an intelligent boy, Shukla took an active interest in the events of national and international importance. Right from his boyhood he showed signs of a revolutionary spirit, with an interest in wrestling and hunting of wild animals.

He first studied in the Jalalpur Lower Primary School. Then at the age of ten he was admitted into the Lalganj Middle English School and at the age of sixteen into the G. B. B. Collegiate School, Muzaffarpur, where he studied up to the Matriculation stage. He could not, however, complete his education: he fled his home when asked by his uncle to join the police force.

During his early life he was influenced by the writings and speeches of Bal Gangadhar Tilak. While a student at Muzaffarpur he came into close contact with J. B. Kripalani who soon became his political *guru*. Shukla also came into contact with the Anusilan Party and its workers whose leader in Bihar was Phani Ghose. It was under their influence that Shukla became a revolutionary. It was again at Muzaffarpur in 1914 that he heard a highly patriotic speech of Satyadeva Paribrajak, which created in him an intense hatred for the British, which was strengthened by the execution of Kshudiram Bose.

Among his close associates were Acharya J. B. Kripalani, Suraj Narain Singh, Jaya Prakash Narayan, Phani Ghose, Baswan Singh, Dr. Satya Narain Singh, Kishori Prasanna Singh, Birchand Patel, Kedarmani Shukla and Bhagat Singh. Several active revolutionaries were his personal friends.

At Satyadeva Paribrajak's suggestion he went to Calcutta to escape to America to bring arms. This attempt having failed, he returned to Varanasi where he came under the influence of Dhirendra Mazumdar at the Kashi Vidyapith and joined the Indian National Congress. In the Benares District Jail he met Chandra Shekhar Azad.

Shukla joined the non-cooperation movement and suffered a six months' term of imprisonment. On release he devoted himself to propagating the use of *khadi*.

He once again tried to escape to America by getting a porter's job in a ship. But in return for an insult by a European gentleman he beat him up and fled to the Ashram of Kripalani in Sind. He was arrested at Faizabad in the middle of 1923 and was released after fifteen days.

In the early stage of his nationalistic career he worked in the Plague Relief Committee, getting himself trained in the organisational work.

He made his greatest contribution to the cause of Indian freedom between 1930 and 1942; and it was in North Bihar and U. P. that he worked as one of the top revolutionaries, looting trains and treasuries and becoming "almost a legendary figure for his many exploits". He propagated the message of revolutionary nationalism through secret societies. He was a close associate of Bhagat Singh and Batukeshwar Datta. He was convicted in several sensational Conspiracy Cases, serving prison terms for a total of more than sixteen and a half years.

But Shukla organised at Hajipur a revolutionary organisation like the Anusilan Party of Bengal only after he got disillusioned with the constructive programme of the Congress. This party supplied arms to the revolutionary organisations in different parts of India. In 1928 Shukla unsuccessfully tried to throw a bomb at the Simon Commission at Madras. He and his party, however, succeeded in obtaining handsome booties by political dacoities and helped the Hindustan Socialist Republican Party with money and arms.

He was the 'principal absconder' in the Maulania dacoity of Champaran. He once confessed that he had committed dacoity at Maulania, evaded arrest by jumping from the

Sonepur bridge and swimming to Marufganj in Patna City and sent money to Dr. Satya Narain Singh in Germany for bringing arms. He was sentenced to twenty-two years' imprisonment.

He went on hunger strike several times in jails to get his grievances redressed. On his release on 2 March 1938 he joined the Congress Socialist Party, but was soon arrested in connection with the Madras Bomb Case. On his attempt to escape he was transferred to the Deoli Camp Jail and then to the Hazaribagh Jail. On 7 March 1942 he, along with Jaya Prakash Narayan and others, fled the jail. The Government announced a reward of Rs. 5,000/- for his arrest. Ultimately he was arrested at Muzaffarpur on 7 December 1942 and brought in chains to Patna and then to the Buxar Jail to serve a term of three years' imprisonment till November 1946. During a total of sixteen years' imprisonment in different jails of India he was subjected to extreme rigours and restraints which corroded his iron constitution. Even so, the fire of nationalism continued to burn in his heart.

Shukla was a member of the Congress Socialist Party. During 1958-59 he became a Member of the Bihar Legislative Council. In 1960 he was taken seriously ill and in his old age lived in poverty. He died in November 1966.

Shukla denounced caste restrictions and untouchability. He entertained modern ideas and wanted radical social reform. Initially he had faith in the Hindu religion but later he had no faith in any religion. Western education, he thought, made Indians physically weak and mentally degraded with a hankering for a life of ease.

He had an intense desire to free his country from the foreign yoke for its economic and political regeneration. He placed his country above everything and would not hesitate to make the highest sacrifice for this cause. An ardent believer in violent nationalistic activities and in a policy of blood and iron, he had no faith in the non-violent movements. He denounced communalism of all sorts. He believed that the Second World War had weakened the British Empire, providing opportunities to the Indian revolutionaries to speed up resistance movements in the country. He hated the British bureaucracy which ruled India tyrannically and fleeced this country for the benefit of Great Britain. He also denounced the racial policy of the British who treated the freedom fighters of India as animals and who ruled India only to use it as a market. He did not like the Congress demand for Dominion Status; he was for complete self-government for India and nothing short of it.

Shukla has been held in high esteem by the revolutionaries of India. He ranks almost equal to the freedom fighters like Bhagat Singh and Batukeshwar Datta because of his daring and heroic exploits. He suffered terribly during the freedom struggle and yet after independence he was not granted even a bare subsistence allowance.

[Datta, K. K.—History of the Freedom Movement in Bihar, Vols. II-III, Patna, 1957; The Indian Nation, 2 November 1964; The Searchlight, 17 July 1965; Statements of Yogendra Shukla to the Research Fellow.]

(Rameshwar Prasad) J. C. JHA

SHUNMUGAM CHETTY, R. K.

—See under Chetty, R. K. Shanmugam

SHYAM LAL (LALA) (1909-)

Dr. Shyam Lal Thapar, son of Telu Ram Thapar of Moga (District Ferozepore), Punjab, was born on 14 October 1909. He had his primary education in the Dev Samaj School, Moga. Then he joined the Mathra Dass Anglo-Sanskrit High School, Moga, in the 5th class and studied there up to the Matriculation examination. He passed the Matriculation examination in 1927 in the First Division.

After finishing school he joined the Medical College, Amritsar, and passed the Punjab State Medical Faculty Final examination in 1931. Thereafter he settled as a medical practitioner at Moga.

Shyam Lal joined the Indian National Congress in 1935. He took part in the freedom struggle in 1941 during the Individual Satyagraha started by Mahatma Gandhi, and was sentenced to fifteen months' imprisonment with a fine. Again in 1942, during the Quit India Movement, he took an active part in the struggle when all over India there was a movement for paralysing the Government by all possible means like the cutting of telephone wires, removing of rails, burning of Government records and other violent disturbances. Under the instructions of the District workers, he left for the Frontier. One night's stay with the Frontier Gandhi, on or about 15 September 1942, was a memorable event. He left the place in the early morning with the help of the 'Khudai-Khidmatgars', arrived at Mansra by bus and, then via Rawalpindi, at Lahore and Moga. He gave all necessary instructions to the nationalist workers who decided to jump into the movement with the 'Do-or-Die' slogan of Mahatma Gandhi.

It was decided to hoist the Indian National flag and remove the Union Jack from the building of the Tehsil Offices on 2 October 1942—the birthday of Mahatma Gandhi. Jathas were arranged from the Illaqa, but the police wanted to arrest the demonstrators. The whole town was under military guard. However, the police could not make any arrest.

While underground, Shyam Lal toured the whole district, went to Lahore, organized strikes in the colleges at Lahore and was ultimately arrested at Moga. He was detained for two months in police lock-up and was interned from 20 February 1943 for two and a half years in Moga town under the Defence of India Rules.

A strong believer in Gandhian ideology, he took an active part in 'Bhoodan' Movement of Sant Vinobha Bhave and joined his *Padayatras*. He was a member of the Indian National Congress since 1935, a member of the District Congress throughout and of the Provincial Congress Working Committee for some years. He was an elected member of the Panjab Legislative Council from the year 1964 to 1970. During this period he was appointed Deputy Minister for Medical Health, Food Supplies and Taxation in the first Ministry on the formation of the Panjabi Suba in November 1966. He was the Vice-President of the Panjab Harijan Sevak Sangh; a life member of the Indian Red Cross Society; an Associate Member of the Servants of the People Society founded by Lala Lajpat Rai; and a member of the Lala Lajpat Rai Birth Place Memorial Committee under the Chairmanship of Lal Bahadur Shastri. He was a member of the D. M. College Managing Committee for over ten years, and a member of the Moga Municipal Committee from 1951 to 1964. He is a staunch believer in the Socialistic pattern of society and peaceful revolution on Gandhian lines. He has also been taking keen interest in the country's development activities.

[Records preserved at the Panjab Archives, Patiala; Panjab Legislative Council Proceedings, 1964-70; Personal knowledge of the Contributor.]

BAKSHISH SINGH NIJJAR

SHYAMAJI, KRISHNAVARMA (PANDIT)
(1857-1930)

Pandit Shyamaji Krishnavarma was born on 4 October 1857—the year of the Indian War of Independence—at Mandavi (in the old Cutch State) which was connected with Bombay by a steamer service. His father's name was Krishnavarma Bhansali. It was a poor Hindu family in which Shyamaji was born.

Shyamaji was educated at the Primary School at Mandavi and received English education at a High School at Bhuj.

Shyamaji lost his mother in 1867, and was taken to Bombay by a rich Bhatia friend of the family and was admitted to the Wilson High School.

Topping the class in the High School, Shyamaji joined a Sanskrit Pathshala (private school) where he learnt Sanskrit under a Shastri. In 1875 Shyamaji secured Gokuldas Kahandas Prize in Sanskrit in his High School and joined the Elphinstone High School, where he soon secured the first rank.

Shyamaji became friendly with his co-student Ramdas, the son of a rich merchant. Soon after, Shyamaji was married to Ramdas's sister, Bhanumati, in 1875.

Shyamaji joined the widow-marriage movement at the house of a leading social reformer —Madhavdas Raghunathdas. In 1875 Swami Dayanand founded the Arya Samaj in Bombay and scored a great victory over the orthodox Pandits at a big meeting. Shyamaji saw the Swami and was spell-bound. Soon he agreed to carry on propaganda for the cause of the Arya Samaj.

Shyamaji started his propaganda tour in 1877. He spoke in Sanskrit at Nasik in April, and at Poona and Ahmedabad in May. He also visited Baroda, Broach and Surat in June. He spoke at Bhuj, Mandavi and Lahore in 1878. His propaganda tour was a great success, and secured golden certificates from great scholars and Pandits.

Introduced to the great British Sanskrit Professor, Monier Williams, in 1874, he entered into correspondence with him with a view to get some help for further studies in England. Finally he sailed for London in April 1879, after borrowing some money from his father-in-law and other friends.

He was admitted to the Balliol College, Oxford, in April and to the Inner Temple in June for studies in Law. Shyamaji received some help from Professor Williams and some tuition in Sanskrit from some British students.

Before Shyamaji secured the degree of B. A. at Oxford in 1883, he represented India at a Conference of Orientalists in Berlin. In 1884 Shyamaji was called to the Bar in London and returned to India in 1885.

Shyamaji was then enrolled in the Bombay High Court. But he soon left Bombay on his appointment as a Divan at Ratalam. He liked the old Indian States as the old citadels of the freedom of India.

The Indian National Congress was founded by Hume in December 1885 after the Madras Mahajana Sabha and the Bombay Presidency Association had been founded a year earlier.

In 1888 Shyamaji resigned his post in Ratalam due to ill-health. Shyamaji began legal practice at Ajmer in 1888 but soon quarrelled with the local Arya Samaj people. In 1893 Shyamaji joined service as a member of the State Council at Udaipur (Rajasthan). In 1895 Shyamaji accepted the post of Divan at Junagadh, but had to leave this service due to the conspiracy of a British Officer with some local politicians.

Disillusioned with his British friend, Shyamaji fought for his dues from the Junagadh State and carried on his fruitless campaign from the Rajkot Agency to the British Government in London.

In September 1895 Shyamaji was reinstated in the service of the Udaipur State. But Shyamaji's faith in British justice was destroyed, not only by his experience in Junagadh but also by the arrest of Tilak and the Natu Brothers in 1897 after the murder of two British Officers in Poona.

Shyamaji left India in 1897, under the influence of Swami Dayanand and Tilak, as well as of Mill and Spencer, the great British sociologists. In 1899 Britain declared War on Transvaal when gold was discovered in that State. Shyamaji immediately supported the Boers' fight against the British.

Shyamaji attended the funeral of Spencer on 14 December 1903. After tributes were paid by some leaders to his memory Shyamaji got up to announce his offer of one thousand pounds to the Oxford University for establishing a Spencer Lectureship. The offer was accepted by the University which appointed a Committee to carry out the scheme of the founder.

On 8 December 1904 Shyamaji announced his scheme for founding Indian Fellowships on condition that the recipients do not accept any office under the Indian Government. The offer was rejected by the Indian National Congress to which it was made.

In 1905 Shyamaji took a plunge in politics. Lord Curzon, the new Viceroy, had become unpopular in India due to his oppressive laws. In January 1905 Shyamaji published his first English monthly, *The Indian Sociologist*, as an "organ of freedom and of political, social and religious reforms". He adopted Spencer's words "Resistance to aggression is not simply justifiable but imperative" as his motto.

The object of the paper was to meet the need for a genuine interpreter of the Indian point of view in England. Shyamaji supported radical leaders like Frederick Harrison and Hyndman. He also praised Japan's victory at Port Arthur. The new paper created a stir in Indian circles. In the second number Shyamaji denounced the British and their rule in India.

In February 1905 the Indian Home Rule Society was formed at a meeting under the leadership of Shyamaji, for securing for India a government of the people, by the people and for the people. He also criticised the Congress leaders for their timid policies. Shyamaji announced the opening of the India House in London as a residential centre for Indian students and political workers.

The new paper had a very powerful effect on Indian politics. Congressmen denounced it but extremists like Tilak supported it. In the October number of his paper Shyamaji proposed a peaceful passive resistance movement for India's freedom. He stated that the Government would be brought to a standstill by Indians as there were no Britishers serving as policemen, postmen, clerks, drivers, etc., in the country.

In October 1905 Bengal was partitioned by the Government. The country opposed this act as one man. The cries of 'Swadeshi', 'Boycott' and 'Peaceful Resistance' rang out everywhere. The Government started repression. In December 1905, the Congress meeting at Benares, under the presidentship of Gokhale, passed very mild resolutions which were criticised by Shyamaji.

In the same year, a brilliant student named Bapat—who later became famous as Senapati Bapat—left his studies in Scotland and gave up his Government scholarship after he made a speech on self-government for India. Bapat then became a wholetime worker with Shyamaji for Indian freedom. The well-known patriot Vinayak Savarkar also began his work at the 'India House' in the same year.

With the approach of the Congress session at Calcutta, Shyamaji supported the election of Tilak against Dadabhai Naoroji who was proposed by the old leaders. Dadabhai was finally elected as President. He gave a new slogan: "Swarajya is my birthright". But Shyamaji criticised Dadabhai as a leader "facing both ways", as he did not support any radical policy. The year 1907 saw a great political fight between the old and new leaders—the extremists and the moderates—in the Congress.

On 10 May 1908, the fifty-first anniversary of the Indian war of independence, was celebrated at the India House, under the leadership of Savarkar. About this time two Punjab leaders, Lala Lajpat Rai and Ajit Singh, were deported by the Government of India. Due to the new repressive policy of the Government Shyamaji had earlier left London in 1907 for Paris to continue his work with greater freedom. Shyamaji reacted to severe personal attacks in the British press by publishing the French revolutionary national anthem in Gujarati and many other Indian languages.

In August 1907 Shyamaji's friend, Rana, and Madame Cama represented India at the International Socialist Conference at Stuttgart. Madame Cama unfurled the first Indian national flag at the meeting.

When the Government stepped up repression in India Shyamaji urged the people to adopt the policy of non-cooperation and strikes on peaceful lines. Eventually, Shyamaji affirmed the right of a subject people to adopt an armed struggle to overthrow an oppressive Government.

When the Congress broke up at Surat in December 1907, due to acute differences between the extremists and the moderates, Shyamaji supported Tilak's party and denounced the moderates in his paper.

On 30 April 1908 an Indian youth, Kshudiram Bose, threw the first bomb at two English ladies who were killed by the explosion. Tilak's articles on this incident were pronounced seditious by the Bombay High Court which sentenced him to jail for six years. Shyamaji criticised the sentence on Tilak in the strongest terms.

While the Government put down the movement in India with a heavy hand, Savarkar published in 1909 his great work on the 'War of Indian Independence' of 1857.

He had also sent an English copy of a manual for making of bombs and some revolvers to

friends in India during 1908 and 1909. Then Madanlal Dhingra, a companion of Savarkar at the India House, shot at and killed a British Officer, Sir Curzon Wylie, in London. Naturally Shyamaji disowned all responsibility for this murder.

A warrant was issued for the arrest of Savarkar in connection with the murder of a British Officer in Nasik with a revolver sent by him. Finally, Savarkar was arrested in March 1910 in London and sentenced to a long term of imprisonment.

Savarkar's arrest and sentence naturally weakened the activities of Shyamaji in Paris. New revolutionary papers were published by spirited young men in Paris and naturally eclipsed Shyamaji's old paper. No doubt Shyamaji supported all revolutionary movements in Egypt, Turkey, China and elsewhere. But when he knew from his study of international affairs that war was inevitable he left Paris for Geneva in 1914, again for his personal safety.

Shyamaji no doubt sympathised with and supported the revolutionary movements carried on in Berlin for the freedom of India. He also supported Gandhiji's campaign of non-cooperation. He published the last number of his paper in 1923 and died in Geneva on 31 March 1930.

His widow Bhanumati died three years later. The good sum of money left by them has enabled their trustees to found a lying-in-hospital in Mandavi, Cutch, the birth place of Pandit Shyamaji Krishnavarma.

[Indulal Yagnik—Shyamaji Krishnavarma, Bombay, 1950; M. R. Jayakar—The Story of My Life, Vol. I, Bombay; Sumant Mehta —Swamaj Darpan (in Gujarati), 1964; The Kumar Files (Gujarati magazine) for 1956; Personal knowledge of the Contributor.]

(Kumud Prasanna) INDULAL YAGNIK

SIDHWA, RUSTOM K. (1882-1957)

Rustom K. Sidhwa was born in 1882 in a poor Parsi priestly family living in Karachi, Sind. He studied up to the matriculation standard. He began his life as a clerk in the General Post Office, Karachi. Because of his sincere and selfless services and his public spirit he was elected, a few years later, as President of the Sind and Baluchistan Postmen's and Lower Grade Staff Union and President of the Telegraph Men of India and Burma.

Karachi was a very small city. Its population even in 1947, at the time of partition, was just over three lakhs. The city is situated on the west coast of India. It is far from the centre of the country. It was an astounding feat for Sidhwa, an inhabitant of this city, to be elected President of a number of all India, Burma and Baluchistan associations and federations, year after year. The fact testifies to his tireless energy and the selfless services rendered by him.

Sidhwa was known in Karachi as 'Veer' (Brave) Sidhwa. He was a fearless crusader who raised his powerful voice against injustice, oppression and corruption wherever he found them.

Sidhwa was very persevering. He would not take 'no' for an answer. If at first he did not succeed, he tried again and again until success crowned his efforts.

No one ever wants to waste his vote by backing and supporting a poor man and Sidhwa was never a rich man. When he first contested the Municipal elections in Karachi, even the Parsi voters of his own community did not support him. Jamshed Nusserwanji could be elected. Dinshaw, Katrak, Mama and several other Parsi candidates were elected but poor Sidhwa suffered many defeats.

There was something irrepressible about Sidhwa. He could not be kept down or out. Defeat never discouraged or deterred him from trying again. Despair was foreign to his nature and temperament. He was a very hard-working man and a veritable tornado on two legs. He was the only loyal and faithful follower of the Indian National Congress among the Parsis in Sind.

Harchandrai Vishindas once called him the Registrar of Public Grievances. All his life, Sidhwa fought gallantly on behalf of the poor and the oppressed. By his fearless exposure of

the wrongs and misdeeds of the high and mighty he did much to cleanse the atmosphere of the city.

Sidhwa rose to be a Minister of State for Home Affairs in the Government of India. He was a member of the Constituent Assembly and of the first Parliament after independence. He was a member of the All India Congress Committee, Member of the Central Advisory Council of Railways, and President of the Sind and Baluchistan Postmen's and Lower Grade Staff Union. He was Provincial Commissioner of the Hindustan Scouts Association.

In 1939 he was elected Mayor of the Karachi Municipal Corporation. He called the first Conference of the Mayors of Municipal Corporations of Bombay, Madras, Calcutta, Colombo, Rangoon and Karachi during his Mayoralty.

Sidhwa was a nationalist to the core but did not understand party politics. His was a life of ceaseless struggle and sacrifice.

Early in life, Sidhwa entered politics. He was Joint Secretary of the Citizens' Association of Karachi in 1916. He became a member of the Congress in 1920 and remained its faithful follower to the end of his life. He always answered the call of his country. He offered satyagraha and broke the law and, whenever necessary, courted arrest and duly suffered a series of prison sentences with hard labour. In jail, because of poor lighting facilities, he almost lost his sight.

Sidhwa died in Bombay on 28 December 1957 at the age of seventy-five. The *Times of India* carried only a paragraph announcing his death on the front page of its issue, dated 29 December 1957. The *Bombay Chronicle*, owned by a Parsi proprietor, devoted even less space to the news of his death in an inside page on 30 December 1957.

As Sidhwa was President of the 'G' Ward District Congress Committee, Dadar, Bombay, the crowds which had gathered to listen to V. K. Krishna Menon at Chaupathi Sands, Bombay, passed a resolution mourning his death. The resolution was moved by K. K. Shah, later Governor of Tamil Nadu, and then President of the Bombay Provincial Congress Committee.

The publicity which a leader receives indicates his news value as assessed by the news editor of a daily paper. It can never be a criterion of his worth and value, much less of the services rendered by him to the public. Sidhwa was a sincere and devoted servant of the country and her people. He scorned delights and lived laborious days to serve the least of his brethren.

[Information supplied by R. K. Sidhwa's son, Khurshed; Proceedings of the Sind Legislative Assembly; Proceedings of the Union Parliament; Personal knowledge of the Contributor.]

P. M. KEWALRAMANI

SIKANDAR HAYAT KHAN (SIR)
(1892-1942)

Sikandar Hayat was born in the year 1892 at Multan in the Western Panjab. He belonged to a highly connected family of landed aristocrats whose members were often styled as Sardars and Nawabs. His father, Nawab Muhammad Hayat Khan, was known to be the first Indian appointed as an Assistant Commissioner. Again, the Nawab was the first Panjabi to function as a Divisional and Sessions Judge (1887) under the British.

His mother's family was equally aristocratic. Sikandar Hayat's mother came from a family of reputed administrators. She was the daughter of the Chief Minister of Kapurthala State. Sardar Ghairat Hayat Khan was Sikandar's elder brother. Equally exalted was the well-known *Mir* family with which he was connected through matrimony in the year 1913.

Sikandar Hayat received his early education at home from a Hindu teacher. He was placed under the fostering care of Master Kala Ram, the family tutor, for the first seven years. Thereafter, he was admitted to the M. A. O. High School, Aligarh. He proved himself a keen student by topping in the school examinations, and by participating in social and athletic meets. He played hockey and cricket. Later he acknowledged: "It was in the playground that

I learnt the benefits of team and to play for the side and not for one's individual self."

After matriculating, Sikandar Hayat proceeded to England for higher studies. He joined the University College, London, to study Medicine. He failed to complete his studies, and after two years' stay in London, he returned to India.

The affluent family background, the impact of a Hindu teacher, and his stay at Aligarh were factors that must have cast diverse influences on Sikandar Hayat, and tended to mould his character and temperament. His father, Nawab Mohammad Hayat Khan, was a trusted friend and supporter of Sir Syed Ahmed and the latter's powerful influence must have filtered down to Sikandar Hayat. His stay in London was another factor. No sensitive youth from India could have remained immune from the strength and glow of England's academic, parliamentary and other institutions. Besides, England in those days was a base for Indian revolutionaries like Savarkar. There are indications that Sikandar Hayat came in touch with such Indian militants, and developed appreciation for their fearless patriotism. He was, however, not fully involved.

As a non-official, Sikandar Hayat gave ample proof of his organising capacity. Through careful management and modern methods he turned the family estate of tea plantations at Palampur into a very profitable concern. He acted as the non-official President of the Small Town Committee of Hassan Abdal. Sikandar was on the Board of Directors of about eleven different concerns including three Railway Companies.

On the outbreak of the First Great War, Sikandar Hayat offered his services to the British Government. He was appointed Honorary Recruiting Officer, and was also granted a Commission. In 1919, during the Third Afghan War, he acted as a Company Commander. He was the first Indian to command a Company on active service.

In the post-war period, he held the rank of a First Class Magistrate up to the year 1929. In 1921 he had been elected to the Panjab Legislative Council. In 1926 he served as a non-official Member of the Police Inquiry Committee. In 1928 he became the Chairman of the Panjab Reform Committee to work with the Simon Commission.

Next year (1929), Sir Sikandar Hayat was honoured by being taken on the Governor's Executive Council. He was called upon to officiate as Revenue Member for a period of three months. In 1930 he became a full-fledged Revenue Member of the Governor's Council.

New heights were scaled in quick succession. In 1932 and again in 1934, Sir Sikandar acted as the Governor of the Panjab. But he did not move to the Government House. Already an M. B. E. (Military), he was Knighted in the year 1933.

In February 1935, Sir Sikandar Hayat was appointed Deputy Governor of the newly created Reserve Bank.

When the Second World War started, he was the Chief Minister of the Panjab, and undoubtedly a very powerful and sagacious personality in the Province. He did his best in providing recruits and resources for the War. He sent his sons to the army. He visited the Indian soldiers at different theatres of the War thrice, and thus encouraged and inspired them through personal contact.

His Chief Ministership of the Panjab lasted for about six years ending in 1942, and is regarded as a memorable period in the annals of the growth and governance of the Province.

As Revenue Member and as Chief Minister, Sir Sikandar worked hard to improve the condition of the peasantry. A Rural Reconstruction Movement was launched. Irrigation facilities were extended, roads were laid and the Panchayats were established and strengthened. Communal amity was fostered.

Sir Sikandar possessed a towering and noble personality. He was a devout Muslim, observing the duty of prayer and fasting. He considered Islam a religion of love and not bigotry. His faith in God was unshakable, and most of his important decisions were taken after the morning prayers. "He was," according to H. C. Kathpalia (a modern educationist), "the last word in gentlemanly deportment."

His attitude towards other religions and social reforms was liberal. He supported the cause of female education. Islam, according to him, did not prohibit it. Rather, "Our Prophet enjoined that it is the duty of every male and female to seek education." Likewise, he was for compulsory primary education. In the Panjab Legislative Assembly he declared, "We will try to make it as effective as possible...."

Sir Sikandar believed firmly in communal harmony and regarded "the communal problem as our biggest misfortune." About separate electorates he remarked, "Communal electorates had been imposed upon us to our utter shame." Sikandar Hayat believed in regional and not communal cultures. He wanted the solution of the Indian political tangle on a regional basis. His viewpoint on the issue of Pakistan remained constantly obscure. During his lifetime, the Muslim League could never get a hold on the Province or form a League Ministry. Even Jinnah had to remain on the fringe, biting his nails and biding his time. Maybe, in all-India matters, Sir Sikandar accepted the lead of the Muslim League. But in the Panjab, the Unionist Party of Sir Sikandar, having members from different communities, held the post. It remained always debatable how far Sir Sikandar was prepared to go with the Muslim League. He shattered the Khaksar Party of Allama Mashriqi, a para-military Muslim organisation, in one day through a terrific use of force in Lahore. After him, the Province slithered gradually into the ditch of communal frenzy and violence.

On the question of participation in the Second World War *vis-à-vis* Indian independence, the views of Sir Sikandar Hayat were quite specific. He felt that it was India's war nonetheless. He said, "It is our duty as the sword-arm of India to protect our country and our homes and hearths against the onslaughts of invaders. We shall fight the ruthless and unscrupulous enemies of liberty, justice and religion, and incidentally win freedom for our motherland not by political manoeuvring or bargaining, but by virtue of (our) deeds and by extending whole-hearted and honourable cooperation to a friend when he needs our support." Finally, he expected India to become "an influential and dominant partner in the British Commonwealth."

According to Sir Chhotu Ram, Sikandar Hayat wanted to rely upon the moral strength of India's unconditional support during the War as supporting India's demand for freedom. After victory in the War, he was willing to fight for freedom if a fight for that purpose became necessary at all.

The period before and during the Second World War was one of scarcity, distress and intense political unrest in the country. In such times, Sir Sikandar Hayat Khan steered the affairs of the Panjab with sobriety, judgement and circumspection. As the undisputed leader of the Unionist Party Government, he gave to the Province an era of peace and stability. In the ranks of titled aristocrats loyal to the British Raj, there may have been greater supporters of a foreign rule but not many as outstanding for solid and constructive work. He formed a Ministry in which Hindu, Sikh and Muslim Ministers worked harmoniously for the good of the Province. He contained the vicious forces of communal poison with matchless success. His Ministry introduced forward-looking reforms.

[Sikandar Hayat Khan (contains articles by Lajpat Rai Nair, Field Marshal Sir Archibald Percival Wavell, Sir Henry Duffield Craik, Sir Chhotu Ram, D. B. Raja Narendra Nath, and others), Lahore; The Panjab Legislative Assembly Debates; Choudhry Khaliquzzaman—Pathway to Pakistan, Lahore, 1961; Interview with R. B. Harish Chandra Kathpalia, Educational Adviser of Shri Ram Institutions in Delhi and New Delhi.]

(D. L. Datta) M. M. AHLUWALIA

SILVA, BERNARDO PERES DA (1775-1844)

Da Silva was born in the village of Neura in the Tiswadi (Goa) taluka of the Union territory of Goa on 15 October 1775. The village of Serula in the Bardez taluka is also said to be his birthplace, probably because it was his mother's

native village. His father, Barrister Jose Thomaz da Villa Nova Peres, and his mother, Marianna Velloza, belonged to a middle-class family of Goa. Probably his father was a legal practitioner or a Government servant. He had one uncle, the Rev. Caetano Peres, Vicar of the Parish of Colva (Salcete), and a brother, Fr. Salvador, a Dominican Friar. The name of his wife is not known. He had two sons—Joao Baptista Peres who died at an early age and Caetano Antonio Peres Da Silva who later became Sub-Prefect of Daman. He was a devout Roman Catholic and lived a religious life. However, he was opposed to the domination of the Portuguese Church authorities in religious matters and was against orthodoxy in religion. He supported modernism and advocated the cause of equal rights for Goan or native Christians in Church matters.

He studied Latin, Philosophy, etc., in the ancient Seminary of Rachol in Salcete taluka and Medicine in the Military Hospital at Panaji under Antonio Jose de Miranda, who was also the Chief Medical Officer of Goa. He completed his medical studies successfully and was licensed to practise. He was then appointed as Deputy Professor of Medicine in the Military Hospital.

He soon became famous as one of the best physicians of his time in Goa. He was appointed by the Government (Goa) as the Procurator of the Senate of the City of Goa, which was the first political post he held. After the Napoleonic wars and the end of the British occupation of Goa, he took an active part in political activities and constantly advocated a liberal and constitutional government for Portugal and Goa. He was one of the leaders of the agitation for deposing the despotic Viceroy of Goa, Daman and Diu, the Count of Rio Pardo, who was deposed on 16 September 1821. Under the Constitution proclaimed in Portugal in 1821, rights of election were granted to Goa, and the representatives of the three Municipalities of Ilhas, i.e., Goa, Salcete and Bardez, elected in 1822 Bernardo Peres Da Silva, Constancio Roque Da Costa and Dr. Lima Leitao as Goa's deputies to the Cortes (Parliament) in Lisbon. On their arrival at Lisbon the three deputies found that absolutism had been re-established and Da Silva continued his fight for the cause along with other liberals. He demanded the restoration of the Constitution and the Cortes. In 1827 the Portuguese King, D. Pedro IV, proclaimed a new Charter, but Goa was given only one seat. Da Silva was again elected to the Cortes in 1827, defeating his opponent, the Governor of Goa, Portugal e Castro. But before he reached Lisbon to attend the Cortes, D. Miguel usurped the Portuguese throne and abolished the Constitution and the Cortes. Da Silva strongly protested against D. Miguel's despotic rule and carried on an agitation to depose him and to enthrone D. Maria II, the legal heiress to the Portuguese throne. Being persecuted by the Government he went to Plymouth (England) and worked from there for the restoration of the Constitution and the legal heir to the throne. D. Maria II, her father and the court left Lisbon and went in exile to Rio de Janeiro, Brazil. Da Silva also left Plymouth and reached Rio de Janeiro and worked there as a school teacher. To support the case of D. Maria II, he wrote a pamphlet which was published in 1832 under the title 'O Dialogo entre um doutor em philosophia e um Portuguez na India sobre a Constituicao politica de Portugal'. It was dedicated to the Youth of Goa, calling upon them to fight for their rights as liberals. For his unflinching support and loyalty to her, D. Maria II, on coming back to the throne of Portugal in 1834, appointed Da Silva as the Prefect or Governor-General of Goa, Daman and Diu. Da Silva returned to Goa and took over as the Prefect on 14 January 1835 from his Portuguese opponent, D. Manuel de Portugal e Castro. The administrative, religious and social reforms introduced by him were supported by the people, but the military and civil officers and the Portuguese priests affected by them strongly opposed his rule. The Portuguese at Goa organised a coup d'etat under the leadership of the Military Commander and overthrew him only after eighteen days of rule on 1 February 1835. Da Silva had to seek asylum in British India at Bombay. He then went to Daman and maintained his authority over Daman and Diu till 1837, while Goa was afflicted with every kind of dis-

order. He returned to Goa and was elected as a deputy from Margao in 1838. As a Member of the Standing Committee for the Colonies he defended the rights of the Goans. His proposals about trial by jury and abolition of the practice of transporting Portuguese convicts to her colonies were voted by the members of the Cortes in his favour. He was also elected as a Deputy at the elections held in 1839 and again in 1842. He died in Lisbon on 14 November 1844, while attending the Sessions of the Portuguese Parliament where he fought ceaselessly for the progress of the Goans.

[Berta M. Braganza—Meet Menezes Braganza, Bombay, 1963; Case Concerning Right of Passage Over Indian Territory, Portugal vs. India, Vol. III, p. 705; Biographia Goana, pp. 139-50.]

(C. B. Khairmoday) V. T. GUNE

SINDHI UBAIDULLAH

—See under Obaidullah Sindhi (Maulana)

SINGH, AJIT

—See under Ajit Singh (Sardar)

SINGH, AMAR (1812?-1860)

Amar Singh was a scion of the Parmar Rajputs who had migrated from the Ujjain area to Bihar in the fourteenth century. They settled at different places in the area now constituting the Shahabad district, and came to be locally known as Ujjainiya Rajputs. Amar Singh belonged to the Jagdishpur branch of the family. He was the youngest son of Sahabzada Singh and the youngest brother of Kunwar Singh. The exact date of his birth is not known, but it is recorded that at the time of the Rising of 1857 he was forty-five years of age. His knowledge of reading and writing was rudimentary. However, he had memorised the full text of 'Udwant Prakash', a versified history of the family written in Hindi in the eighteenth century.

On ascending the *gaddi* (ancestral patrimony) in 1826, Kunwar Singh granted some *jagirs* to his brothers—Dayal Singh, Rajpati Singh and Amar Singh—for their maintenance. However, there was protracted litigation among the brothers about the right of the younger brothers to pay their revenue directly to the Government. Ultimately, Kunwar Singh won the suit, and the temporarily ruffled feelings among the brothers quietened down subsequently. In fact, Amar Singh's loyal and courageous co-operation with his elder brother during the Rising of 1857 indicates the continuance of fraternal love (the other two brothers had died earlier).

During the earlier part of his life Amar Singh lived with Dayal Singh at Dalippur, but later on he shifted to Matahi (Shahabad district) where the family residence still exists. No information is available about his wife, but he died childless on 5 February 1860.

Like Kunwar Singh's, Amar Singh's great moment arrived with the revolt of the Dinapur Regiments in July 1857. After some initial hesitation he joined Kunwar Singh in the Rising. When Kunwar Singh marched out of Bihar towards the end of August 1857, Amar Singh established himself in the Kaimur Hills and began a prolonged guerrilla war against the Government's forces. His activities caused much concern to the District authorities who apprehended that "so long as Amar Singh is allowed to remain in the neighbourhood of Sasaram, the Arrah district will continue in a feverish state.... If Arrah goes, it will be impossible to keep a large portion of Patna and probably Gaya quiet."

After the death of Kunwar Singh in April 1858, Amar Singh was acknowledged as the leader of the Rising in Bihar and he conducted his operations with the assistance of an able compatriot, Harekrishna Singh. During the next three months, he had several encounters with Government forces under Lugard, in the course of which his home at Metali was destroyed, and a reward of Rupees 5,000/- was announced for his apprehension. During these clashes he made good use of the extensive thick jungles around Jagdishpur. He established supply depots in the

jungle where provisions were secretly supplied by the neighbouring villagers. Some interior parts of the district came under his virtual control, and he set up an improvised administration in those areas. The Divisional Commissioner reported that Amar Singh "ape(d) our Government in the appointment of Commissioners, Judges and Magistrates. They even copy our revenue system...and sell all the estates of our friends for arrears of revenue with as much punctuality as the Collector himself could evince." More significantly, the Commissioner observed that Amar Singh had ordered one of his own troopers to be hanged for having murdered a grocer—"which shows that the rebels are compelled to conciliate the people by occasionally giving them justice, even when the offending party is one of themselves."

In October 1858, a strong offensive was launched under Douglas against Amar Singh's forces, estimated to be about 4,000 sepoys and 500 cavalry. He, however, managed to escape into the neighbouring Palamau district. A year later, he went into the Nepal Terai to assume the leadership of Nana's forces there. He was arrested in December 1859 by the forces of Jang Bahadur and lodged in the Gorakhpur jail. The Government of Bengal considered that his trial in his home district would be "exemplary", and wanted him to be transferred, but before the order could be implemented he died in the jail hospital on 5 February 1860.

A skilled warrior and an adept in the use of various weapons, Amar Singh had a strong physique, fair complexion and a mole on the right side of the nose. Like his brother, he was very fond of hunting. At the same time he had a deeply religious temperament. He had the Mahabharata recited to him every night. He travelled widely with his wife and made pilgrimages to Puri, Rameshwaram, Kashi, Prayag, Vindhyachal, Chitrakut and Kathmandu.

[Munshi Vinayak Prasad—Tawarikh-i-Ujjainiya, 1898; K. K. Datta—Biography of Kunwar Singh and Amar Singh, Patna, 1957.]

(Rameshwar Prasad) K. K. DATTA

SINGH, ANANTA

—See under Sinha, Anantalal

SINGH, ARJAN (GARGAJ)

—See under Arjun Singh Gargage

SINGH, AWADESH PRATAP (CAPTAIN) (1888-1967)

Captain Awadesh Pratap Singh was born in the village of Rampur-Baghelan in Satna district of Madhya Pradesh in October 1888. Son of Lal Chandra Shekhar Singh, Awadesh Pratap Singh had the honour of belonging to a branch of the illustrious Chalukya dynasty of Gujarat, which came and settled at Tedun village in Sohagpur pargana of the erstwhile Rewa State.

This family of Chalukya Rajputs had played a significant role in the history of the Rewa State, occupying positions of great authority and wielding wide powers. At one time two brothers of this family—Chen Singh and Nahar Singh—were the Dewan and Commander-in-Chief, respectively of the Rewa State. While this brave Rajput family was in the forefront of almost all the battles fought on behalf of the Rewa State, occasions were not wanting when, on matters of principle, members of the family rose in open rebellion against the ruling house of Rewa.

Captain Awadesh Pratap Singh was married in 1907 to Maharajkunwar, belonging to a leading Gaherwar Thakur family of Kolpur village in Mirzapur district (U. P.). He had one son and one daughter. His son, Govind Narain Singh, later became the Chief Minister of M. P. in the Samyukta Vidhayak Dal Government formed on 30 July 1967. Captain Saheb was educated at the Darbar High School, Rewa; Kayastha Pathshala College, Mayo Central College, Ewing Christian College and University College of Law, Allahabad; and St. John's College, Agra. Although he was an M. A. (Prev.), LL.B., he could pursue studies only intermittently. Soon after passing the Matriculation examination he was conscripted into the Rewa State Army as a Lieutenant in 1906, was promoted as an Adjutant in 1908, Captain in 1911

and Officiating Major in 1913. He, however, threw up the job and again joined the college.

The tremendous revolutionary fervour with which Awadesh Pratap Singh was imbued from his early youth remained unsullied and undimmed till his last breath. In the army, he came into contact with revolutionary ideologues and in 1907 joined the Anarchist Party, of which he remained a member till 1913. Later, he came into contact with the famous revolutionary, Rajendra Nath Lahiri, and was involved in the Kakori Conspiracy Case. The British demanded Awadesh Pratap Singh's extradition, but he was saved by Maharaja Venkatraman of Rewa.

When he was in the army, he was attracted to B. G. Tilak, whom he often went to meet. He was able to enlist the support of Maharaja Venkatraman Singh for waging, under the leadership of the Maharana of Udaipur, an armed rebellion against the British. Diagrams and sketches of the type of arms required for the purpose were prepared at Rewa and sent to Tilak for approval through Awadesh Pratap Singh. The construction of an ordnance factory was also started. In the meanwhile some documents fell into the hands of the British. Later, the death of the Maharaja combined to frustrate the plan of an armed rebellion against the enemy.

Later, Awadesh Pratap Singh accepted the creed of the Congress and started producing Khaddar in his village and at Mauganj in 1921. While still in the army, he helped in forming an organisation of *Pawaidars* (zamindars). The memorandum presented to the ruler included not only demands of the *Pawaidars* but such demands of the people like limited panchayats, elected Assembly, grazing rights in forest, reduction in land revenue, etc. This action helped in creating a new consciousness amongst the masses. Captain Saheb later used to say that it was difficult to reach the people without taking the *Pawaidars* into confidence.

He participated in the Non-Cooperation Movement of 1921, the Civil Disobedience Movement of 1931 and the 'Quit India' Movement of 1942, and suffered imprisonment for four years. In 1932 he was imprisoned in Bandhogarh fort, which was unfit for habitation. When one of his colleagues fell ill, Captain Saheb resorted to hunger strike. On the recommendation of the British Medical Officer the prisoners were transferred to Madhogarh fort and were allowed to meet their family members. He also resorted to hunger strike for eighteen days in 1942 in protest against the maltreatment of student agitators.

The honour to hold the first-ever and the biggest assembly in the Rewa State belongs to Captain Awadesh Pratap Singh. On his invitation, between twelve to fifteen thousand people converged on Rewa from the rural areas of the State. Alarmed at this new development, the State authorities arrested him. This created a stir in the army and the police force, and a number of officers, including Lal Vanshapati Singh, Lal Shankarshan Singh, Dadan Saheb and Rajbhan Singh Tiwari, resigned in protest. Every day processions were taken out and satyagraha offered at the jail gates. But observing the signs of revolt in the army, the authorities hastily released Captain Saheb within a month.

In 1931 he attended the session of the Congress as a delegate from Ajmer and founded the Baghelkhand District Congress Committee, of which he was President from 1932 to 1935 and General Secretary in 1935-36. He was a member of the Provincial Congress Working Committee since 1932 and a member of the A. I. C. C. from 1934 till his death (6 June 1967). He was elected in 1934 a member of the Congress Constitution Framing Committee, of which Gandhiji was the convener, a member of the 5-member All India Congress Tribunal in 1935, a member of the All India Congress Parliamentary Board and President of the Mahakoshal Congress Committee in 1937. From the year 1937 onwards he was in charge of the Congress activities in the Bundelkhand region as well.

Awadesh Pratap Singh was a member of the Constituent Assembly of India (1946-50), and a member of the Provisional Parliament of India, and of the Standing Committees accredited to the Ministries of States, Information and Broadcasting and Defence. He had also the distinction of being the first Prime Minister of

Vindhya Pradesh (1948-49). During his short tenure of office he was responsible for carrying out the integration of the services, establishment of the Secretariat and offering free grazing rights and other facilities to the people. He was re-elected to the Rajya Sabha in April 1954 and continued to be its member till 1960.

He wrote articles in the contemporary magazines on diverse subjects, e. g., Military Organisation in Ancient India, Pauperism, Compulsory Military Service and Education, Kalidasa, and on the current political problems. A devout Vaishnavaite, religion and religious rituals were a part of Awadesh Pratap Singh's life. Recitation of the Bhagvat Gita and the Ramayana was his favourite pastime.

He stood firmly for the eradication of untouchability since 1908. While in the army he had arranged a community dinner with the sweepers and the menials. Another example of his earnestness in this regard is worth mentioning. He threw open in 1920, in spite of his father's vehement opposition, two temples belonging to his family to the Harijans in honour of the birth of his son, Govind Narain.

He had studied Marxian literature voraciously and had a staunch faith in Dialectical Materialism and Economic Interpretation of History. Faith in religion did not prevent him from being drawn to Marxism, for he did not find any contradiction between faith in God and faith in revolutionary change. After spending a lifetime in the Congress, pursuing struggle through non-violent methods, in the evening of his life the old fire of revolutionary zeal in him burnt again with renewed vigour.

There was a touch of sadness when, from 1962 onwards, he often gave expression to disappointment at the degeneration of the Congress and the "mire of lust and power in which it had sunk". The disillusioned patriot used to say, "When I see black-marketeers and other corrupt persons entering the Congress and enjoying the fruits of freedom, my blood boils. Now I have grown old. I do not have energy left in me; otherwise, I would have joined the Communist Party of India or any such Party." India, he advocated, should take to the path of social democracy rather than tread the way of democratic socialism.

Captain Saheb was very much devoted to the cause of education. During his short tenure of one year as Chief Minister, he opened 700 primary schools in Vindhya Pradesh and earmarked Rupees twenty-five lakhs for opening a University at Rewa. After his death a University, bearing his name, has been established at Rewa. About twenty-five boys, for whom he arranged free boarding and lodging, always used to stay with him.

Captain Awadesh Pratap Singh was short-statured and powerfully built. Although belonging to the affluent landed aristocracy of Baghelkhand, he led a life of extreme simplicity, wearing only a *dhoti*, a *kurta* and a jacket. His simplicity was in fact a revolt against poverty, for he believed that before levelling-up we must level-down.

A man of infinite courage and fortitude, he had the courage of his convictions. Once he was convinced of the righteousness of a cause, he would stand firm like a rock and would neither yield nor compromise. Caustic in comments and quick at repartee, he could spell out his stand, even at the cost of annoying the big bosses of the Party or the Government. For example, in 1938, he picked a quarrel with no less a person than Sardar Patel on the question whether the Party should be called Praja Mandal or the Congress in the Princely States. But beneath his rustic exterior he hid a benevolent heart. Talking of poverty and lack of opportunities, he was moved to tears.

This indefatigable campaigner in the cause of freedom passed away on 6 June 1967. He was, undoubtedly, one of the foremost leaders of the freedom struggle in the erstwhile Vindhya Pradesh and Mahakoshal regions of Madhya Pradesh. For about half a century, he was the moving spirit behind almost every endeavour to galvanise the masses of Baghelkhand into action.

[Who's Who in Rajya Sabha, 1958, New Delhi; Seth Govind Das—Atma-Nireekshana, Vol. II, Delhi, 1958; Personal interview of the Contributor with Thakur Govind Narain Singh,

son of Captain Awadesh Pratap Singh, in April 1971.]

S. D. GURU

SINGH, BALWANT (BHAI)
—See under Balwant Singh (Bhai)

SINGH, BHAGAT
—See under Bhagat Singh (Sardar)

SINGH, BHAGWAN (GIANI)
—See under Bhagwan Singh (Giani)

SINGH, BISHESHWAR (1849-1899)

Bisheshwar Singh, a scion of a respectable Kshatriya zamindar family and a leading public man of Bihar in the last quarter of the nineteenth century, was born in 1849 at Kulharia in the Shahabad district of Bihar where his ancestors had migrated from Marwar in Rajasthan about two centuries earlier. Even though his father, Mitrajit Singh, had received a jagir and a certificate of honour from the British Government in recognition of his services during the Indian Revolt of 1857, Bisheshwar Singh and his illustrious brother, Shaligram Singh (1852-1905), turned out to be great nationalists, presumably because they were inspired by their relation, Kunwar Singh, the great Shahabad hero of 1857. They might also have been inspired by the great nationalist Maharaja of Darbhanga, Lakshmishwar Singh, whom they helped in his unanimous election to the Imperial Legislative Council in 1897 (*vide* Bengal Judicial Proceedings, December 1897/14-17).

Bisheshwar Singh married Rampyari Devi who came of a poor but respectable family of Bindaul in the Patna district and who survived him.

Even though English education was not popular in those days Bisheshwar Singh was educated at the Arrah Zilla School, the Patna Collegiate School, the Patna College and the Presidency College, Calcutta. He also acquired a working knowledge of Urdu and Persian and after passing the District Court Law examination joined the Bar even before graduation.

Bisheshwar Singh was closely associated with two great nationalists of Bihar, Gadadhar Prasad and Rai Bahadur Krishna Sahay. He was also in close touch with Mahesh Narain, the Father of English journalism in Bihar. Two books which influenced him most were the Ramayana and the Mahabharata which he read regularly.

Bisheshwar Singh started his public career as a lawyer at the Calcutta Small Causes Court, later shifting to the Patna Bar and earning a huge fortune. He held a high position among the early national workers of the Province. He worked as an Honorary Magistrate and as a member of the Arrah Local Board for quite some time. With a view to building up a healthy social life he founded the Victoria (Recreation) Club as a forum for discussing matters of public interest.

It was in the 1880's that he made his most significant contribution to the growth of political consciousness in Bihar, and in the 1890's he did his best to build a public life in the Province in collaboration with his brother and their friend Govind Charan. For the purpose of a wider diffusion of higher English education among the people of Bihar and bringing it within the reach of the poor people Bisheshwar Singh founded in 1883 a High School at Patna which was later elevated to the status of a first grade College, the Bihar National College, which did pioneering work for the spread of higher education in the Province. He not only built a two-storeyed house for the College but also provided free board and lodging to many poor and meritorious students.

Bisheshwar Singh was associated with the Bihar People's Association, the premier political organisation of the Province, as well as with the foremost national organisation, the Indian National Congress. Between 1887 and 1899 he attended the annual sessions of the Congress and tried his best to popularise the Congress ideals in the Province, his house being a regular meeting place for the Bihari nationalists. He and his brother formed the first batch of delegates from

Bihar to join the 1886 session of the Congress. He represented the Bihar Land Proprietors' Association of Gaya at the third session of the Congress.

As pioneers of English journalism, Bisheshwar Singh and his brother started the first Bihari journal in English, the *Indian Chronicle*, with one Chick of Calcutta as Editor to ventilate the grievances of the people. Eventually Govind Charan and then Mahesh Narayan edited it. The two brothers also contributed to the funds of the *Bihar Times*, and the two papers later became the main instruments for building up the political life of Bihar.

Bisheshwar Singh led a simple life. A man of generous and kind disposition, he was universally loved and respected. Even though he believed in *Varnashram Dharma* he did not look down upon low castes, and did not believe in untouchability. He also supported the cause of female education for the sake of social progress. Even though he lived a strictly religious life, observing all Hindu ceremonies and rituals and admiring India's ancient cultural heritage, he was a great protagonist of English education.

As an advocate of territorial nationalism he was for the economic and political development of Bihar and he was for achieving the political aims through constitutional means. He was free from racial hatred and he was friendly to several British officials at Patna and Gaya.

As one of the makers of modern Bihar and as one of the fathers of the modern educational development, Bisheshwar Singh has been remembered by posterity with gratitude. Soon after his death the Bisheshwar Memorial Committee was set up to perpetuate his memory. This Committee has been celebrating his death anniversary regularly till the 1920s. But the greatest memorial to him is the B.N. College which he built and nurtured with his life's savings.

[Majumdar, B. B.—Great Men of Shahabad, Patna, 1946; Misra, J.—Jewels of Bihar, Vol. I, Patna; Sinha, Sachchidananda—Some Eminent Bihar Contemporaries, Patna, 1944; Report of the Indian National Congress, 1887 and 1898; The Bihar Times and the Young Behar, relevant issues; B.N. College Magazine, 1926 and 1930; Private information of the Contributor.]

(Rameshwar Prasad) J. C. JHA

SINGH, BUDH (MAHATMA)
—See under Budh Singh, Sardar

SINGH, CHATAR (ATARIWALA)
—See under Atariwala, Chatar Singh

SINGH, DAYAL (MAJITHIA)
-- See under Majithia, Dyal Singh

SINGH, DIP NARAYAN (1875-1935)

Born at Bhagalpur in the illustrious Jayaswal zamindar family on 26 January 1875, Dip Narayan was the son of one of the greatest philanthropists of Bihar, the late Rai Bahadur Tej Narayan Singh, whose love for education stands epitomised even today in the shape of Tej Narayan Jubilee (now Banaili) College, Bhagalpur. Tej Narayan Singh had interests both in zamindari and indigo plantations. He was a prominent member of the All India Congress Committee and with him Dip Narayan had attended the Allahabad Session in 1888 at the age of thirteen. Dip Narayan married the daughter of another Philanthropist of Bengal, Taraknath Palit whose donations to the Calcutta University are well known. Dip Narayan's wife, Lila Singh, was born in London in 1879. She was a very cultured, talented and accomplished lady of exceptional character and ability and she shared the political beliefs of her husband. She was instrumental in shaping the TNJ College at a time when it was facing a serious financial crisis.

After finishing his early education in India Dip Narayan Singh went to England for higher studies at the age of seventeen. He joined Trinity College, Cambridge, and later qualified as a Barrister in 1898. His father largely influenced his early career and created in him an

interest for public life and activities. It was in 1888, at Allahabad, that he came into contact with Dr. Sachchidananda Sinha. His friendship with him grew closer in England and that friendship continued throughout their lives in spite of their divergent views. He was also influenced by Mahatma Gandhi and Rajendra Prasad. His wife also influenced him to a great extent. He was an inveterate traveller and he spent the better part of his life in travelling. He travelled in almost all parts of the world. Travelling formed a part of his education. He first went to the U.K. in 1891, returning in 1898. He again left for a European tour in 1912 and stayed there for five years. He again started on a world tour in 1919 and undertook another round of world tour in 1935 just before his death.

Dip Narayan Singh, though a Barrister, never cared for his practice and threw himself heart and soul into the throes of public activities. He put the TNJ College on a sound financial basis in 1897 when he made it one of the chief beneficiaries of his estate. After his return from the U.K., he was appointed an Honorary Magistrate and was also appointed a non-official visitor to the Bhagalpur Central Jail. He was also a member of the District Board. In 1901 he presided over the Bengal Provincial Conference at Bhagalpur. He took a very prominent part in the stormy politics of 1905 and was deeply involved in the Swadeshi movement. In 1906 he was elected a member of the Subjects' Committee of the All India Congress and held that post for several years. He addressed the Bihar Conference at Berhampur in 1907, another Bihar Conference at Bhagalpur in 1909, and a third Conference at Muzaffarpur in 1910. In 1909 he was elected one of the Secretaries of the Bihar Provincial Congress Committee. He also acted as the Secretary of the Reception Committee of the Second Bihar Provincial Conference. He was elected a Member of the Bengal Legislative Council and attended, in that capacity, the Delhi Darbar of 1911. In 1921 he was appointed a member of the Organisation Committee set up by the Bihar Provincial Conference to carry out the propaganda work of the Non-Cooperation Movement.

He extensively toured the district, organised the Congress and created the Tilak Swarajya Fund in Bihar. In this work of Congress organisation, he was greatly helped by Professor Prem Sundar Bose and Shashinath Kanth, a B.A. Final Honours student of the TNJ College. All of them visited Madhipura, a subdivisional headquarter town of north Bhagalpur, and stayed with Rajkishore Choudhary for a number of days and laid the foundation of the Congress in that area. He was appointed a member of the Board of Control of the Bihar National Volunteer Corps. He joined the Non-Cooperation Movement. It was at his instance that a complete Hartal was observed at Bhagalpur on 26 February 1921. He was a great supporter of the constructive work of the Congress. He addressed the Champaran District Political Conference on 12 November 1921. In 1922, at the Gaya Congress, he pleaded for the establishment of a labour organisation. He opposed entry into the Council. In that very year he was elected Chairman of the Bhagalpur Municipality as a Congress candidate. In 1924 he was elected one of the Secretaries of the Bihar Provincial Congress Committee. His wife, Lila Singh, appeared on behalf of the representatives of women before the Reform Enquiry Committee set up by the Government in 1924 to enquire into the working of the Reform Act. She advocated the right of vote for women and also the right to seek election to the various bodies including the Legislature. In 1928 Dip Narayan Singh was elected President of the Bihar Provincial Congress Committee. He was also a member of the National Council of Education set up by the Congress for the control of national institutions in the country. In 1930 he delivered inspiring speeches at Arrah and Buxar and joined the Salt Satyagraha. He was in charge of the movement in Bihar after the arrest of Rajendra Prasad. Dip Narayan Singh was arrested and imprisoned for four months. After his release he was elected to the Indian Legislative Assembly, a position which he was holding at the time of his death in 1935. In 1934 he was elected Chairman of the Bhagalpur Central Earthquake Relief Committee. He was the Life President of the TNJ College, Bhagalpur, and a Life Fellow of the Patna University.

He was very ostentatious in his dress and manners. He was one of the best dressed persons of India. He gave up his foreign style of dressing after 1921 and took to Khadi. He mixed with all sorts of people. He was free from communal bias and racial prejudice. He was a great supporter of Hindu-Muslim unity but was opposed to a separate electoral college for the Muslims. He wanted the issue to be approached in a spirit of patriotism and was in favour of giving any number of seats to the Muslims. He was well-known for his broadmindedness and cultured outlook which few of his contemporaries in the Congress possessed. His foreign tours were intended not only to study conditions of the Indians abroad but also to place before the British Empire a true picture of India's nationalistic ideas. He suggested the appointment of an independent Enquiry Committee to go into the conditions of the overseas Indians. He supported Gokhale's resolution on the Transvaal Indians at the Twenty-first Session of the Congress. He also studied the educational system of foreign countries and it was only after his return from Japan that he worked upon the establishment of a Technical Institute. He created a fund for it out of his own estate. He was convinced of the fact that Swadeshi in its economic aspect was the only hope of India's dying home industries.

He studied the course of national movements of different countries and was greatly influenced by the Egyptians. As a result of his long stay abroad, he was greatly influenced by the British political thinkers. He had deep admiration for Western knowledge and science but he was opposed to the wholesale adoption of Western education, which, to his mind, had a denationalising effect on Indian life. He was in favour of universal primary education and economic improvement of the conditions of the masses. He was also a supporter of female education. He believed that if India had to learn much from the West, she had more to teach. He believed that it was only through nationalism that the regeneration of a country was possible. He was one of the most well-informed Indians of his time. He knew many languages. He agitated for the separation of Bihar from Bengal. He stood for the federation of Indian States. As early as 1907, he said: "India may present in course of time a congress of nationalities, each fitted for self-government and federated for a common purpose in the United States of India." Formerly he was in favour of Dominion Status but after his second world tour he advocated full Independence. He blamed England for India's ills.

"A paragon of aestheticism, elegance and refinement", a man of charming and winning manners, Dip Narayan Singh was regarded as an apostle of culture and sociability. Born in the purple, brought up in ease and comfort, he considered no sacrifice too great for the cause of the country and preferred a life of service, trial and tribulations to that of ease and luxury. He was a most interesting conversationalist. If Indian music lost its warmest patron in this virile and energetic personality, Bihar lost in him a great patriot and a man of culture. He was an accomplished orator and was marked out as such as early as 1908 when he made a brilliant speech at the Madras Congress. He ceaselessly worked for Hindu-Muslim unity, Swadeshi, universal primary education and national integration. He enlisted the support of the working class. He stood for the improvement of agriculture and development of industries, and the Lila-Dip Narayan Technical Institute at Bhagalpur is a standing monument to his liberality in the cause of Technical education. He had no faith in violent nationalism. He insisted on self-reliance, self-respect and independence of spirit. He sympathised with the Swarajya Party's efforts for Parliamentary activities but also helped the "No-Changers" with money. He was well-known for his sincerity of purpose and the Congress always found him a ready helper and a supporter throughout its struggle.

[Sachchidananda Sinha—Some Eminent Bihar Contemporaries; K. K. Datta—History of the Freedom Movement in Bihar, Vols. I & II; Radhakrishna Choudhary—History of Bihar; Reports of the Congress Sessions of 1906, 1908 and 1922; Bihar Government Report on Non-Cooperation; The Indian Annual Register of

1924 and 1928; The Hindustan Review, December 1935.]

(R. Prasad) RADHAKRISHNA CHOUDHARY

SINGH, GANESH DUTT (SIR)
(1868-1943)

Ganesh Dutt Singh was born in a Bhumihar Brahmin family in February 1868 in a village named Chatiana in the District of Patna. His ancestors hailed from a village near Allahabad in Uttar Pradesh. His father, Deonarain Singh, was a zamindar, who passed away when Ganesh Dutt Singh was only five years old. So the boy was brought up under the care of his mother, who greatly influenced his way of life. Under her inspiration he took a keen interest in devotional literature and participated in religious gatherings. He was married in 1880. Ganesh Dutt Singh had two sons, Jalgovind Singh and Hargovind Singh. The former rose to be an Advocate, and the latter a District Judge. On account of his charities the sons were not happy with their father. Ganesh Dutt Singh died on 26 September 1943.

Ganesh Dutt started his education at the age of twelve with Persian. Later he learnt Hindi and studied the Hindi version of the Ramayana and other sacred books. His English education began at the age of eighteen. When he was twenty, he was admitted to the fifth class of the Patna Collegiate School, from where he passed the Entrance examination in 1891 in the first division and secured a scholarship. In 1893 he passed the Intermediate examination in Arts from the Patna College, and in 1895 he passed his B.A. In 1897 he passed the B.L. examination from the Calcutta University.

Ganesh Dutt Singh never put on any western dress. But he was a great advocate of the spread of English education. He vigorously supported the introduction of technical, medical and commercial education, which, in his view, was essential for the advancement of the country. He also advocated education for girls but only up to the secondary standard. He held that women should devote most of their time to household work. Immediately after coming to Patna from Calcutta in 1916, he opened a school for the education of the poor children. He started the Pataliputra High School at Patna in 1916, and founded the Kamala Sanskrit Vidyalaya at Chatiana, which was named after his mother. He donated fifteen thousand rupees in cash and twenty-five bighas of land to this institution. He also established the Kamala Middle English School at Chatiana and gave sixty thousand rupees for its maintenance. He contributed about four lakhs of rupees to the Patna University for the promotion of higher technical education in Bihar.

Ganesh Dutt Singh was associated with the Bihar Provincial Congress Committee for a long time. In 1912 he was elected a member of the Subjects Committee of the All India Congress Committee. In 1922 he was elected a member of the Gaya session of the All India Congress. But he belonged to the moderate school of nationalists and opposed mass movements and direct action. Throughout his life he remained a constitutionalist. He favoured the moral and political union of England and India, in which he visualised the prosperity of both the countries and of the whole world. He sincerely believed that it would be a great calamity to transfer power to the Indians, who were incapable of running their government by themselves.

Ganesh Dutt Singh began his career in 1898 as a Pleader in the Patna District Court. In 1904 he joined the Calcutta High Court where he practised for twelve years. From 1916 to 1920 he practised at the Patna High Court. In 1921 he was elected to the Bihar and Orissa Legislative Council. In 1923 he succeeded Madhusudan Das as Minister for Local Self-Government and held this post for fourteen years. As a Minister he helped the establishment of the Prince of Wales Medical College at Patna, the Medical School at Darbhanga, the Indian Mental Hospital at Ranchi, the Ayurvedic and Tibbi Schools at Patna in 1926, the Tuberculosis Sanatorium at Itki and the Pasteur Institute at Patna. During his tenure were founded a Blind School and a Deaf and Dumb School at Patna. He was also

associated with the establishment of the Radhika Sinha Institute of Patna and the Patna Veterinary College. He sponsored the Local Self-Government Act, which improved the administration of municipalities, and district and local boards.

In June 1928 the British Government conferred a Knighthood on him in recognition of his abilities as an administrator and a public worker. In 1933 he was awarded the degree of doctorate *honoris causa* by the University of Patna.

A man of great character and integrity, Ganesh Dutt Singh was easily moved by human sufferings. On being appointed as a Minister, he decided to contribute three thousand rupees from his salary per month to the Bihar and Orissa Public Health Fund. In 1926 he started at Patna the Central Hindu Orphanage, which looked after the health, comfort and education of the orphans. Later he opened the Central Hindu Orphan School in order to educate the helpless widows from higher classes.

Ganesh Dutt Singh was very much interested in the uplift of the people of his own caste. He laid great stress on the spread of English education among the Bhumihars, and extended generous financial help to poor Bhumihar students out of his own earnings. But he did not want them to cut off their connections with land. A strong supporter of the zamindars whose interests he represented in the Council, he did not believe in absentee landlordism. At the Bhumihar Brahmin Conference in 1922, he asked the Bhumihars to plough their land with their own hands.

In grateful memory of Ganesh Dutt Singh, several educational institutions were set up after his death. The most important of them is the Ganesh Dutt College, Begusarai, which was made in 1970 a constituent college of the Bhagalpur University.

[Mitraj—Sir Ganesh Dutt Singh: A Life Study; J. Sahay—Makers of Modern Bihar; Rajendra Prasad—Autobiography; K. K. Datta —History of the Freedom Movement in Bihar, Vol. I; Sachchidananda Sinha—Some Eminent Bihar Contemporaries; Sambhu Nath Dixit (Ed.) —Sir Ganesh Dutt Singh; Reports of the Indian National Congress, 1912 and 1922; Government Resolution number 1250 on Local Self Government, dated 30 January 1931; The Indian Nation, 5 May 1938; The Searchlight Files, 1919-23; The Indian Annual Register, 1933, Vol. I.]

(Rameshwar Prasad) R. S. SHARMA

SINGH, GANGA (MAHARAJA)
(1880-1943)

Maharaja Ganga Singh was the twenty-first ruler of the Bikaner State, which was founded in 1486 by his ancestor Rao Bika, a scion of the chivalrous clan of the Rathore Rajputs. He was born on 3 October 1880 at Bikaner.

Claiming descent from the Solar line of the Epics, the Rathores or Rastrakutas came first to be known in Indian history as the great imperial dynasty in the Deccan. By the tenth century we find the Rastrakutas again established as the leading power in northern India, with their capital at Kanauj. When the invasion of Muhammad Ghori in 1194 A.D. completed the ruin of the empire of Kanauj, the Rathores migrated to the desert lands of Rajputana, where they established the kingdom of Marwar in the fourteenth century. Under Rao Jodha, who founded the city of Jodhpur, the new kingdom attained a position of eminence. Rao Bika, the founder of the Bikaner State, was his son.

Maharaja Ganga Singh, whose father Lall Singh was renowned for his piety, was adopted by his elder brother, the late Maharaja Dungar Singh, after whose death in 1887 he succeeded to the throne of Bikaner.

The mother of the Maharaja was a lady of remarkable personality and charm. She was the second wife of Maharaja Lall Singh. The Maharaja cherished the utmost love and veneration for his mother and always claimed that one of the most important influences in his life was the character and pious disposition of his mother.

Having received his early education under Rai Saheb Pandit Ram Chandra Dube, he joined the Mayo College, Ajmer, in 1889, and studied

there up to 1894, having the credit of winning seven medals and several prizes. He received his administrative training at Bikaner from his tutor, Mr. Brian Egerton, and then went to Deoli in 1898 for his military training. Having reigned as a minor for eleven years, while the administration was carried on by the Regency Council on his behalf, he assumed full powers of government in December 1898.

His first wife, whom he married in 1897, was Maharani Ranawatji, daughter of Prince Pratap Singh. In 1902 she gave birth to Maharajkumar Sadul Singh, the heir-apparent. She died in 1906. As he had no issue by his second marriage, in 1908 he married Maharani Bhatiyaniji, who became the mother of Prince Bijay Singh, who died in 1932.

The personality of the Maharaja found expression in four main directions—as a soldier, a statesman, an administrator and a patriot.

Soldiering was in his blood. In 1900 he went to China in command of his Imperial Service Regiment to take part in the campaign in that country. During World War I the Ganga Risala (Camel Corps) of the Bikaner army helped to defend the Suez Canal against the onslaught of the Turks. The Maharaja himself went to England as a member of the Imperial War Cabinet, accompanied King George V as A.D.C., during His Majesty's tour of inspection of the Western Front, and for a time fought against the Turks in defence of Suez. For his yet more important work in the War Cabinet and at the War Conference in formulating Imperial Policy, the Maharaja was highly praised by the King, by Field-Marshal Earl Haig and by Mr. Lloyd George, the then Premier of Great Britain. After the War, the Maharaja was deputed to the Versailles Peace Conference in 1919 and was privileged to put the first Indian signature to that treaty. On the outbreak of World War II in 1939 he offered his personal services to Great Britain and later on, in 1941, proceeded on a tour of the War front in the Middle East.

As an administrator the Maharaja's work for his own people was no less significant. He reformed the judicial system, put education on a liberal basis and expanded it in all parts of his State, built 700 miles of railways, big hospitals, good roads, parks and fine public buildings and, above all, raised the revenue of the State tenfold from about Rs. 20 lakhs to more than 200 lakhs, in course of his fifty years of rule. The most notable of his administrative achievements was the opening of the Ganga Canal in 1927, a vast irrigation system which converted an arid desert into a land of fruitful plenty. On the occasion of the Golden Jubilee of his rule in 1937 the elected majority in the State Council was increased, the beginning of a representative government having been made much earlier, in 1913, when the Legislative Assembly was inaugurated.

As a statesman his efforts led to the foundation of the Chamber of Princes in 1921. As a prominent exponent of the States' point of view, he was elected as its Chancellor and held that post for five years. He supported the federal scheme on behalf of the Princely Order at the Round Table Conferences held during 1930-32 in London. In 1924 he attended the meeting of the League of Nations as a member of the Indian delegation.

His patriotism found expression several times on public occasions when he voiced freely the claim of India for self-government. In his historic Rome Note, addressed in May 1917 to Mr. Austin Chamberlain, the Secretary of State for India, he stressed the need for the declaration of self-government for India by Great Britain.

He died on 2 February 1943, after a short illness, at his residence in Bombay.

He was splendidly built, with the carriage and manner of a soldier. Riding and shooting before breakfast, study during the day, polo in the evening and at a later date, rollerskating to finish up with, was his usual programme. He was also a keen enthusiast of tiger-shooting.

As an orthodox Hindu with no communal feelings, the Maharaja had been a pillar of strength to his community. He was one of the earliest advocates of the Hindu University, Benares, and in the Sanskrit inscription on the foundation stone his name appears next to that of the venerable Pandit Madan Mohan Malaviya. Paying tribute to him, S. Radhakrishnan, the then Vice-Chancellor of the Hindu University, said that so far as the promotion of Hindu ideals

was concerned, the late Maharaja was second to none in his enthusiasm. He used to get up early in the morning and perform his Puja. He never left Bikaner for an important tour or journey without first visiting the shrine of his family deity, Karniji, at Deshnoke.

His achievements both in his State and in the wider fields of Indian and Imperial politics constituted an important chapter of modern Indian History.

[K. M. Panikkar—His Highness the Maharaja Ganga Singh; Ojha—Bikaner Rajya-ka-Itihas; Golden Jubilee Volume; Four Decades of Progress.]

(L. Dewani) JASWANT SINGH KHICHI

SINGH, GIANI DIT
—See under Dit Singh, Giani

SINGH, GIANI KARTAR
—See under Kartar Singh (Giani)

SINGH, GULAB
—See under Gulab Singh

SINGH, GURDIT (BABA)
—See under Gurdit Singh (Baba)

SINGH, GURMUKH (LALITON)
—See under Gurmukh Singh Laliton (Baba)

SINGH, GURMUKH (MUSAFIR)
—See under Musafir, Gurmukh Singh (Giani)

SINGH, HARNAM (TUNDILAT)
—See under Tundilat, Harnam Singh

SINGH, HUKUM
—See under Hukam Singh

SINGH, ISHAR (MAJHAIL)
—See under Majhail, Ishar Singh

SINGH, JWALA (BABA)
—See under Jawala Singh (Baba)

SINGH, KARTAR (SARABHA)
—See under Sarabha, Kartar Singh

SINGH, KHARAK (BABA)
—See under Kharak Singh (Baba)

SINGH, KISHAN
—See under Kishan Singh (Sardar)

SINGH, KUNWAR (1778?-1858)

Kunwar Singh belonged to the Parmar branch of Rajputs. Originally belonging to the Ujjain area, they had migrated eastwards in the fourteenth century and settled at different places in Bihar—Dawa, Matila, Bhojpur and Jagdishpur (all in Shahabad district). They were locally known as Ujjainya Rajputs because of the place of their origin. Kunwar Singh belonged to the Jagdishpur branch of the family. He was the eldest son of Sahabzada Singh and was born probably in 1778. Spirited and adventurous by nature, Kunwar Singh was more inclined to strenuous, martial sports and to outdoor life than to education.

Kunwar Singh married the daughter of Raja Fatah Narain Singh of Deo, a wealthy zamindar of Gaya district. He had a son named Dalbhajan Singh, who predeceased him. He also had some concubines, including one Dharman Bibi, who accompanied him on his journeys outside Bihar during the Rising of 1857-58. Two mosques built by her at Arrah and Jagdishpur are still extant.

Kunwar Singh succeeded to the *gaddi* (ancestral estate) sometime in 1826. He owned a large, valuable landed estate comprising two parganas and several talukas of the Shahabad district. The total annual income of the estate was about rupees six lakhs. But several factors, including family litigations, extravagant living, generosity beyond his means and, above all, the machinations of his own staff with unscrupulous creditors, combined to put the estate under ruinous debts which amounted to rupees twenty lakhs on the eve of the Rising of 1857. On the recommendation of some European district officials, with many of whom Kunwar Singh was

on friendly terms, the Government made some arrangements in 1854-55 to regulate and ease the financial burden of Kunwar Singh. An Agent was appointed to administer the estate and collect the revenue. After paying the Government's rent and defraying the collection charges, he was to repay the debts by instalments. The arrangement proved helpful to Kunwar Singh, for just a month before the Rising he wrote to the Government that the arrangement might be continued for some time more so that all his debts might be repaid. But the Government sat over the matter, and this was, according to the Divisional Commissioner of Patna, one of the contributory causes of Kunwar Singh's joining the Rising.

The great moment of Kunwar Singh's life began with the revolt of the Indian Regiment stationed at Dinapur on 25 July 1857. Marching on to Arrah, where they were joined by Kunwar Singh, they besieged the European district officials and some civilians in the 'Arrah House'—a two-storied, fortified house in Arrah—and beat back a relieving force sent from Patna under Captain Dunbar. But the besieged garrison was relieved by Major Eyre on 23 August and Kunwar Singh withdrew to Jagdishpur. Subsequently, he marched out of Bihar and made earnest efforts to organise the anti-English forces at some places in the Uttar Pradesh and Madhya Pradesh. Passing through Mirzapur and Rewa, he arrived at Banda in September with a view to joining Tantia Tope. He was joined by the Gwalior forces at Kalpi, and fought in the battle of Kanpur in December. Subsequently, he arrived in Lucknow, where the King of Oudh awarded him a robe of honour and a *farman* for the area comprising the Azamgarh district. During the next three months Kunwar Singh fought a number of engagements against the Government forces and occupied Azamgarh for some time. Pressed by the Government forces, he decided in April 1858 to return to his home district. Fighting a careful rearguard action, and actively supported by the local people, he crossed the Ganges at Sheopur Ghat, ten miles below Ballia, and re-entered Jagdishpur on 22 April 1858. He was grievously injured during the retreat and lost his right hand. The next day a force under Captain Le Grand proceeded to attack the old, injured veteran, but it was repulsed. Three days later, Kunwar Singh died of injuries and exhaustion.

A man of generous disposition, Kunwar Singh gave numerous grants to individuals and for the maintenance of shrines, including a Muslim shrine in the Patna City. On the establishment of the Arrah Zilla School in 1846, he not only donated the land for the building but also gave a cash donation of rupees one hundred. He got a Shiva temple and a tank constructed at Jagdishpur. He was an admirer and a patron of men well versed in martial sports, such as riding, shooting, archery, etc. He invited such experts to Jagdishpur and retained them for long periods to train his men in those arts.

Paying a tribute to Kunwar Singh, a contemporary English writer described him as a man "who at eighty years old . . . inflicted on us a defeat complete and tragical; who exacted from the unruly mutineers an obedience which they paid to none other; who led his force in person to Lucknow and took a leading part in the struggle which decided the destinies of India," and expressed relief over the fact that "it was uncommonly lucky for us that Coer Singh was not forty years younger" (George O. Trevelyan—'Competition Wallah', 1866).

[Munshi Vinayak Prasad—Tawarikh-i-Ujjainiya, 1898; K. K. Datta—Biography of Kunwar Singh and Amar Singh, Patna, 1957; An article entitled "Ujjainiya Ancestors of Babu Kunwar Singh" by S. H. Askari in the Journal of the Bihar Research Society, Vol. XII, Pt. I, 1955; An article entitled "Account of Kunwar Singh's Life prior to the Rising of 1857" by Qeyamuddin Ahmad in the Journal of Historical Research, Ranchi, April 1961.]

(Rameshwar Prasad) K. K. DATTA

SINGH, LAKSHMISWARA (MAHARAJA)
(1858-1898)

Born at Laheriasarai in the illustrious Khan-

dawala family of the Srotriyas of Mithila on 25 September 1858, Lakshmiswara Singh was the son of Maharaja Maheswara Singh, well-known for his patronage of learning and his loyalty to the British Government. At the time of the death of his father, Lakshmiswara Singh was a minor and as such his estate came under the Court of Wards. His father was a liberal ruler and his munificence had made the Darbhanga Raj almost bankrupt. Lakshmiswara was married twice in Srotriya manner, the details of which are not known. He was a devout Hindu and believed in Hindu Dharma. He lived the life of a Brahmin and his faith in Hindu religion remained unshaken throughout his life.

In the early years of his life he was given a liberal oriental education in the Sanskrit language at the Queen's College, Varanasi. Messrs. Chester and MacNaughten were his private tutors at Varanasi. After his return to Darbhanga, he was placed under Mr. Alexander. His English tutors greatly influenced his thinking and moulded his intellectual bearing. Lakshmiswara Singh was equally conversant with Sanskrit and English. Lord Ulick Brown, the then Under-Secretary to the Government of Bengal, got him interested in the affairs of his estate. Lakshmiswara Singh had a remarkable originality of approach and independence of decision and he possessed great strength of character. He was influenced by Brown in his thinking and outlook.

He took over charge of his zamindari estate, one of the biggest in India, at the age of twenty-one in 1879. Though his sphere of activity was limited to his zamindari spread over the greater portion of north Bihar, popularly known as Mithila, he took an active part in contemporary Indian politics and was considered to be a great force, both in matters of culture and of politics. Even before the establishment of the Indian National Congress, he associated himself with the nationalistic activities. When the Indian Association was formed in Calcutta and tried to raise funds to secure the political advancement of the country by constitutional means, he lent his support to this movement and his correspondence with the Rev. K. M. Banerji in this respect (dated 28 July 1883) is evidence of this fact. In that very year he was nominated to the Legislative Council of the Governor-General of India. In 1884 he took a bold stand in the Imperial Legislative Council on the issue of the Ilbert Bill. His stand on the Ilbert Bill is indicative of his attitude towards the nationalist aspirations of the people. He was equally critical of the Protective Tariff policy of the British Government. In 1884 he vigorously protested against the Tariff Duty Bill which envisaged the exemption of imported cotton goods from payment of any duty. He maintained that the motive behind such a measure was to protect the British interest and harm the Indian mill-owners. On the question of the Ilbert Bill he moved an amendment to the effect that the right of trial of Europeans and Eurasians by jury before a District Magistrate be extended to British Indian subjects as well as in all Sessions cases. This stand won for him applause and appreciation from the nationalists. In 1888 when Auckland Colvin made it impossible for the Reception Committee to hold the Congress session at any place in Allahabad, Maharaja Lakshmiswara Singh came to its rescue by placing at its disposal the Darbhanga Castle. He did it again for the second time in 1892.

In 1885 he took a prominent part in the discussion on the Bengal Tenancy Bill. He was too much wedded to the zamindari interest to support rather drastic legislations. The long-drawn issue of holding simultaneous Civil Service examinations both in India and England received his attention and he lent his support to this idea. In 1890 he contributed Rs. 5,000/- towards the expenses of Surendranath Banerjea's visit to England. In 1893 the non-official members of the Bengal Legislative Council elected him to the newly reformed Supreme Council. In 1898 he opposed the amendment of the Indian Penal Code regarding sedition. The amendment sought to throw the responsibility of proving innocence on the prosecuted. He was associated with the Indian National Congress since its inception. He paid a sum of Rs. 10,000/- to A. O. Hume. During 1885-98 the Congress accounts used to show on the receipt side a sum of Rs. 10,000/- by a friend in the first week of each year. At the time of his death he instructed his brother, Rameswara

Singh, to continue this help to the Congress. The Congress organ, the *India*, could become a weekly paper largely due to the munificence of the Maharaja. His interest in politics attracted the notice of Mahatma Gandhi who was then in South Africa. Gandhiji wrote to him in 1897. The Maharaja assured support to Gandhiji for his struggle in connection with the anti-Indian Bill in the Natal Parliament. He took an active interest in the conditions of Indians abroad. He was also the Founder-President of the Bihar Landholders' Association. He also served as the President of the British India Association for a number of years. He was a member of the Royal Commission on Opium.

As a true cultured liberal of his age, Maharaja Lakshmiswara Singh held progressive views and he was half-way between orthodoxy and modernism in matters of social reforms and in religious outlook. He was a great protagonist of Hindi and gave encouragement to the development of vernacular education. He made education free in the Darbhanga Raj High School. He also promoted the cause of Sanskrit education. As a great scholar of Sanskrit himself, he made efforts to publish and collect published and unpublished Sanskrit works. He was the main inspiration behind the Raj Library. He was also a promoter of Western education and made liberal grants to institutions of all denominations. The Calcutta University was the greatest beneficiary. He made liberal donations to various other institutions in Bihar, Bengal and Uttar Pradesh including a sum of Rs. 12,000/- to the Calcutta Madrasa. In 1898 he offered to bear the entire expenditure for the creation of a Chair for Hindi if the Calcutta University agreed to introduce the teaching of that subject. He donated Rs. 50,000/- to the Imperial Institute in England. He remitted the rents of his tenants in times of famine. He established a well-equipped Dufferin Hospital at Darbhanga and another hospital at Kharagpur (Monghyr) for the benefit of his tenants.

A great patron of education, art and culture, Lakshmiswara Singh was an accomplished zamindar of his age. He was one of the greatest supporters of the Indian National Congress. He was a constitutionalist of great eminence and he freely voiced his opinion on all important public issues. He was second to none in demanding constitutional reform in the country. He was a great protagonist of communal harmony and made no distinction in his donations to institutions of all descriptions. He was an enlightened and benevolent zamindar, stood for a welfare zamindari system and advocated cordial relations between the zamindar and the tenants. He was well-known throughout the country for his liberality and munificence. A man of amiable disposition, charming manners and admirable sense of propriety, the Maharaja loved humanity in general and his people in particular. He played an important part, not only in the affairs of Bihar but of the country as a whole. His death on 17 December 1898 was widely mourned and a marble statue of the Maharaja was put up in a corner of Dalhousie Square. Among the landed aristocrats of the 19th century he was unrivalled in his munificence, public spirit and patriotism.

[Sachchidananda Sinha—Some Eminent Bihar Contemporaries; K. K. Datta—History of the Freedom Movement in Bihar, Vols. I & II; R. K. Choudhary—History of Bihar; Hiralal Singh—Problems and Prospects of the British Rule in India; Jatashankar Jha—History of Darbhanga Raj; Radhakrishna Choudhary—The Khandawalas of Mithila; Col. J. Burn—Report on the Darbhanga Raj (1860-69); Report of the Regional Records Survey Committee.]

(Rameshwar Prasad) RADHAKRISHNA CHOUDHARY

SINGH, MATHURA (DR.)

—See under Mathura Singh (Dr.)

SINGH, MOHAN (GENERAL)

—See under Mohan Singh (General)

SINGH, PRITHVI (AZAD)

—See under Prithvi Singh Azad (Baba)

SINGH, PURAN

—See under Puran Singh (Sardar)

SINGH, PYARELAL (THAKUR)
(1891-1954)

Thakur Pyarelal Singh was born on 21 December 1891 in the village of Darhan in the former Rajnandgaon State in Chhattisgarh region of Madhya Pradesh. His father, Thakur Deen Dayal Singh, was a Deputy Superintendent of Schools. Although an affectionate and quiet man, Deen Dayal Singh was a very strict disciplinarian. Thakur Pyarelal Singh's mother, Narmada Devi, was a very simple and quiet lady. While yet a student at the Government High School, Raipur, Pyarelal Singh was married to Gomti Devi, daughter of Thakur Bhagwan Singh of Raipur. Thakur Saheb had four sons and two daughters. His eldest son, Ramkrishna Singh, was a member of the M.P. Public Service Commission and was also elected an M.L.A. in 1955.

Having received his early education at Rajnandgaon, Pyarelal Singh had to move to Raipur to complete his High School education. Later, he passed the Intermediate examination from the Hislop College, Nagpur, B.A. from Jabalpur and LL.B. from the Allahabad University in 1916. During his student days he was more at home on the playground than in the classroom.

He came into contact with a revolutionary group of Bengal at an early age. He started using only 'Swadeshi' articles as far back as 1906 and took an active part in organising 'Swadeshi Prachar Andolan' in Rajnandgaon area. In 1909 he established the 'Saraswati Pustakalaya' at Rajnandgaon which later became a centre of political activities. The Government, therefore, got it closed in 1928. On the question of increase in tuition fee and compulsory use of uniform in his school, Thakur Saheb organised the students and led a movement, which succeeded. After passing Law in 1916, he started practising at Rajnandgaon.

Thakur Pyarelal Singh was one of the pioneers of the organised labour movement in the country. He had organised the workers of Bengal-Nagpur Cotton Mills, Rajnandgaon, way back in 1920 and led their strike for 8-hours-a-day-work instead of 12 hours. The strike continued for thirty-seven days and was successful. This was, perhaps, one of the earliest and the longest labourers' strikes in the country. Due to this strike, he was ordered by the State authorities to leave Rajnandgaon State. Thakur Saheb took up this matter with the Governor of C.P. and Berar and ultimately the State was to rescind the orders.

In 1920 he participated in the Non-Cooperation Movement and, consequently, kept his practice suspended for four years. In the same year, he established the 'Rashtriya Vidyalaya' at Rajnandgaon, with the help of Dr. B. P. Mishra and others. When the Jhanda Satyagraha was started in 1923, he toured the rural areas of Durg district and enlisted a large number of people to participate in the Satyagraha at Nagpur.

Thakur Saheb returned to Rajnandgaon in 1924. Under his leadership, mill workers went on strike again. In police firing one labourer was killed and twelve injured. Thakur Saheb was again externed from the Rajnandgaon State on a charge of inciting the workers. Later, in 1937, the working classes of Rajnandgaon were again on the war path under the leadership of their veteran leader, Pyarelal Singh. It drew the attention of the whole country, including Mahatma Gandhi.

On being externed, he moved to Raipur which remained the centre of his activities to the end of his life. In 1930-32 he actively participated in the Civil Disobedience Movement and organised picketing of liquor shops. Besides, he organised '*Patta Mat Lo*' (Don't Accept Patta) Movement in Raipur district and asked people not to pay revenue. He was immediately arrested and imprisoned for one year and was released after the Gandhi-Irwin Pact.

When the Satyagraha was resumed in 1932, a vigorous campaign was conducted at Raipur under the leadership of Ravi Shankar Shukla, Thakur Payarelal Singh and a few others. On 26 January 1932, Thakur Saheb was again arrested and sentenced to two years' imprisonment with a fine. On non-payment of the fine, his movable property was auctioned. The Government was not satisfied merely with this. Thakur Saheb was, perhaps, the first lawyer in the C. P.

and Berar whose *Sanad* for practising law was withdrawn by the Government. And in spite of the persuasion of his relatives and close friends, he never resumed the practice.

On release he threw himself heart and soul into the freedom movement. In 1933 he was elected Secretary, Mahakoshal Provincial Congress Committee; and continued to adorn the post till 1937. He reorganised the Congress in Mahakoshal during this period and instilled a new spirit and confidence in the workers. In 1937, he was elected a Member of the Central Provinces Legislative Assembly. The same year he was elected President of the Raipur Municipality. It was a measure of his popularity that the people re-elected him twice, in 1940 and 1944.

Thakur Saheb was included as a Minister in the Ministry formed by Dr. N. B. Khare. But soon the Khare Ministry fell due to the internal dissensions in the Congress. In the same year he founded the 'Chhattisgarh Education Society', which opened the first Degree College in Chhattisgarh region and fulfilled a long-cherished desire of the people. He successfully conducted the Quit India Movement in 1942. Thakur Saheb used to write and cyclostyle leaflets and got them distributed throughout the district through a devoted group of young men whom he had gathered together. His two sons, Thakur Ramkrishna Singh and Satchidanand Singh, were arrested and imprisoned, while the third son, Hari Narayan Singh, went underground.

Thakur Saheb, after being relieved of the Municipal Presidentship, took up the work of propagating the message of co-operation in this backward region. Thus he was one of the pioneers of the co-operative movement in Chhattisgarh. On 5 July 1945 Thakur Saheb laid the foundation of the Chhattisgarh Weavers' Co-operative Society with a view to improving the economic condition of the weavers in this region. He also founded the Chhattisgarh Consumers' Society and organised Rural Co-operative Societies all over the district. In 1945, Weavers' Co-operative Societies were organised under his guidance in Raigarh, too. The same year he was elected President of the M. P. Non-Ferrous Metal Manufacturers' Cooperative Society as also the President of the M. P. Homoeopathic Board in 1946. He organised the carpenters of Raipur and formed the 'Vishwakarma Audyogik Sahkari Sanstha' in 1948. In the following year, a Co-operative Rice Mill was opened under his guidance at Mahasamund in Raipur district.

To him also belongs the credit for awakening the people out of slumber in the backward, almost unapproachable areas in the States of Chhattisgarh. In 1946 he toured the Princely States in Chhattisgarh area and established the Congress there. He was, therefore, elected President of the Council of Action of Chhattisgarh States. His experiences in Rajnandgaon State stood him in good stead in organising the masses of other States. In 1950 he visited Assam to get firsthand information about the difficulties faced there by labourers from Chhattisgarh, working in the tea gardens. He prepared a report and submitted it to the Assam Chief Minister.

He started a bi-weekly entitled the *Rashtra Bandhu* from Raipur in 1950. After two years it ceased publication. Being a staunch Gandhite, he was saddened to note that the Congress was drifting away from the Gandhian ideals. Feeling disgusted, Thakur Saheb resigned from the Congress in 1951. The same year he was elected the organiser of the M. P. Krishak Mazdoor Praja Party. Later, he was elected President, Mahakoshal K. M. P. P. and a member of the Working Committee of the All India K. M. P. P.

In 1952, he was elected a Member of the M. P. Legislative Assembly from Raipur on a K. M. P. P. ticket and, later, elected as the Leader of the Opposition. Hereafter, he was drawn to the Bhoodan Movement. He took an active part in this movement and toured hundreds of miles in the various districts of M. P. on foot. The strain of these *Padayatras* proved too much for his health and he died on 20 October 1954, while on a tour of the Jabalpur district.

Besides being a great freedom-fighter, Thakur Saheb was a leading labour leader. All through his life he fought to safeguard the interests of the lower class and depressed people. He was a firm believer in socialism. He used to say,

"There can be no Swaraj for the masses unless you cut at the roots of exploitation by the abolition of private ownership of the means of production, distribution and exchange....If you don't admit Socialism, you must admit that you don't want Swaraj for 98 per cent." But the purity of means was as important to him as the end.

He was a great votary of education. During his tenure as Municipal President, he got two girls' schools opened, and made arrangements for adult education. Besides, he formulated and implemented a number of welfare schemes. As stated before, he was also instrumental in opening the first Degree College in Chhattisgarh.

Thakur Saheb was a deeply religious man. He was, however, not a religious recluse, but a man of action. Naturally, therefore, he considered the Bhagvat Geeta a 'must' for everybody. In one of the letters written from jail, he enjoined his sons to take to the study of the Geeta for, according to him, it alone taught devotion to duty.

He was tall, had a fine physique and was very energetic. He believed in the maxim of 'simple living and high thinking'. A leading sportsman of his time, he carried the spirit of a sportsman into the political sphere as well. He was a Kshatriya in the truest sense of the term. An indefatigable freedom-fighter, he stood firm on matters of principle, irrespective of the suffering involved.

He was an able parliamentarian, an impressive speaker and above all a gentleman. His fighting role on the opposition benches is respectfully recalled.

Thakur Pyarelal Singh dedicated his life to the freedom struggle. His contribution to spreading consciousness amongst the masses of the Princely States in Chhattisgarh, in building up the working class movement and organising the Adivasis will be long remembered.

[Hari Thakur—Tyagamurti Thakur Pyarelal Singh, Raipur, 1963; History of Freedom Movement in Madhya Pradesh, Nagpur, 1956; Shukla Abhinandan Granth, Nagpur, 1955; Interview of the Contributor with Thakur Ram Krishna Singh, a son of Thakur Pyarelal Singh, and a member of the M. P. Public Service Commission.]

S. D. Guru

SINGH, RAM (BHAI)

—See under Ram Singh (Bhai or Baba)

SINGH, RAMDAYALU (1886-1944)

Ramdayalu Singh was born at Gangeya in the District of Muzaffarpur in 1886 in a respectable Bhumihar family. His father's name was Chandradeo Singh. His wife, Rampiyari Devi, shared the nationalistic aspirations of her husband, and during the Civil Disobedience Movement courted imprisonment along with her husband. Ramdayalu Singh predeceased his wife. Intensely religious, he read the Gita regularly and lived a simple life. He died on 28 November 1944. On his death Mahatma Gandhi said: "A patriot has gone, a martyr no more breathes, a high-minded gentleman has ceased to exist, and a Bhakta has disappeared from our midst."

A man of sharp intellect, he passed his F. A. examination from the City College, Calcutta, in the first division and obtained a merit scholarship. He graduated from the same institution in the Calcutta University with distinction but passed his B. L. examination from the Allahabad University.

Ramdayalu Singh began his career as a lawyer at Muzaffarpur. In 1923 he was elected Chairman of the Muzaffarpur District Board, and served as Vice-Chairman of Muzaffarpur Municipality. In July 1937 he was elected Speaker of the Bihar Legislative Assembly. He was a member of the Managing Committee and of the Board of Trustees of the G. B. B. College (now L. S. College), Muzaffarpur.

Ramdayalu Singh was greatly influenced by the personality of Gopal Krishna Gokhale and was associated with the Servants of India Society. He was one of the first leaders of Bihar to come into close contact with Mahatma Gandhi, and

actively participated in the Champaran Movement led by him. In January 1930, according to the mandate of the Lahore Congress, he resigned from the Bihar and Orissa Legislative Council, gave up his lucrative legal practice, and joined the Civil Disobedience Movement. He accompanied Mahatma Gandhi in his Dandi march. As President of the Muzaffarpur District Congress Committee he led the Salt Satyagraha Movement. On 6 April 1930 he led a procession at Sheohar in Muzaffarpur district to break the salt law, which led to his arrest on 14 April 1930 and rigorous imprisonment for a year and a half.

Ramdayalu Singh was a prominent member of the Bihar Swarajya Party. He was an able debater and a forceful speaker who could speak for hours together and still keep his audience spell-bound. He was a capable organiser and could deal successfully with people of different types. Ramdayalu Singh made an important contribution to the collection of the Tilak Swaraj Fund. He was the President of the Muzaffarpur District Congress Committee during 1921-37. During 1926-28 he acted as the Leader of the Opposition in the Bihar and Orissa Legislative Council. In 1929 he took a leading part in the organisation of the Bihar Provincial Kisan Sabha, and at the 19th session of the Bihar Provincial Political Conference he stressed the necessity of training people in the improved methods of agriculture. In 1934 he was placed in charge of the earthquake relief operations in the District of Muzaffarpur on behalf of the Bihar Central Relief Committee.

Dominion Status for India under the British Empire was the goal of Ramdayalu Singh's nationalistic aspirations. But gradually he changed his ideas. In January 1936, in his Presidential Address to the Bihar Provincial Political Conference, he said that the Constitution of 1935 could not give India even a Dominion Status, and it was therefore necessary to implement the Lahore Congress Resolution which asked for the country's complete independence.

[K. K. Datta—History of the Freedom Movement in Bihar, Vols. I and II; B. B. Mishra —Select Documents on Mahatma Gandhi's Movement in Champaran; Swami Sahajanand —Mera Jeevan Sangharsha; Weekly Report of the Provincial Congress; Tirhut Commissioner Confidential Committee File of 1917; Political (Special) Department File No. 157 of 1917; The Indian Quarterly Register, 1929, Vol. II; The Indian Annual Register, 1937, Vol. II; The Searchlight, 1930-44 Files.]

(Rameshwar Prasad) R. S. SHARMA

SINGH, RAM NARAIN (1885-1964)

Ram Narain Singh was born in January 1885 in the village of Tcturia in Hazaribagh district. He came of a respectable Vaishya Rajpur family. He matriculated from the Hazaribagh Zilla School in 1908, graduated in 1913 from the Ripon College, Calcutta, and passed his Law examination in 1920 from the Patna Law College.

After passing his B. A. examination he worked as an Extra Settlement Officer for two years. He, however, resigned and joined the non-cooperation movement in 1921. He was imprisoned for a number of years. He had close association with nationalists like Dr. Rajendra Prasad, Dr. Bhagwan Das, Pandit Motilal Nehru and others. He was the Founder-Secretary of the Congress Committee at Chatra and later became its President. He was elected President of the Hazaribagh District Congress Committee. He held this position up to August 1946. In 1927 he became a Member of the Central Legislative Council. In 1936 he became a Member of the Central Legislative Assembly and remained there till 1946 when he was elected to the Constituent Assembly of India. He showed great independence in the Constituent Assembly, moved important amendments, particularly regarding the tenure of office of the President of India, much to the annoyance of Pandit Jawaharlal Nehru. In this background his desertion from the Congress Party can be understood and in 1951 he joined the Krishak Mazdur Praja Party and was returned to the Lok Sabha. He was the

Vice-President of the Reception Committee of the Ramgarh Session of the Indian National Congress in 1940.

He was a champion of female education and widow-marriage but believed in caste restrictions. He did what he believed in and, therefore, after the death of his wife he married Parbati Devi who was a widow. In religion, he held liberal views and upheld the cause of religious toleration and denounced animal sacrifice. He was a great patron of Khadi and Charkha, and helped the establishment of several national institutions in Hazaribagh. He died on 24 June 1964. The people of Hazaribagh honoured him by founding a school after his name.

[Ram Narain Singh—Swaraj Loot Gaya (in Hindi); Personal Diary of Ram Narain Singh (in manuscript); Private papers of Ram Narain Singh; K. K. Datta—History of the Freedom Movement in Bihar, Vols. I-III, Patna, 1957; Non-Cooperation and Khilafat Movements in Bihar and Orissa; The Hindusthan Times (Delhi), 23 March 1952.]

(Rameshwar Prasad) PANCHANAND MISRA

SINGH, RAMPAL (RAJA OF KALAKANKAR) (1848-1909)

Born at Dharupur (District Pratapgarh, U. P.) in 1848, Rampal Singh was the only son of Lal Pratap Singh and grandson of Raja Hanumat Singh of Rampur Raj (now known as Kalakankar). Fierce nationalism was the way of life with the Kalakankar family and Rampal Singh imbibed it early in his life. Before he was ten years old the first War of Indian Independence broke out in 1857. Lal Pratap Singh led the Kalakankar forces against the British in the battle of Chanda (District Sultanpur, U. P.) and laid down his life so that his country could be free.

In his middle teens Rampal Singh married Subhag Kunwar, whose father, a renowned jagirdar of the Rewa State, had likewise challenged the British authority near Mirzapur (U. P.) in the 1857 struggle, was captured and hanged.

Differences arose between Rampal Singh and his grandfather over Rampal Singh's liberal views. Rampal Singh went away to England with his wife in 1871. Rani Subhag Kunwar died in England. On his second visit to England in 1895 Rampal Singh married an English lady, Rani Alice. She died at Nainital in 1897. Rampal Singh's third wife was a Muslim lady, Rani Radha, who had, on her own, become a Hindu. Raja Rampal Singh had no children. Born a Hindu in one of the oldest and most respected families of U. P., Rampal Singh respected all religions. He had no caste or communal prejudices and mixed freely with all communities. He was a man with a modern outlook, deeply impressed by the scientific and technological achievements of his time and wanted India to get their benefits so that she could be strong and prosperous.

Raja Rampal Singh spent fourteen years abroad. Already proficient in Hindi, Sanskrit and Persian, Rampal Singh learnt English, Latin, Greek, Logic and Mathematics. He could also converse in French and German. He travelled widely in Europe and established for himself a position of honour in British society. In London he was an active member of the Indian Association and the President of the India Society. He edited the *Indian Opinion* for a while and then brought out in 1883 the *Hindosthan*, a quarterly in Hindi, Urdu and English simultaneously. Rampal Singh was hoping to contest a seat in the House of Commons when the news of the death of his grandfather reached him and he had to return home in 1885.

On being installed to the Kalakankar *gaddi* he took up the task of improving the lot of his people. He established a silk factory and a printing press at Kalakankar, modernized his farm, added a dairy to it and set up some twenty indigo factories. He established a co-operative bank and created a charitable trust to run two dispensaries and a High School.

While in England, he had started taking an active interest in the political developments in India. He attacked the Vernacular Press Act

as an effort to "stifle the public voice". Asking the Government to cut down Governmental expenditure in India he demanded the reduction of the army and the abolition of the "British Residents or Political Agents at the Native Courts." He attacked the ostentation of the Indian Rulers and the system of their Governments. He suggested the end of "the foolish policy of maintaining in a state of quasi-independence the numerous native governments". He demanded Dominion Status for India on the lines of Canada and Australia and said: "The Councils of the Viceroy, Governors and Lt.-Governors, with high salaries attached thereto, ought to be abolished and replaced by Indians appointed somewhat after the manner of Members of Parliament or Ministers in this country."

Independence of India (or Dominion Status), the rule of law, the abolition of the Indian States, the Indianization of the Services, the abolition of the Arms Act, the reduction of the armed forces and the establishment of a citizens' volunteer army remained his political objectives throughout his life.

Rampal Singh was one of the founders of the Indian National Congress and attended the second session of the Congress held at Calcutta. Moving the 'Volunteers Resolution' there, he declared: "I think, despite the glories of Pax Britannica, despite the noble intentions of Great Britain, despite all the good she may have done or tried to do us, the balance will be against her and India will have to regret rather than rejoice that she has ever had anything to do with England. This may be strong language, but it is the truth." Indeed, they were strong words—courageous words—for a Raja in India in 1886. In the fourth session held at Allahabad in 1888 and again in the eighth session held in 1892, Raja Rampal Singh spoke in support of the reform of the Legislative Council and demanded that at least half the members be elected. He supported the demand for trial by jury and pressed for the Indianization of the Civil Services. Again at the ninth session held at Lahore in 1893 he spoke in support of Dadabhai Naoroji's resolutions to arrange simultaneous selections for the Indian Civil Service. At this session he also called for restrictions on the import of foreign goods into India, especially luxury items. At the tenth session held at Madras in 1894 he spoke against the hold of foreigners over our economy and "the monopoly of trade in the hands of alien merchants."

Of his contributions to the Congress Party, Pattabhi Sitaramayya has said, "Raja Rampal Singh's was a most outstanding name for a long time in the Congress circles."

Raja Rampal Singh was an Honorary Magistrate and a non-official member of the North West Province and Oudh Legislative Council in 1893 and 1894. A true reformer, he worked for the uplift of the Harijans and women.

Raja Rampal Singh's contribution to journalism in India was unique. On his return to India in 1885 he converted the quarterly *Hindosthan* into weeklies in Hindi and English.

In 1887 the *Hindosthan* in Hindi appeared as a daily from Kalakankar to become the world's first Hindi daily newspaper. Raja Rampal Singh and Pandit Madan Mohan Malaviya were close friends and Malaviyaji was appointed the Editor of the *Hindosthan* in 1887. The newspaper continued to be published till December 1908. Rampal Singh was a forceful speaker and writer in English and a good poet in Hindi. He was a source of inspiration to many Hindi writers and poets that followed him. The English *Hindosthan* was published thrice a week between 1890 and 1906. It became a daily from 1906 till it closed down in 1908.

Raja Rampal Singh did not keep good health after his return from England and devoted his time mostly to editing his newspapers and writing. He died at Kalakankar on 28 February 1909.

A passionate nationalist—modern in outlook and fearless in action—a pioneer journalist in Hindi, and a reformer, Rampal Singh is truly one of the most colourful personalities in the history of the struggle for Indian independence.

[Chunilal Lalubhai Parekh (Ed.)—Eminent Indians in Indian Politics, Bombay, 1892; Proceedings of the Indian National Congress, 1886-94; Pattabhi Sitaramayya—History of the

Indian National Congress; District Gazetteers of the United Provinces of Agra and Oudh, Partabgarh—Vol. XLVII, 1904 (edited by H. R. Nevill); The Daridra Narayan (a Hindi weekly), 22 October 1932; Personal interviews of the Research Fellow with Lal Suresh Singh, a grand-nephew of Raja Rampal Singh at Lucknow, with Lal Brajesh Singh, another grand-nephew of Raja Rampal Singh at New Delhi, and with one of the oldest priests at Kalakankar House at Kalakankar.]

(L. Dewani) DINESH SINGH

SINGH, RANDHIR (BHAI)
—See under Randhir Singh (Bhai)

SINGH, SANTOKH (BHAI)
—See under Santokh Singh (Bhai)

SINGH, SEWA (THIKRIWALA)
—See under Thikriwala, Sewa Singh (Sardar)

SINGH, SHALIGRAM (HAZARIBAGH)
(1916-)

Shaligram Singh (of Hazaribagh) was born on 24 July 1916 in the village of Hiring in the District of Hazaribagh in a respectable Ujjainia Rajput family. His father, Ram Raksha Singh, was a small cultivator. Shaligram Singh was married to Bilas Devi in 1937, who came from a respectable Rajput family of Palamu. His wife also took part in spreading the message of the Congress to the villages of the District.

At the age of seven Shaligram was admitted into the Huntergunj Primary School in 1923. He passed the Middle School examination in 1930. As he joined the Civil Disobedience Movement of the Congress in 1930, he gave up his studies. He read the biography of De Valera of Ireland and was much impressed by his example. The political message of B. G. Tilak's 'Gita Rahasya' made him a revolutionary nationalist. He was closely associated with Ram Narain Singh, a veteran nationalist of Hazaribagh, and also with Swami Sahajanand under whose influence he joined the Kisan movement.

He joined the Civil Disobedience Movement in 1930 at the age of fourteen as a Congress volunteer. Soon he became a member of the Congress Sevadal. He worked as Secretary of the Huntergunj Thana Congress Committee. In 1938 he became Secretary of the Hazaribagh District Congress Committee and occupied this position till 1946. In the same year he organized a Kisan movement at Pratappur in the Hunda estate of Hazaribagh. In 1940 he worked for the success of the Ramgarh session of the Congress. In 1941 he was selected for offering Individual Satyagraha and courted imprisonment. He participated in the Quit India Movement of 1942 and was imprisoned in the Hazaribagh Central Jail. He escaped from the jail along with Jaya Prakash Narayan and others. He went underground and visited Titagarh to incite the workers to go on strike. He did secret propaganda work in the coalfield area of Dhanbad and supplied explosives for sabotage to the revolutionary nationalists. In October 1944 he surrendered himself to the police and was sentenced to nine months' imprisonment. In 1945-46 he was engaged in collecting funds for the I. N. A. During 1947-51 he was President of the Mica Mazdoor Sangh at Kodarma. In 1952 he joined the Janta Party and worked as its Secretary during 1954-56. In 1957 he was elected to the Bihar Legislative Assembly as a candidate of the Janta Party. In 1966 he rejoined the Congress.

Shaligram Singh is an advocate of classless and casteless society. He stands for equal status for women in the society and is an advocate of female education. He is a supporter of widow-marriage. He is a liberal Hindu and believes in religious toleration. He is very critical of the Western education in India. He began his nationalist career as a believer in Satyagraha but later on he lost faith in constitutional agitation and came to believe in revolutionary nationalism. He is an advocate of peasant proprietorship and nationalisation of key industries in the country. He believes that development of cottage industries is essential for the economic

regeneration of India. He lives a simple and unostentatious life.

He joined the national movement at an early age and remained an active Congress worker till 1951. He is still remembered for his participation in the Quit India Movement and his escape from the Hazaribagh Central Jail along with Jaya Prakash Narayan.

[K. K. Datta—History of the Freedom Movement in Bihar, Vol. III, Patna, 1957; Rambriksha Benipuri—August Kranti Ka Agradoot Jaya Prakash, Patna, 1952; Personal interview of the Research Fellow with Shaligram Singh at Hazaribagh.]

(Rameshwar Prasad) S. B. SINGH

SINGH, SHALIGRAM (SHAHABAD)
(1852-1905)

Shaligram Singh of Shahabad was born on 18 April 1852 in the village of Kulharia in the District of Shahabad in Bihar in a respectable Rajput family. His forefathers migrated to Bihar from Rajasthan about two hundred years earlier. His father, Mitrajit Singh, the founder of the Kulharia estate, rendered valuable services to the British during the Revolt of 1857 and consequently he was rewarded with a Jagir. Shaligram was married to Rampati Devi, who came of a respectable family.

He passed the Entrance examination in the first division from the Patna Collegiate School and the I. A. examination from the Patna College. Subsequently, he joined the Presidency College and took his B. A. degree from the Calcutta University in 1874 and the B. L. degree in 1877. He was closely associated with W. C. Bonnerjee, Sachchidananda Sinha, Mahesh Narain and Syed Hasan Imam.

Shortly after joining the Bar in the Calcutta High Court in 1877 he and his brother, Bisheshwar Singh, started an English paper, the *Indian Chronicle*, which rendered valuable services in awakening political consciousness among the people of Bihar. Later on, he was also instrumental in starting the *Bihar Times*. He was a member of the Editorial Committee of the *Calcutta Law Journal*. He joined the Indian National Congress in 1886 and since then he regularly attended the sessions of the Congress. In 1888 he was elected a member of the Subjects Committee of the Congress. He was Secretary of the Bihar Landholders' Association and a prominent member of the Bihar People's Association. Besides, he was also associated with the British Indian Association and the Indian Association. He was nominated to the Bengal Legislative Council twice, as the only member from Bihar, in 1897 and 1903. He was also elected to the Syndicate of the Calcutta University. He and his brother, Bisheshwar Prasad Singh, founded the Bihar National College at Patna which served the cause of higher education in Bihar. He had a distinguished public career for about twenty-five years and was connected with most of the public activities of the time. He died in 1905.

He was a staunch Hindu, but he did not suffer from superstition and orthodoxy. He was an advocate of female education and considered it essential for the regeneration of the country. He was an educationist and did his best for the advancement of English education in Bihar. He was a constitutional nationalist and believed that the Indian National Congress alone would further the cause of the people of India. His attitude towards religion was liberal and rational. He was a great advocate for the cause of Bihar, but he was free from narrow regionalism. He lived a simple life and avoided pomp and luxury.

He associated himself with the Indian National Congress from its very beginning and continued to take an active interest in its activities till the end of his life. He was also associated with other public bodies of the time. He rendered valuable services as a member of the Bengal Legislative Council. He is still remembered in Bihar as a great educationist.

[Sachchidananda Sinha—Some Eminent Bihar Contemporaries, Patna, 1944; J. Misra—Jewels of Bihar, Vol. I; B. B. Majumdar—Great Men of Shahabad, Patna, 1946; Reports of the

Indian National Congress, 1st to 6th Sessions; The Young Bihar, August, 1909; The Bihar Times, 4 July 1905; The Statesman, 5 September 1911.]

(Rameshwar Prasad) S. B. SINGH

SINGH, SHAM (ATTARIWALA)
—See under Atariwala, Sham Singh

SINGH, SIYA RAM (1911-)

Siya Ram Singh was born in Tilakpur in Bhagalpur district, Bihar, in October 1911. His father, Lakshmi Narain Singh, was drawn towards the Congress during the twenties. Coming of a Bhumihar Brahmin family Siya Ram Singh was a cultivator and a petty landlord. In his early age his mother made the greatest impression on his mind. She had taken to Khadi and Swadeshi in 1921. Being influenced by Sukdeo Chowdhary, Trishuldhari Chowdhary and Sibdhari Singh, Siya Ram joined the Congress and the freedom movement in 1921 when he was merely ten. Having passed his Middle English School examination in 1924 he took admission in the T. N. J. Collegiate School, Bhagalpur. But he left the School in 1928 during the Simon Commission agitation.

In 1924 he was married to Saraswati Devi. She took an active part in the freedom movement and was imprisoned during the Civil Disobedience Movement. Later on she became a Member of the Bihar Legislative Council.

In 1932 Siya Ram became the President of the Thana Congress Committee, Sultanganj, Bhagalpur, and in 1936 he became the General Secretary of the Zilla Congress Committee, Bhagalpur. But though in the Congress, he was not averse to adopting violent measures to achieve independence. During the Quit India Movement he had formed the 'Siaram Dal' who believed in the cult of violence. In 1946 he was elected President of the Bhagalpur District Congress Committee. In 1948 he joined the Socialist Party. However, he came back to the Congress again after some time. He was again elected to the Presidentship of the Bhagalpur District Congress Committee and held that office till the beginning of 1966. In 1952 he had been the General Secretary of the Bihar Provincial Congress Committee, and in the same year he was elected to the Bihar Legislative Assembly. In 1955 he was elevated as the Vice-President of the Bihar Provincial Congress Committee, and in 1957 he became the Treasurer.

An active nationalist, he did not exhaust his energies in politics only. He was also a great advocate of female education, widow-marriage and the abolition of the *Pardah*. The Basic Education system also received his patronage and support. His zeal for the uplift of women found expression in 1955 when he became the President of the Mahila College, Sultanganj, a post he has been holding ever since.

[K. K. Datta—History of the Freedom Movement in Bihar, Vol. III, Patna, 1957; Proceedings of the District Congress Committee, Bhagalpur, 1946-66; Proceedings of the Bihar Provincial Congress Committee, 1952-57; Diary of Siya Ram Singh (1942-46), in manuscript; Personal interview of the Research Fellow with Siya Ram Singh.]

(Rameshwar Prasad) PANCHANAND MISRA

SINGH, SOHAN (BHAKNA)
—See under Bhakna, Sohan Singh

SINGH, SOHAN (JOSH)
—See under Josh, Sohan Singh

SINGH, SUNDAR (MAJITHIA)
—See under Majithia, Sunder Singh (Sardar)

SINGH, SURAJ NARAIN (1908-1973)

Suraj Narain Singh was born on 17 April 1908 in the village of Lakshmipur in the District of Darbhanga. His father, Ganga Prasad, was a petty landlord. In the early years of his life

Suraj Narain was much influenced by his mother. After the death of his first wife he was married to Chandrakala Devi who came of a nationalist family and took part in the freedom movement.

After receiving his primary education in his village school he was admitted into the Middle English School, Pandoul. In 1921 he had to give up his studies to join the non-cooperation movement. Two years later he tried to resume his studies but was removed from the school on account of his nationalistic activities. In 1931 he passed the Visharad examination from the Kashi Vidyapith. B. G. Tilak's 'Gita Rahasya', Bankim Chandra's 'Anandamath', Sachindra Sanyal's 'Bandi Jiwan' and Pandit Sundar Lal's 'Bharat me Angrezi Raj' deeply inspired and influenced him. The execution of Bhagat Singh made him a revolutionary nationalist. He was very closely associated with revolutionary nationalists like Jogendra Shukla, Baikuntha Shukla and others.

At the age of thirteen he began his nationalistic career as a Congress volunteer in 1921. In 1928 he organised a youth movement in the District of Darbhanga. In 1930 he was sentenced to three months' imprisonment for taking part in the civil disobedience movement. In 1931 he joined the Hindustan Socialist Republican Party. In 1932 he was again sentenced to five months' imprisonment. Subsequently he went underground and was associated with revolutionary activities. He had been an active participant in almost all the leading conspiracy cases in Bihar in the 'thirties. In 1934 he was arrested as a suspect in the Hajipur Train Dacoity Case but he had to be released for want of evidence. Subsequently, he was sentenced to two years' imprisonment under the Public Safety Act. In 1936 he joined the Congress Socialist Party and associated himself with Kisan and Trade Union Movements. In 1938 he was sentenced to twenty-seven months' imprisonment for launching a land reform movement at Narpatnagar. In December 1940, he was arrested under the Defence of India Rules and was sent to the Deoli Camp Jail. He was later on sent to the Hazaribagh Central Jail. Along with Jai Prakash Narain and others he managed to escape from that jail. He went to Nepal and organized the Azad Dasta for carrying on the work of dislocation and sabotage in order to paralyse the British administration in India. During the 'Quit India' movement he and his party raided several police stations and looted Government treasuries and post offices. On 11 November 1944 he was arrested, but was released when India became Independent in 1947. He continued to be a very important member of the Bihar Provincial Praja Socialist Party. He became its Chairman in 1963 and was elected to the Bihar Legislative Assembly.

He had been a staunch opponent of the caste system and freely mixed with all classes of people. He stands for radical reforms in the Hindu society. He is a great advocate of women's education and widow-marriage. He has no faith in the established religions of the world. He believes in universal brotherhood and considers service to humanity to be the supreme religion of mankind. He considers Western education unsuitable to the cultural heritage of India. He stands for national education. The mainspring of his nationalism was a deep-seated hatred of British imperialism. In the beginning of his nationalist career he believed in non-violent non-cooperation, but later on came to believe in revolutionary nationalism. He stood for the abolition of the zamindari system, consolidation of holdings and mechanisation of agriculture. He is very simple in matters of diet and dress. He led a revolutionary and heroic life.

He had been the foremost revolutionary nationalist in Bihar for about two decades. He had been a prominent member of the Bihar Socialist Party and associated with the Kisan and Trade Union movements in Bihar. He wrote a number of pamphlets on the Kisan movement. He was a confirmed Socialist. The Districts of Darbhanga and Varanasi had been the principal regions of his nationalistic activities.

[K. K. Datta—History of the Freedom Movement in Bihar, Vol. III, Patna, 1957; Rambriksha Benipuri—August Kranti Ka Agradoot Jaya Prakash Narain (in Hindi); Personal Diary of Siya Ram Singh, a revolutionary nationalist of

Bihar; Personal interview with Suraj Narain Singh.]

(Rameshwar Prasad) S. B. SINGH

SINGH, TARA (MASTER)
—See under Tara Singh (Master)

SINGH, TEJA (SAMUNDRI)
—See under Samundri, Teja Singh

SINGH, THAKUR NIRANJAN (1903-1968)

Thakur Niranjan Singh, familiarly addressed as "Babooji", was born in January 1903, in the village of Bahoripar in the Narsimhapur district of Madhya Pradesh. Born in a Hindu Jat family, he was the youngest in a family of five brothers and three sisters. His father, Riddh Singh, a leading cultivator of Bahoripar, died in 1923. Niranjan Singh's mother, Kamla Bai, belonging to the noted Killedar family of the same district, lived up to the ripe age of 108 years and passed away in 1961. Similarly, one of the sisters is still hale and hearty at ninety-one, while his elder brother Thakur Narayan Singh practised at the Bar (1919-69) and won many laurels and is now busy writing books.

Thakur Niranjan Singh was married twice —first in 1937 to Shanti Devi, a grand-daughter of Thakur Madho Singh, a noted Arya Samajist of Agra; and after her death in 1940, he married, in 1947, Dayawati Sastri, a cousin of his first wife. He is survived by one son and six daughters.

There being no school at Bahoripar, Niranjan Singh, then aged six years, had to go on foot to a village three miles away. For some years he studied at Khandwa, where his elder brother Narayan Singh was a teacher. It was here that young Niranjan Singh came under the influence of prominent freedom-fighters like Pandit Makhanlal Chaturvedi and Thakur Lal Singh of Bhopal. He passed the Middle School examination from the Government High School, Narsimhapur, and joined the local Mission High School, which he boycotted in 1921, when Gandhiji launched the Non-Cooperation Movement. Two years later he participated in the famous Flag Satyagraha in 1923 at Nagpur and suffered imprisonment.

From the early age of eighteen years, Niranjan Singh was deeply involved in the freedom movement of the country. His studies were, therefore, interrupted now and then, for the call of the nation always got the priority over any other demand on his time. After passing the Matriculation examination in 1924 from Bhopal, he joined Benares Hindu University for his B.A. There he came into contact with the renowned revolutionaries, Ramprasad Bismil, Chandra Shekhar Azad, Rajguru and others. Niranjan Singh participated in looting the train near Kakori and stood guard with a revolver in hand against the passengers in order to prevent them from interfering in the revolutionaries' work. While attending the Kanpur session of the Congress, he was about to be arrested, but he went underground and remained in hiding at Madhubani, near Benares. Naturally, therefore, he could not pass the B.A. examination before 1930.

He moved to Agra for the LL.B. But here again he came into contact with S. K. D. Paliwal, who was so much impressed with young Niranjan Singh's zeal and organising capacity that he appointed the latter, in 1930, the Dictator of the Civil Disobedience Movement for the Agra district. He was soon arrested and jailed for six months. In 1931 he was again arrested and incarcerated for a year in Faizabad Jail and thus could not complete the study of Law. The same year he attended the Karachi session of the Congress as a delegate, and thereafter shifted the centre of his activities to Narsimhapur. When Gandhiji launched Satyagraha again in 1932, Thakur Saheb was in the thick of the battle. He was, consequently, imprisoned. On release, he organised a Kisan Mazdoor Sabha and a Congress Committee in the district. Being in the forefront of the freedom movement, he suffered further imprisonments in 1933, 1940 and 1942. He came into close contact and worked with Rafi Ahmad Kidwai, Acharya Kripalani, Ganesh Shankar Vidyarthi, Ravi Shankar Shukla, D. P. Mishra, Seth Govind Das and others.

Honours and offices came to Thakur Saheb unasked. He was a member of the Mahakoshal P.C.C. from 1934 to 1950 and a member of its Executive Committee between 1940 and 1946. He was President of the Narsimhapur D.C.C. for thirteen years (1934-47) and a member of the A.I.C.C. for nearly the same period (1937-50). With a view to ending his nomadic life, his brother purchased in 1934 a share of Madesur village. Thakur Niranjan Singh, therefore, took to cultivation and performed agricultural operations himself. But he could not be tied down to the village for long. In 1936 he contested for the membership of the Local Board but was defeated by a combination of feudal elements. A year later, in elections to the Provincial Legislature, Thakur Saheb worked ceaselessly for the success of the Congress candidate and dealt a crushing defeat to the combination of reactionary, pro-British elements.

Niranjan Singh was elected Chairman of the District Council, Narsimhapur, in 1940-42 and again in 1946-48. During the Quit India Movement of 1942, he evaded arrest, went underground, and was one of the principal organisers of sabotage activities in the C.P. and Berar, with Nagpur as his headquarters. He was ultimately arrested and imprisoned in the Nagpur Central Jail. But he was there hardly for seventy-five days. One night during the rainy season, this dauntless crusader for freedom scaled the high jail wall and resumed his activities. Variously disguised as a *Sadhu*, a Military Officer, etc., he moved from place to place, carrying a cash reward of Rs. 5,000/- on his head. He was, however, arrested and confined for six months in a dark cell with handcuffs and fetters on in the same jail.

He was a member of the M.P. Legislative Assembly for two successive terms (1946-57) and had the honour of being elected the Leader of the Opposition thrice, i.e., in 1950-51, 1953-55 and 1956-57. He parted company with the Congress in 1950 and become the Founder-President of the Mahakoshal branch of the K.M.P.P. It was recognised on all hands as a blow to the Congress. Lamenting this loss at a public meeting at Nagpur, Dr. Pattabhi Sitaramayya had feelingly said that when he found great freedom-fighters like Niranjan Singh sitting on the Opposition benches, tears came to his eyes. He was also President of the M.P. Praja Socialist Party from 1958 to 1967, a member of the National Executive of the P.S.P. for over a decade (1956-68) and a member of the Court, University of Saugar (1956-58). Later, he was elected a member of the Rajya Sabha in 1958 and continued to adorn the seat till 1968. Thakur Saheb was one of the few important leaders, who toppled the Congress Ministry and installed the S.V.D. Ministry in Madhya Pradesh in 1967.

Towards the end of his life, he was busy writing a book, which could not be completed, on the 'Indian Culture Abroad'. It was based on his experiences during his tour of the neighbouring countries, namely, Ceylon, Burma, Japan and the Andamans. He used to compose poetry, though none of his three poetry books he ever got published.

He was fair-complexioned, of medium height, and with strong, broad shoulders and magnetic penetrating eyes, sparkling with his innate goodness and sincerity. He was always simply dressed in a saffron-coloured *kurta* and *dhoti* and with a shawl on his shoulders and a leather brief-case in hand. A strict vegetarian, he was free from all vices. He would sleep on a bare plank or bench or even on the ground quite comfortably.

He was a universal friend, specially of the poor and the downtrodden. Service of the people was his only hobby, to which he remained dedicated and in which he spent every moment of his life. He knew no barrier of caste, community, language or Province. He kept his family in a sweepers' locality at Narsimhapur, although they could live comfortably in his own village.

Thakur Saheb was a religious man and he observed fasts on every Tuesday and *Ashtami*. Once a year he would retire to a solitary place for nine days and would recite Tulsidasa's Ramayana. At the same time he was most catholic in outlook and did not believe in orthodoxy or superstitions.

He had made a thorough study of the Marxian literature and was a Socialist by conviction. But he believed in social control as against State

capitalism masquerading under the name of nationalization. He was a courageous man and would not bow his head before any superior force. Once when he was cultivating his land, he singlehandedly drove away a party of fifteen armed men who were sent by the landlord to assault him. On another occasion he gave a thorough beating to an Englishman who had abused him and had threatened to shoot him by placing the barrel of his gun on Thakur Saheb's chest.

Thakur Saheb was both a revolutionary and a yogi. He did not covet honours or wealth, nor had any lure for office which he could have got any time he liked. He could never compromise on matters of principle and was, therefore, always in the opposition, even inside the Congress during the epic freedom struggle. Selfless service for the emancipation of the country and the poorer sections of society was his lone goal in life, and he fought on for these ideals with his last breath. His sincerity and devotion and rare compassion endeared him to every one who came in contact with him.

He often used to tell his comrades that he would die in harness in a train, and so he did, afflicted with a heart-attack on the night of 16 October 1968, in a moving train, a few yards from the Bhopal Railway Station.

[History of the Freedom Movement in Madhya Pradesh, Nagpur, 1956; Seth Govind Das—Atma Nirikshan, Vol. II, Delhi, 1958; The Muktibodh, Narsimhapur, 30 January 1968; A note from Thakur Narayan Singh, elder brother of Thakur Niranjan Singh; A note from Shrimati Dayavati Shastri, wife of Thakur Niranjan Singh.]

S. D. Guru

SINGH, TIKENDRAJIT (1858-1891)

Tikendrajit Singh, the hero of the Manipur Revolution of 1891, was born in 1858. His father, Chandra Kirti Singh, was a king of Manipur. His mother's name was Chongtham Chanu Kooseswari Devi.

Tikendrajit had never been to school. He had little interest in books. However, he could speak Bengali and Hindi fluently. He received military training from his childhood.

According to the latest information, Tikendrajit married eleven times. (Statement of Snahal Singh, recorded on 14 September 1967.)

At the age of twenty-four, under the influence of his father, he became a disciple of Vaishnava Rajguru.

On the death of his father, Tikendrajit became the Senapati (General) of Manipur, in which capacity, following a conciliatory policy with the British, he suppressed five revolts in Manipur and helped the British force in suppressing the Nagas. But since 21 September 1890, he incurred the displeasure of the British through a Palace intrigue, of which he was the hero. He deposed Sura Chandra, the reigning king, with the help of the political agent of Manipur and installed Kula Chandra, thereby making himself powerful in the administration. He might have believed that Manipur needed a very strong, rather ruthless, ruler to protect and secure her freedom from the ever-growing British influence, which it was not possible for an orthodox ruler like Sura Chandra to resist.

The Governor-General, Lord Lansdowne, regarded this act as a grave offence and directed J. B. Quinton, the Chief Commissioner of Assam, to arrest Tikendrajit. This meant a direct interference by the British in the internal affairs of Manipur, which was strongly resented by Tikendrajit. He became determined to expel the British from Manipur and bring back her independence.

On 22 March 1891, accompanied by his forces and other military officers, Quinton arrived in Manipur and asked the Raja to hand over Tikendrajit to him. This being refused, Quinton decided to arrest both the Raja and Tikendrajit in the Palace itself. This led to a direct clash of arms between the British and the Manipuris. In course of the skirmish, which took place in the Palace campus, Quinton himself, with a number of his officers, were put to death. Tikendrajit fought a sword battle with Captain Boocher. The British Residency was set on fire at night.

To save their freedom, the Manipuris fought bravely under Tikendrajit. But fighting against heavy odds could not be continued and realising the seriousness of the situation, Tikendrajit took to flight. But on 23 May 1891, he was found, arrested and imprisoned. On 13 August 1891, Tikendrajit, the first hero of the Manipuri Revolution against the British, was sentenced to the gallows. Since then, he came to be ranked as the first among the freedom-fighters of Manipur.

For his heroic nature, Tikendrajit was given the name "Koireng". At the age of twelve, he accompanied Johnstone in his Naga Hill campaign. He was a reputed hunter and specially fond of tiger hunting.

Mukunda Lal Choudhury, who knew Tikendrajit personally, wrote in his book that though he was not a king, he could virtually rule Manipur for a few years by dint of his undisputed leadership, great command over administration, broad mental horizon, indomitable spirit and energy and above all his deep love for Manipur and the Manipuri people. He was not only kind, simple and amiable but also famous for his charity and generosity. Occasionally, of course, he appeared to be ostentatious. He was liberal in matters of religion, although he was devoted to the Vaishnava cult.

The execution of Tikendrajit agitated the Manipuris outside Manipur as well as all the people of Assam and gave a great impetus to the terrorists of Bengal to try to put an end to the British rule.

[Choudhury, Mukundalal--Manipur Itihas (in Bengali), 1298 B.S. and 1316 B.S.; Roy, Jyotirmoy—History of Manipur; Statement of R. K. Snahal Singh of Manipur recorded on 14 October 1967; R. K. Snahal—Glimpse of Manipur; Mrs. Grinwood—My Three Years in Manipur; Singh, J.—A Short History of Manipur; Johnstone—My Experience in Manipur and Naga Hills; Majumdar, R. C.—History and Culture of the Indian People, Vol. IX; Sarma, Benudhar—Durbin (in Assamese); The Bengali, 4 April 1891 to 1 May 1900; The Assam Tribune, 12 August 1962; The Hairamba (a magazine published from Silchar in the year 1966 from Jayanti Publishing House).]

(S. P. De) L. P. Datta

SINGH, U TIROT (1802?-1834)

U Tirot Singh was the *Syiem* (i.e., Raja) of Nongkhlaw State, one of the thirty petty States which divided among them the sprawling Khasi-Jaintia Hills in pre-British Assam. Born in 1802 (?), Tirot Singh was elected by the Durbar, a miniature Parliament of the State, as the *Syiem* at a very tender age. After assuming the reins of Government, Tirot Singh applied his energy and vigour to make his State economically self-sufficient to buttress its insular independence to which he was passionately devoted. All his efforts in this direction were, however, abruptly ended by the conflict with the British forces.

In an evil moment for his State, nay, for the whole of the Khasi Hills, Tirot Singh was persuaded by David Scott, the British Agent in Assam, to conclude a treaty (1826) with the Government. It permitted the British, *inter alia*, to cut a road through his territory, which would have linked up their station Gauhati with Sylhet in Bengal. The simple Khasi Chief could not foresee at the time that the road might be used to fetter the sovereignty of his State. As the construction of the British road proceeded, Tirot Singh realised the blunder he had committed. From the inception, the British treated Nongkhlaw as though it was a conquered land, and the troops committed excesses on the people. Taken aback at the perfidy of the British, he protested to Scott vigorously at the conduct of his troops. Meanwhile, the rumours of the British design to impose a tax on his people infuriated him beyond measure.

He resolved to defend the independence of his State at all costs and eject the British by force. This decision was quickly followed by a surprise attack by Tirot and his men on the British garrison (April 1829) at Nongkhlaw, where the British forces suffered heavy casualties. The so-called "Nongkhlaw massacre" was the signal

for a general uprising of the people of Nongkhlaw, who with their primitive weapons fought bravely under their valiant chief to expel the "lowland strangers" from their native land. The struggle thus begun lasted about four years (1829-33), some of the bigger Khasi States, such as Mylliem and Khyrem joining the conflict. Tirot Singh even attempted to rouse the Bhotanese and the dispossessed Ahom Princes against the British.

The British were at first bewildered at the uprising and amazed at the heroism of this "savage Chief". But the outcome of this unequal struggle was not long undetermined. Most of the Chiefs abandoned the struggle after a year and came to terms with the British by acknowledging their suzerainty. But Tirot Singh refused to give up the unequal contest, "from which every other had withdrawn in despair".

Braving insuperable difficulties and enduring extreme hardships, he continued a harassing guerrilla warfare until he was treacherously captured by the British, who were in so great dread of him that he was immediately transported by them in chains to the remote jail at Dacca. There, languishing for a year, Tirot Singh passed away in 1834.

The last days of Tirot Singh in the British prison were as pathetic as they were revealing of his great patriotism. Though suffering great indignities and privations of jail life, Tirot Singh rejected a British offer to reinstate him if he acknowledged their suzerainty. Tirot Singh nobly declared that he preferred "the life of a commoner to the life of a slave king".

"One of the earliest resisters to the British rule" in India. Tirot Singh's sacrifices and heroic struggle for the independence of his State had enshrined his memory in the hearts of his countrymen. The Khasis adore him for his noble patriotism and a monument at Nongkhlaw, erected in his memory, speaks eloquently of the Khasi regard for their national hero. Even the imperialist detractors failed to undermine that regard for their valiant chief and, as the heat and dust raised by the conflict disappeared, they were constrained to confess that Tirot Singh was a "patriot of a high order." To the Indian nationalists of a later generation engaged in laying the basis of a broader and modern Indian nationalism, Tirot Singh's supreme sacrifice and indomitable courage in the struggle against British imperialism were not without a lesson to inspire and follow.

[Watson, A. and White, A.—Memoir of the Late David Scott; Mackenzie—The North-East Frontier of Bengal; Sarma Roy, B. K.—History Jang Ka Rikhasi; Lyngdoh, H.—Ki Syiem Khasibad Synteng; Cajee, T.—Ka History Ka Ri Assam; Jairamdas Daulatram—Speeches dated 27 June 1952, published by the Assam Government; U Victor G. Bareh—U Tirot Singh; Observations of the Commission headed by A. Alley and U Norman Singh Syiem regarding the life of Tirot Singh; Manuscripts of N. S. Syiem of Jaiaw, Shillong; Thesis of S. P. De of Gauhati University on 'The Problem of Labour in Assam (1826-1901)'; Thesis of Dr. H. Bareh of Shillong on 'The Origin and the History of the Khasis'; The Asiatic Journal, Vol. VII, 1832; Aitchison—Treaties and Engagements, etc. (Treaties No. LVIII, of 30 November 1826); Assam Administrative Reports.]

(S. P. De) P. N. Dutta

SINGH, UDHAM

—See under Udham Singh Shaheed (Sardar)

SINGH, UJJAL

—See under Ujjal Singh (Sardar)

SINGH, VIR (BHAI)

—See under Vir Singh (Bhai)

SINGH, YUDHVIR (DR.) (1897-)

Dr. Yudhvir Singh belongs to the family of Raja Mai Das Panch Hazari of Peshawar, which migrated to Delhi about the middle of the eighteenth century. Yudhvir Singh's grandfather, Raja Gaindamal Bahadur, was the Naib Wazir (Minister) of Emperor Bahadur Shah Zafar when

the Great Revolt of 1857 led to the extinction of the Mughal dynasty and compelled Raja Gaindamal to flee for Jaipur, where Maharaja Ram Singh made him the Mir Munshi at his Court. Yudhvir Singh's father, Laxman Singh, retired as Tahsildar in the service of the Jaipur State.

Born in 1897 at Jaipur, Yudhvir Singh had his early education mainly at Agra. When he failed to get through the Intermediate examination there, he gave up his studies and proceeded to join Dr. Srivastava's well-known Homeopathic Institute at Allahabad. Passing out as a 'doctor' in 1917, he got married to Rajrani Devi the same year, and settled down in Delhi.

Drawn inevitably towards the nationalist movement, Dr. Yudhvir Singh courted imprisonment in 1932 during the Civil Disobedience Movement. His young wife had acquired that honour two years earlier, while picketing a liquor shop as part of Gandhiji's prohibition programme. Yudhvir Singh went to jail a second time for five months in 1941, and the third and last time in 1942 for about three years.

He rose steadily in the Congress hierarchy in Delhi, becoming the Secretary of the Delhi Pradesh Congress Committee in 1935, and its President in 1939. His prominent participation in civic affairs began about the same time, when in 1937 he became a Member of the Delhi Municipal Committee. Dr. Yudhvir Singh remained the President of the Delhi Municipal Committee from 1947 to 1951, and he was one of the most prominent Members of the Delhi Legislative Assembly in 1952. Under the Chief Ministership of Gurmukh Nihal Singh, Yudhvir Singh was the Minister in charge of Health, Labour, Civil Supplies and Rehabilitation in 1955-56. For a decade thereafter, while Choudhary Brahm Prakash held sway in local politics, Dr. Yudhvir Singh, as the rival leader, was left as the Chairman, Industrial Advisory Board of the Delhi Administration. In 1967 he became a Member of the Delhi Metropolitan Council, and continued through 1970. He is still active, and a power to be reckoned with in the affairs of the Congress in Delhi Pradesh.

Mahatma Gandhi and the Arya Samaj have been the two dominating influences in Yudhvir Singh's life. The Arya Samaj and the writings of Swami Ram Tirth and Vivekananda led him to denounce caste and to begin the day with *Havan*, a practice he has continued to follow for many decades. Gandhiji's ideas he embraced in toto, and Harijan uplift, cottage industries, Gram Panchayats, etc., have no stauncher supporter. Dr. Yudhvir Singh has no claims to intellectual brilliance or originality; he has never travelled abroad. But he is staunch and sincere in his beliefs, tries to practise what he preaches, and is a fine example of the genuine, home-made, solid patriot of the Gandhian era. Even as a student he organised free night classes for the Harijans, and has been running a free Homeopathic dispensary for the poor since 1928. His public speeches and occasional articles in Hindi papers may have been merely echoes of Gandhian thought. But his simple living, unswerving devotion, and sincerity of purpose, reveal a character more valuable to the nation than many a thundering orator, hairsplitting philosopher or globetrotting internationalist.

[Life Sketch of Dr. Yudhvir Singh prepared by the Delhi Administration; Dr. Yudhvir Singh —Gandhiji Ka Marg; —Pooja Ka Prakar; —Sadhan Aur Sadhya; —Gandhiji Ka Swarajya; The Hindostan (Hindi daily of Delhi), 9 August, 11 October and 3 December 1946; Personal interview of the Research Fellow with Dr. Yudhvir Singh, 27 March 1966.]

(L. Dewani) S. N. PRASAD

SINHA, ANANTALAL (1903-)

Anantalal Sinha was born on 3 December 1903 in Chittagong. His father, Golap Sinha, was a lawyer. The family's original home was at a place near Agra in the United Provinces. Anantalal's grandfather came to Bengal in his youth and permanently settled down in Chittagong.

From his early childhood Anantalal took a great interest in sports and excelled at many games. Towards the end of the First World War, while yet a mere schoolboy, he came in contact

with the Revolutionary Party and became, before long, a hot favourite and an intimate confidant of Surjya Sen (Masterda), the leader of the revolutionary party in Chittagong.

Quite early in his life after he had joined the revolutionary party, Anantalal showed indomitable courage, vigorous initiative and creative ability. Without any help or assistance whatsoever, he successfully made, in complete secrecy, cartridges for guns and bullets for revolvers. He also invented a special type of striker for accurately and safely detonating hand-made bombs. In those days these things were essential to the revolutionary workers.

The Gaya Congress in 1921 declared non-cooperation with the British administration in India and when after this the Congress leaders issued a call for the boycott of schools and colleges, it was on Anantalal's initiative and under his leadership that a large number of boys of the Chittagong Municipal School, the biggest school in the town, came out of the school and joined the Congress as volunteers. This was the first boycott of educational institutions in the whole district.

Immediately after the non-violent, non-co-operation movement was called off in 1922 Anantalal firmly demanded of the Party resumption of revolutionary activities against the imperialist administration and created great pressure in favour of his demand within the Party, in consequence of which a number of raids were undertaken.

In December 1923 a small group of revolutionary young men, at the initiative of Anantalal and under his leadership, made a daring raid and snatched away a large amount of cash from the Assam Bengal Railway Company, a foreign commercial concern. The money was badly needed to secure arms for the revolutionary Party.

This incident attracted the suspicion of the local police towards Anantalal. So a house was acquired in the village of Suluk Bahar on the outskirts of the town, where a number of revolutionary young men including Anantalal went to live in hiding under the leadership of Surjya Sen and Ambika Chakraborty. But within a few days the police came to know of the house and one day it was surrounded by a large number of armed police personnel. The young men, under the leadership of Anantalal, daringly attacked the armed police, successfully broke through the cordon and fled to the hills some miles away. The police immediately surrounded the entire hill area but could not capture Anantalal, who, after a few days, came to Calcutta via Sandwip.

Some months later Anantalal was suddenly arrested at the ferry station adjacent to Baghbazar in Calcutta. He was, however, acquitted in the subsequent trial.

The British administration became frightened at the recrudescence of revolutionary activities in Bengal and in October 1924, arrested and detained in jail without trial a large number of leaders and workers of various revolutionary parties. Anantalal was also arrested at this time and suffered detention for a period of about four years.

After release from detention in 1928, Anantalal whole-heartedly devoted himself to build up, extend and strengthen the revolutionary organisation and mainly through his initiative and efforts a large number of physical-exercise clubs grew up in various regions of the district. A good number of students and young men were recruited to the Party from these clubs.

The Party built up very powerful youth, students' and women's mass organisations in the Chittagong district in 1929. These mass organisations also supplied a number of young men to the revolutionary Party. Anantalal's special contribution to the growth of these mass organisations can hardly be questioned. In the same year the Congress was also reorganised, made more strong and brought under the absolute control of Surjya Sen.

After the plan for an early insurrection in Chittagong was accepted in the Party, the successful rising on the 18th of April could not have materialised but for Anantalal's tremendous initiative, untiring efforts and resourcefulness in every sphere and phase of preparation, nor would the hardest blow ever dealt against the foreign rulers have been possible.

Large contingents of the army and of the

armed constabulary were deployed to Chittagong after the rising and it became unsafe for Anantalal to stay there any longer. So he left for Calcutta and had to cope on the way with extremely difficult and almost insurmountable situations, but with unbelievable courage and daring he overcame them all and at last reached Calcutta. Ultimately he found a safe shelter in Chandernagore, a French Colony in those days, a few miles away from Calcutta.

An official announcement in early June 1930 declared that the judicial trial in connection with the Chittagong uprising would begin in July next. About thirty young men were sent up to stand trial. When Anantalal came to know of this he felt very much concerned and became restless at the very thought of the tragic fate of those young men. On 28 June he personally went to the Central Office of the Secret Police and surrendered there. He was at once sent to Chittagong under a strong armed escort.

Anantalal had no illusions whatsoever about his own future and during the greater part of the trial he himself conducted his own defence.

Anantalal refused to accept what was apparently inevitable. So while the trial was dragging on, mainly through Anantalal's initiative and efforts, some firearms and about half a maund of explosives were smuggled inside the jail by skilfully and cleverly eluding the sharp and keen watch of the army and the jail warders. These were intended to blow up the jail wall and secure the liberation of all political undertrials. Unfortunately, through some minor miscalculation, the plan failed to score a success. The later plan to destroy the entire court building and a number of army pickets at different places in the town through the use of dynamite and hand-made "land mines" was also mainly Anantalal's.

Anantalal's organising ability was as unequalled as it was unbounded. In building up the revolutionary Party in those days and particularly the Chittagong Republican Army, the main force of the uprising, Anantalal's predominant role is undeniable. Anantalal's name had become a household word in every Hindu, Muslim, Buddhist or Christian house in Chittagong. Many stories, some true, some baseless, many anecdotes, some acceptable, some unworthy of belief, connected with Anantalal's name, became current in almost every family.

Anantalal was awarded a life sentence by the Tribunal judges and he was transported to the Andamans along with the other political prisoners, in 1932.

He was released from jail towards the latter part of 1946.

Anantalal has written three books on the Chittagong uprising and one volume on the great revolutionary leader, Surjya Sen. These books have been well received by the public.

After independence Anantalal vitrually retired from active politics. A few years ago he was involved in a dacoity case and arrested. But as the matter is *sub judice*, it is not possible to say anything in the matter. Whatever the outcome of the trial that is pending, Anantalal's pre-independence career will ever be remembered by a grateful nation.

[R. C. Majumdar—History of the Freedom Movement in India, Vol. III, Calcutta, 1963; Ananda Prasad Gupta—Chattagram Bidroher Kahini, Calcutta, 1948; Kamala Das Gupta—Swadhinata Sangrame Banglar Nari, Calcutta, 1370 B. S.; The Amrita Bazar Patrika, 20 April, 24-25 July 1930 and 4-5 February 1932; The Hindusthan Standard, 7 June 1961 to 31 May 1962; The Basumati (Bengali weekly), 27 January 1966 to 23 March 1967 (12 Magh 1373 B.S., 17 Agrahayana to 27 Chaitra 1373 B.S.); Personal interview of the Research Fellow with Anantalal Sinha in September 1966; Personal knowledge of the Contributor, a close associate of Anantalal Sinha.]

(Amiya Barat) GANESH GHOSH

SINHA, ANUGRAHA NARAYAN (1887-1957)

Anugraha Narayan Sinha was born in a Rajput Zamindar family on 18 June 1887 in the village of Poianwar in the Aurangabad subdivision of Gaya district in Bihar. Thakur Bisheswar Dayal, his father, was a man of extra-

ordinary physical strength and a noted wrestler of the district. At the age of eleven Anugraha Narayan married Gaur Vashini Debi, daughter of Ramkishun Singh, a well-to-do zamindar of Gaya district. She died early, at the age of thirty-five or so.

Anugraha Narayan's educational career was interrupted after he took the lower primary examination from the village school, because his father did not approve of modern education. Sinha ran away from home after three years of idleness and got himself admitted to the Aurangabad Middle School. He passed the Entrance examination of the Calcutta University in 1908 in the first division, securing a Divisional Scholarship. He took his B. A. degree, with Honours in English, from the Patna College which was then a part of the Calcutta University. He took his M. A. degree in History in 1914 and the B. L. degree in 1915. He was the first Secretary of the Chanakya Society of the Patna College. He joined the T. N. B. College, Bhagalpur, as a Lecturer in 1915, but resigned in 1916 to join the Bar of the Patna High Court. He gave up legal practice during the non-cooperation movement in 1921.

Sinha's early career was profoundly influenced by his mother, to whom he was deeply attached. At the Gaya Zilla School he came under the influence of a teacher, Baidyanath Singh, who introduced him to the Gita. Sinha was the Secretary of the Bihari Students' Conference from 1910 to 1915 and came to know eminent Bihari leaders. He struck up an abiding friendship with Dr. Rajendra Prasad whom he first met in 1906. He met Gandhiji in Champaran in 1917 and became and remained his follower all his life.

Sinha actively participated in the freedom movement. He served as a volunteer during the Congress session at Patna in 1912. In 1917 he joined Gandhiji at Champaran where he took down the evidence of the indigo ryots after staying there for six months. He was the Assistant Secretary of the Committee set up by the Bihar Provincial Congress in 1920 to collect money for the Tilak Swaraj Fund. He was twice elected Secretary of the Bihar Provincial Congress Committee in 1921 and again in 1935. He was the President of the Bihar Provincial Congress Committee in 1928-29. During the Salt Satyagraha he resigned from the membership of the Council of State to become the Provincial Dictator for Bihar. In 1928 he presided over the Bihar Provincial Political Conference held at Patna. In 1935 he presided over the Patna District Political Conference. In 1921 he was elected a member of the Subjects Committee of the Indian National Congress and remained so till 1930. In 1922 he became a member of the Working Committee of the Indian National Congress. He was the General Secretary of the Reception Committee of the Gaya session of the Indian National Congress in 1922, as also of the Ramgarh session of the Congress in 1940. In 1935 he became a member of the Congress Parliamentary Board. He was an agent of the All India Village Industries Association in Bihar.

Sinha held many important public positions. He was Vice-Chairman of the Patna Municipal Corporation in 1921, which post he resigned to take over as Chairman of the Gaya District Board, to which position he was re-elected in 1927. He was a Congress Member of the Council of State in 1925. In 1934 he acted as General Secretary of the Bihar Central Relief Committee set up to coordinate relief to the victims of the highly destructive earthquake of that year. In November 1934 he became a member of the Central Legislative Assembly from Patna-Shahabad Constituency. In 1937, when the first Congress Ministry took office under the Government of India Act of 1935, he became Minister of Finance, P. W. D., Labour, Commerce and Local Self-Government. In 1946, when the second Congress Ministry was formed in Bihar, he became Minister of Finance, Supply, Food and Labour. He retained the Finance portfolio till the time of his death in July 1957.

He was arrested for the first time on 26 January 1933 while reading the Congress pledge for independence at a public meeting in Patna and was sentenced to fifteen months' rigorous imprisonment. In November 1940 he was again arrested in Patna City for publicly criticising the war aims of the British Government but was soon

released. He was re-arrested on 11 August 1942 and was released at the end of the war.

Sinha was initially a believer in caste restrictions, so much so that in 1919 when he journeyed to Burma by sea he did not take any food during the voyage. Later he advocated the relaxation of caste restrictions and abolition of untouchability. He actively assisted the anti-*purdah* movement in Bihar in 1927-28 and brought his own wife out of *purdah*, risking misunderstanding with his relations. He also favoured female education and had the women of his family educated. He believed in religious harmony and communal co-operation. Communalism, he thought, was the expression of a deeper malady and he strongly recommended economic development as a cure. He favoured linguistic States. He was convinced that Curzon's object in partitioning Bengal in 1905 was to weaken nationalist forces.

He took an active interest in education and had joined the Bihar Vidyapith as a teacher during the non-cooperation movement in the twenties. His economic views—anti-imperialist, anti-monopoly capitalism, pro-public sector—were progressive, although many of them could not be implemented during his tenure as Finance Minister of Bihar. Sinha was on the Board of Directors of the *Searchlight*, an English daily published from Patna, for a number of years. He was an occasional contributor of articles to newspapers.

A man of simple but elegant tastes, Sinha was a popular leader easily accessible to all. He was a gentleman in politics. His death on 5 July 1957 was widely mourned. Anugraha Narayan Sinha Institute of Social Studies in Patna, several colleges and several roads in Bihar bear his name.

[Subhas Chandra Sarkar—A Guide to the Communal Problem in India; Anugraha Narayan Sinha—Mere Sansmaran (in Hindi); —Speeches of Anugraha Narayan Sinha, 1939-40; Umashankar—Hamari Rashtriya Neta (In Hindi); K. K. Datta—History of the Freedom Movement in Bihar, Vols. I-III; Report of the Indian National Congress, 1921; N. N. Mitra (Ed.)—The Indian Annual Register, 1928—Vol. II and 1937—Vol. III; The Searchlight, 6 July 1957; The Indian Nation, 16 November 1935 and 10 April 1938.]

(Rameshwar Prasad) SUBHAS CHANDRA SARKAR

SINHA, INDUMATI (1899-1967)

Indumati Sinha was born at Chittagong on 21 July 1899. Her parents were Golab Sinha and Rajkumari Devi. She was the eldest sister of Nandalal Sinha and Anantalal Sinha, both of whom were great revolutionaries of the twenties and thirties of this century, with their centre of activity in Chittagong (now in Bangladesh).

She studied up to the Intermediate in Arts, and was a qualified Homoeopath. She was a good marksman and practised with her father's gun and later became proficient in the use of a revolver which was given to her by her brother Anantalal Sinha. She could drive a car and conducted a gymnasium for girls.

She forsook foreign cloth and took to Khaddar during Mahatma Gandhi's non-cooperation movement in 1920, which she wore till her death.

She actively participated in the preparations for the Chittagong Armoury Raids on 18 April 1930, but when she was refused enrolment as a soldier in the uprising by Masterda, Surjya Sen, on the ground that sister-members were not to be accepted as front-rank soldiers, she broke down in torrential tears. Masterda appeased her by an affectionate and encouraging letter written in his own hand. She was *Didi* to all the revolutionaries.

During the trial by the Special Tribunal of the Chittagong accused, she bore the burden of collecting money for meeting the expenses on defence lawyers. Pandit Jawaharlal Nehru gave her Rs. 501/- at Allahabad. She procured twenty-three sticks of dynamite and despatched these to the Chittagong Jail to blow up the jail to release the undertrials. The preparations, however, were foiled by a disclosure.

She was searched many a time during her political career on land, steamers and railways,

but each time the police report was "Nothing incriminating found".

She was arrested at Comilla in December 1931, after Santi and Suniti, two girls, had shot dead the District Magistrate, Mr. Stephens. She was in jail detention and home confinement for about six years. After release she devoted herself to Life Insurance work.

After the disappearance of Netaji Subhas Chandra Bose in 1941 she was harassed and tempted by the Government to give out news about Netaji.

She set an example of courageous, noble and dignified womanhood all through her life. She remained a spinster and died in Calcutta on 4 May 1967.

[Ananda Prasad Gupta—Chattagram Bidroher Kahini, Calcutta, 1948; Kamala Das Gupta —Swadhinata Sangrame Banglar Nari, Calcutta, 1370 B.S.; Charu Vikas Dutt—Chattagram Astragar Lunthan, Calcutta, 1363 B. S.; Kalpana Dutt—Chittagong Armoury Raiders; —Reminiscences, Bombay, 1945; Personal knowledge of the Contributor.]

MIHIR BOSE

SINHA, KALIPRASANNA (1840-1870)

Born in February 1840 in an aristocratic and wealthy family of Jorasanko in Calcutta, Kaliprasanna was a prominent figure in nineteenth century Bengal. The only son of Nandalal Sinha (alias Satu Babu), a Hindu Kayastha, he was influenced in his childhood by his mother and grandmother who encouraged his love of learning. He married in 1854. His first wife was the daughter of Benimadhab Basu, brother of the famous Lokanath Basu of Baghbazar.

Kaliprasanna's academic career began at home. He learnt Bengali and Sanskrit under a Pandit, acquiring proficiency in Sanskrit at an early age. He received English education under one William Kirkpatrick. He came into contact with Madhusudan Dutt, Iswar Chandra Vidyasagar, Krishna Kamal Bhattacharya and others and drew inspiration from them. He first introduced the "Amitrakshar" rhyme which Madhusudan Dutt used. His relations with Europeans like Sir John Peter Grant, the Rev. James Long and others were cordial.

Kaliprasanna joined the Hindu College, only to leave it without a degree or a diploma. At this time he "gave little indication of any future or usefulness". In 1853 he started the Bidyotsahini Sabha—a literary organisation with Peary Charan Mitra, Krishnadas Pal and others as its members. He then devoted himself to literary work. He edited several journals—the *Bidyotsahini Patrika* (1855), the *Sarbatatwa Prakasika* (1856), the *Bibidhartha Sangraha* (1776-77 Saka), the *Paridarshaka*, a Bengali daily (1862), and wrote a booklet in memory of Harish Chandra Mukherjee, the Editor of the *Hindu Patriot*. He translated the Mahabharata from the original Sanskrit in seventeen volumes between 1860 and 1866. A Bengali translation of 'Srimadbhagabadgita' was published in 1902. His wellknown work, 'Hutam Panchar Naksha', was a portrayal of the life of old Calcutta (1862). He contributed numerous articles in Bengali on various subjects. He composed four plays: 'Babu Natak' (1854), 'Vikramorbasi' (1857), 'Sabitri -Satyavan' (1858) and 'Malati-Madhab' (1859). Songs were introduced first in his plays. Wellknown in Bengali literature, his writings were Sanskritic in style and diction. He did much for the evolution of the Bengali stage.

He signed a petition against the anti-Indian Judge, Sir Modrent Wells (1861), and gave a reception to the Rev. Long on the eve of his departure from India (1862). The years 1861-62 constitute the period of his greatest contribution to nationalism. Appointed an Honorary Magistrate and Justice of the Peace in Calcutta (1863), he won renown as a judge and his achievements were recorded by contemporary literature. He published a work called 'The Calcutta Police Act' (1866). He founded some free schools and a charitable dispensary at Chitpore. He died young, on 24 July 1870.

A man of progressive ideas, Kaliprasanna was associated for six years with the Brahmo Samaj and Debendranath Tagore. With high respect

for women he worked for widow-marriage and abolition of *Kulinism*. He was opposed to caste and untouchability, and led a movement for the segregation of the prostitutes' quarters. He supported the cause of education without any antipathy to Western learning. He loved his country deeply and discouraged regionalism. His benefactions showed themselves in several fields. Often critical of the British rulers' conduct, he attributed the economic ruin of the people to British rule. He led a quiet life.

A precious product of renascent Bengal, Kaliprasanna shone chiefly as a writer, a journalist, a translator and a social reformer. In every way a remarkable man, he made notable contributions to the growth of national conscious-

[Ghose, Manmathanath -Mahatma Kaliprasanna Sinha, Calcutta, 1332 B.S.; Sahityasadhak Charitmala, Vol. I (Bangiya Sahitya Parishad), Magh 1346 B. S.; Memoirs of Kaliprasanna Sinha, Calcutta, 1920; Mitra, Peary Chand—A Biographic Sketch of David Hare, Calcutta, 1877; Banerjee, Srikumar—Bangla Sahityer Bikaser Dhara, Calcutta, 1959; Halder, Gopal—Bangla Sahityer Rup-rekha, Vol. II, Calcutta, 1365 B.S. The Indian Mirror, 29 July 1870; The Som Prakash; The Sambad Prabhakar; The Sambad Bhaskar, 1854.]

(P. N. Banerjee) BIMAL KANTI MAJUMDAR

SINHA, PURNENDU NARAYAN (1861-1923)

Purnendu Narayan Sinha was born in October 1861 in a petty landlord Kayastha family at Kandi in the Murshidabad district of West Bengal. After passing the Entrance examination of the Calcutta University from the Kandi Raj High English School at the age of sixteen he settled at Patna, Bihar, where his descendants still live. His father, Haridayal Sinha, died when Purnendu was young, so that his education was left to his mother who was a deeply religious person. With a view to getting financial support for pursuing his studies, Purnendu was married at a very early age to the daughter of Rai Bahadur Krishna Chandra Ghosh of the famous Bhikhnapahari Pucca Bari family of Patna.

Purnendu passed the B.A. examination from the Patna College and the B.L. from the Patna Law College, then under the Calcutta University, and did his M.A. from the Calcutta University. He joined the Bar of the Patna High Court in 1918 and soon built up a very lucrative practice. He was a Government Advocate for a number of years. A sincere patriot, he actively participated in the Home Rule Movement and subscribed to the ideas of nationalism preached by the Indian National Congress. On 18 April 1918 he signed the pledge for Home Rule in India. He was one of the eight delegates from Bihar to the second session of the Indian National Congress in 1886. In 1891 he moved a resolution on judicial and police reform in India at the Nagpur session of the Congress. In 1916 he was elected a member of the Subjects Committee of the All India Congress. In December of the same year he became one of the first Vice-Presidents of the Home Rule League of Bihar. In 1917 he was a member of the seven-man delegation waiting on the Secretary of State and the Viceroy of India to commend the Congress-League Pact of 1916. He pleaded for the separation of the judiciary from the executive and wanted trial by jury to be made universal. He vehemently opposed the Rowlatt Bill and took part in meetings to denounce it. He supported the British in the First World War. He opposed the non-cooperation movement and from then onwards, until his death a couple of years later, remained aloof from the Congress. He was critical of the repressive measures adopted by the British Government against the non-cooperation movement. He presided over the special session of the Bihar Provincial Conference in 1918.

He was a great champion of industrialization and agricultural progress of Bihar. He organized the first Annual Agricultural and Industrial Exhibition at Patna, and established, in collaboration with Raja Krityanand Singh of Bengali estate, the Krityanand Iron and Steel Company at Roopnarainpur which met an early death due

to differences among the shareholders. He was one of the Founder-Directors of the Bank of Behar.

He was very successful as a legislator. On 29 November 1917 he spoke on the Champaran Agrarian Bill in the Bihar and Orissa Legislative Council.

In 1895 he founded the Anglo-Sanskrit High School in Patna which now bears his name. He spent nearly a lakh of rupees for the School. He was a member of the Committee appointed to examine the setting up of a residential university at Patna. He was an active member of the Patna University Senate. He also helped the foundation of the Youngmen's Institute of Patna.

Deeply versed in Philosophy, Vedanta and Theosophy, Sinha was profoundly influenced by Durgadas Lahiri and became a Theosophist. Thus he came in touch with Mrs. Annie Besant who found in him "a most capable, enthusiastic, hardworking and level-headed lieutenant". All the prominent leaders of Bihar were his personal friends. He decried untouchability and actively campaigned for the education of the untouchables. He was one of the founders of the Bankipore Girls' High School. Sinha helped everyone in distress, irrespective of caste, creed, race or nationality. He was a great champion of Hindu-Muslim accord and actively participated in quelling a communal riot in Arrah in May 1918. He has been described as "a cosmopolitan".

An accomplished public orator, Sinha wrote a number of books in English and Bengali. He was a striking personality in the public and social life of Bihar. In recognition of his services he was made a Rai Bahadur and was the recipient of the Kaiser-i-Hind Gold Medal for his efforts for the promotion of higher education and industry in Bihar and Orissa.

[K. K. Datta—History of the Freedom Movement in Bihar, Vol. I; B. B. Misra—Select Documents on Mahatma Gandhi's Movement in Champaran; Non-Cooperation and Khilafat Movements in Bihar and Orissa; Political (Police) Department Proceedings, May 1918; Abstract, Bihar and Orissa Police Intelligence Branch (1917 to 1919); Proceedings of the Bihar and Orissa Legislative Council, 29 November 1917.]

(Rameshwar Prasad) SUBHAS CHANDRA SARKAR

SINHA, SACHCHIDANANDA (1871-1950)

Born in a respectable middle-class Kayastha family at Arrah, the headquarters of the Shahabad district in Bihar, on 10 November 1871, Sachchidananda was the youngest child (and the only son in the family) of Bakshi Ramyad Sinha (1831-97), the Chief Pleader of the Maharaja of Dumraon. His grandfather, Bakshi Shiva Prasad (1790-1870), had been the *Diwan* of the Dumraon Estate. Their ancestral home was somewhere near Lucknow and during the disturbed conditions under the later Mughals they migrated to the village of Murar near Buxar in Shahabad, and their locality in Murar is still known as Lakhnaua Tola. Some of their forefathers must have served in the Military Accounts Department of the Mughals and they were given the honorific appellation of *Bakshi*, but Sachchidananda never used it.

Sachchidananda's parents were Vedantists with liberal views and toleration for others, and they chose for their only son a name which represents the three sublimest attributes of the Divinity according to Hindu philosophy. From his parents Sachchidananda inherited a spirit of rationalism which gave him the strength to rebel openly in later life against unjust social restrictions and meaningless religious rituals and superstitions. He was the first well-known Bihari Hindu to have undertaken a sea-voyage to England and to have married (1894) outside his sub-caste.

Sachchidananda's wife Radhika Devi (1880-1919) was the only child of Seva Ram, a Barrister of Lahore, and the granddaughter of Rai Bahadur Kanhaiya Lal, a distinguished engineer of his time. It is generally held that Sachchidananda married a widow, but, this is not the case. The most probable reason for Radhika Devi's being regarded as a widow must be that the remarriage of her paternal aunt Hardevi

with Roshan Lal, a Barrister of Allahabad, a year before her own marriage, created quite a stir in northern India, and public memory being proverbially short, what was actually applicable to Hardevi was transferred to the niece, Radhika Devi.

Sachchidananda learnt the Hindi alphabet first at home at his mother's feet. She used to hold in her house in the afternoon discourses on the Ramayana for the benefit of the local women-folk. Sachchidananda learnt the lessons of life as given in the epic in these midday gatherings and he used to say that the Ramayana had been a source of inspiration to him throughout his life, as it likewise inspired his countrymen—the petty or the mighty—for generations.

His father had a fairly big library in his house and he used to hold special evening lessons for the son. Sachchidananda was generally asked to read out to his father important chapters from different books on religion, history and politics and from the newspapers and magazines, to a large number of which his father used to subscribe. This aspect of the daily routine inculcated in the son a love of books and a devotion to duty and it also created in him a love for journalism which, as a hobby and useful pastime, he cultivated throughout his life.

Sachchidananda was educated at the Arrah Zilla School, T. K. Ghosh Academy at Patna, Patna College and City College, Calcutta. While he was a first-year Arts student of the Patna College, in 1888, he was deeply impressed by what he heard of and read about the genius and activities of Pandit Madan Mohan Malaviya. He attended the Allahabad session of the Congress in that year with the sole object of being personally acquainted with Malaviyaji. Later, in the summer of 1889, Malaviyaji visited Arrah on Congress organisational work and was Sachchidananda's guest at Patna. Sachchidananda wanted to be a lawyer, editor and public man like Malaviyaji, and with this end in view he prepared to sail to England to prosecute studies at the English Bar. But when his parents came to know about this, they made him discontinue his studies at Patna and took him home. After a few weeks he persuaded his parents to allow him to go to Calcutta and study there. Once in Calcutta he again started preparations for a voyage to England and on 25 December 1889 secretly boarded a ship bound for London. But he was short of funds and on reaching Aden he wired his parents about his difficulties when they had no option but to be reconciled to the plan of their son.

In London Sachchidananda used to live with the Imam brothers, Ali and Hasan. Along with them he took an active part in the deliberations of the Anjuman-i-Islamia, of which Mazharul Haq, Lala Har Kishan Lal, Shah Din Shafi, Abdur Rahim, M. A. Jinnah and Gandhiji were some of the prominent members. He was also an active member of the Northbrook Indian Club and was its Librarian for quite a long time. He was a voracious reader and soon he collected in his house a library of about one thousand books which formed the nucleus of the famous Sinha Library at Patna.

While in England he assisted the Congress Delegation of 1890 led by George Yule and worked as a volunteer for the election of Dadabhai Naoroji from the Central Finsbury constituency in 1892. The training in practical politics, he thus received, stood him in good stead when he himself entered Indian politics as a Congressman in 1894.

Sachchidananda was called to the Bar from the Middle Temple on 26 January 1893 and returned to India in March. On his return he was asked by his relations to perform *prayaschitta* which he firmly refused to do. On this he was given a hero's welcome at Allahabad where the main speaker on the occasion was Pandit Madan Mohan Malaviya.

During his stay in England and on his way back home Sachchidananda observed that the name of Bihar was unknown everywhere—even to educated Indians from other parts of the country. He also found that Bihar was politically and educationally very backward, and felt that it was so because it had no distinct political identity and individuality and because, as an unimportant part of the Bengal Presidency, it received inadequate official attention and care. To agitate for the creation of a separate Pro-

vince of Bihar he started a journal, the *Behar Times*, at Patna in 1894 with Mahesh Narayan as its Editor. The movement gained momentum by 1896 and more particularly after the partition of Bengal in 1905. In 1906 he reconstituted the management of the *Behar Times* and changed its name to the *Beharee* to serve the local interests best.

Sachchidananda organised the Bihari Students' Conference (1906), the Bihar Provincial Conference (1908) and the Bihar Provincial Congress Committee (1908) to popularise the demand for the creation of a Bihar Province and to mobilize all-India support for it. The Calcutta Press opposed him tooth and nail and very selfish motives were attributed to him. But he remained steadfast. In 1910 he was elected to the Imperial Legislative Council and managed to get his friend, Ali Imam, appointed as the Law Member in the Viceroy's Executive Council. After this, with the help of Ali Imam, it became comparatively easy for him to secure Provincial status for Bihar when the Government decided to revoke the Curzonian partition and redemarcate the territorial boundaries in eastern India in 1911. Mainly as a result of Sachchidananda's leadership and efforts the new Province of Bihar and Orissa came into being on 1 April 1912.

After this Sachchidananda became the recognised spokesman of the Bihari people and was chosen Secretary of the Reception Committee of the Congress session at Bankipore (Patna) in 1912. He was the President of the Bihar Provincial Congress Committee during 1916-20, but resigned when the majority of its members decided to follow Gandhiji's non-cooperation scheme at a meeting on 5 October 1920. He was a constitutionalist and belonged to the Gokhale school of philosophy. But he never severed his connection with the Congress, and his house was a popular rendezvous of all nationalists of every denomination.

Earlier, in 1895, on medical advice Sachchidananda lived in Allahabad for a few years. There he came in intimate contact with Ramananda Chatterjee, Motilal Nehru and Tej Bahadur Sapru. He was the Secretary of the Kayastha Pathsala for some years and when Ramananda Chatterjee left permanently for Calcutta he became the Editor of the *Kayastha Samachar*. He founded the *Hindustan Review* in 1901, which he edited till his death except during the years 1921-26 when he was an Executive Councillor of Bihar and Orissa in charge of Jails, Judiciary and Finance. He was the first Indian to hold the Finance portfolio in a Province.

In 1909, along with Pandit Madan Mohan Malaviya and Motilal Nehru, he organised *The Leader* and brought C. Y. Chintamani from Vizianagram to Allahabad as Joint Editor; the Editor, being Nagendranath Gupta, the former Editor of the *Tribune*, of Lahore. In fact, C. Y. Chintamani was Sachchidananda's find and gift to the people of the U. P.

In April 1913 Sachchidananda presided at the Agra and Oudh Provincial Conference held at Kanpur and acted as a member of the Patna University Committee (Nathan Committee). Next year he visited Europe as a member of the Congress Delegation. With the help of P. R. Das (younger brother of C. R. Das), Hasan Imam, Dr. P. K. Sen, and Rajendra Prasad, he started on 15 August 1918 *The Searchlight* at Patna, which is still one of Bihar's leading journals with progressive views. He was also the Managing Director of the *Indian Nation* (Patna) during 1931-32.

Sachchidananda's wife Radhika Devi died on 30 July 1919. As she was without any issue, she and her husband adopted a few weeks before her death the second son of Bhubaneshwar Prasad (alias Bachcha Babu of Patna) and gave him the name of Radhakrishna Sinha (1918-69). On her husband's advice she made a will to dispose of her properties by which a Chair of Mathematics and Physical Sciences at the Punjab University and a Chair of Economics at the Kayastha Pathsala (College), Allahabad, and a fund of about Rs. 1,50,000/- to house the Radhika Sinha Institute and Sachchidananda Sinha Library at Patna, were created.

In September 1919 Sachchidananda was elected to the Imperial Legislative Council and was its first elected Deputy President. In 1921 at the request of Lord Sinha, Governor of Bihar

and Orissa, he became an Executive Councillor (1921-26) and also acted as President of the Bihar and Orissa Legislative Council from July 1921 to November 1922.

In 1927 Sachchidananda toured extensively in Europe and represented India at the International Press Conference at Geneva. He also addressed the East India Association in London on the working of the Dyarchy in Indian Provinces.

Sachchidananda presided over the 35th session of the All India Kayastha Conference at Delhi in 1929. Next year he was elected unopposed from his home constituency of Shahabad to the Bihar and Orissa Legislative Council and became the leader of the opposition until 1937.

In 1933 he again toured extensively in Europe and was a prominent witness deposing before the Joint Parliamentary Commitee on Indian Reforms. In 1936 Sachchidananda was appointed the first non-official Vice-Chancellor of the Patna University and held that office until December 1944. During his Vice-Chancellorship postgraduate teaching and research received great encouragement. Twice (in 1937 and 1946) he was elected to represent the Patna University Constituency in the Bihar Legislative Council.

He delivered the Convocation address of the Lucknow University in 1935, the Nagpur University in 1937 and the Utkal University at its first Convocation in 1944. He was the Chairman of the Benares State Reforms Commission in 1939.

In 1946 he was elected by the Bihar Legislative Council to the Constituent Assembly of India and he presided over its inaugural session.

Because of his valuable services to the nation honours began to pour profusely on him. The degree of Doctor of Letters (*honoris causa*) was conferred on him by the Allahabad University in 1937, by the Patna University in 1947 and by the Benares Hindu University in 1948. Earlier, in 1944, the Governor of Bihar, Sir Thomas Rutherford, proposed his name for Knighthood, but he declined to accept it because he considered democratic ideals and acceptance of official titles incompatible.

Almost the last act of Sachchidananda was his signing on 14 February 1950, at a special function arranged by President Rajendra Prasad, of the Indian Constitution after it had been finally adopted by the Constituent Assembly. He was then lying seriously ill. He passed away peacefully in the early hours of 6 March 1950, after living a fairly long, active and full life.

Sachchidananda combined in himself rare qualities of leadership. As a journalist and orator he ranked high among the literary men of his time in India. His criticism of Iqbal and his works revealed his deep knowledge of Persian thought and Urdu literature. He also wrote an excellent travel-guide on Kashmir, which ran into three editions in course of only five years, from 1942 to 1947. His book, 'Some Eminent Behar Contemporaries' (Himalaya Press, Patna, 1944), is indispensable to any serious student of the history of modern Bihar. All his mature and considered opinions and ideas are contained in his 'Speeches and Writings' (first published in 1935; second enlarged edition, Thacker Spink & Co. Ltd., Calcutta, 1942), which is also a remarkable piece of literature.

A spirit of rationalism and nationalism pervaded all the political and social reform activities of Sachchidananda, and he carried with him the people who came in touch with him and read or heard his speeches. Even those who differed from him on matters of principle admitted the soundness of his arguments and admired his liberal constitutional approach to various problems. He had a host of Muslim friends, such as Ali Imam and his brother Hasan Imam, Mazharul Haq and Mirza Ismail, the most important result of which was that so long as he was active communal tension could not raise its head in Bihar.

In administration—whether in the Government, in the University or in any other public organisation—he endeared himself to the people all the more by his boldness, impartiality, punctuality and hard work, and throughout his public life all sections of the public were attracted to him by his charity, hospitality and personality.

[A Selection of Speeches and Writings of Dr. Sachchidananda Sinha, Calcutta, 1942; P. N.

Gour (Ed.)—Sachchidananda Sinha Commemoration Volume, Patna, 1947; Sachchidananda Sinha—Some Eminent Behar Contemporaries, Patna, 1944; K. K. Datta—History of the Freedom Movement in Bihar, 3 vols., Patna, 1957-58; J. Misra—Jewels of Bihar; J. Shay—Makers of Modern Bihar; Sachchidananda Sinha and Mahesh Narain—Partition of Bengal or the Separation of Bihar (A booklet), Patna, 1906; The Hindustan Review, 1946-50 ("Reminiscences and Recollections of a Long Life" by Dr. Sachchidananda Sinha); K. M. Munshi—Indian Constitutional Documents, Vol. I, Bombay, 1967; Private Papers of Dr. Sachchidananda Sinha (Sinha Papers), in the possession of G. K. Sinha (Dr. Sinha's grandson).]

(Rameshwar Prasad) V. A. NARAIN

SINHA, SATYENDRA PRASANNA (LORD) (1863-1928)

Youngest son of Sithi Kanta Sinha (d. 1866) and Manmohini Debi, Satyendra Prasanna was born at Raipur in the District of Birbhum on 24 March 1863. Sithi Kanta belonged to a rich and aristocratic Kayastha family. In his early career he was a Munsiff in the service of the East India Company and later rose to the position of a Sudder Amin. Of his five sons, N. P. Sinha became a member of the Indian Medical Service and Rama Prasanna became a Government Pleader at Suri.

After a short spell at the Mitra Pathsala at Raipur Satyendra entered the Birbhum Government School from where, at the age of fourteen, he passed the Entrance examination (1877). In 1879 he passed the I. A. examination from the Presidency College, Calcutta, and in 1881 without taking a degree he left for the U. K. where he joined the Lincoln's Inn. Due to the prevailing prejudice against crossing the seas, the arrangements for his travel had to be made in secrecy and this involved him in financial difficulties in England which were overcome through scholarships and prizes. He was called to the Bar in 1886 and returned to Calcutta. Early in his career he was for some time a Lecturer in Law in the City College, Calcutta.

At the Calcutta Bar he acquired a large practice and in 1903 became the Standing Counsel of the Government of India, overriding the claims of an English Barrister. He was the first Indian to become the Advocate-General of Bengal (1905). He had an attractive personality and won the respect of friends and opponents alike. During the agitation over the partition of Bengal he retained the confidence of both sides.

He was the first Indian to enter the Governor-General's Executive Council (1909) which for so long had been a closed preserve of Englishmen. This, however, meant a great financial loss for him. He discharged his duties to universal satisfaction and this was testified to by the Viceroy, Lord Minto, in his letter to King Edward VII. Due to a difference of opinion with the Government over the Press Bill he tendered his resignation but withdrew it on request. He returned to the Bar in 1910 before the expiry of his term and recovered his former practice.

He had a wide circle of friends, among whom were James Bryce, Frederick Harrison, Annie Besant and William Wedderburn. Rabindranath Tagore was also a close friend of his. All the prominent figures in India's public life at that time were associated with him.

Satyendra was a liberal in outlook. Due perhaps to the influence of the Tagore family, he became a supporter of the Brahmo Samaj and used to attend its meetings. His daughters were married in Brahmo families and his own funeral was performed according to Brahmo rites. Progressive in social matters, he was opposed to the caste system and untouchability and favoured the emancipation of women.

In educational matters Satyendra favoured compulsory primary education and technical education. He also advocated scientific improvement of agriculture.

A moderate in politics, he was a firm believer in constitutional methods. To him, India's political goal was "autonomy within the Empire, which should be reached not by any sudden or revolutionary change, but by a gradual evolution and cautious progress." "I cannot con-

ceive," he declared, "the idea of India governing herself, without the British being there as the paramount power." He had a great faith in the British character and believed that they had brought "peace, security, impartial administration and a stable government" in India. According to him, the Indians had a right to "govern their own country as a matter of right and not as a concession or reward of loyalty."

Satyendra was an active member of the Indian National Congress from 1896 to 1919, when along with other moderates he left the organisation. At the Calcutta session of the Congress in 1896 he brought forward a proposal that no ruler of any Indian State should be deposed without an open trial in a tribunal. During the movement against the partition of Bengal he criticised the Government's policy and pointed out that the partition would leave behind a legacy of bitterness against the Government.

In 1915 he was elected to preside over the Bombay session of the Congress. On this occasion, Sir Lawrence Hugh Jenkins persuaded the Congress leaders to elect him, as the election of such a universally trusted person would greatly further the cause of self-government in India. Satyendra was reluctant to accept the post but was prevailed upon to do so by B. N. Basu. As President, he delivered a closely reasoned address demanding an authoritative statement from the British Government regarding the British policy towards India and this led to the historic announcement of Edwin Montagu, the Secretary of State for India, on 20 August 1917. In his address Satyendra also urged the Government to provide facilities for military training to Indians and to throw open commissioned ranks to them.

In 1917 Satyendra became a member of the Bengal Executive Council and in the same year he went to England as the Indian representative to help the Secretary of State in the Imperial War Conference. In 1918 he became one of its members. In 1919 he was raised to the peerage as Baron Sinha of Raipur and was entrusted with piloting the Government of India Act (1919) through the House of Lords. He was appointed Under-Secretary of State for India in the same year. In both these capacities he was the first and only Indian to attain such distinctions.

In 1920 he returned to India to take up the Governorship of the Province of Bihar and Orissa. He held this position only for a short while, and in 1921 was compelled to retire on grounds of health.

During the years 1925-26 he was associated with the Editorial Board of the *Bengalee*, to whose editorial columns he contributed articles pointing out the necessity of a close association between England and India and pleading with his countrymen for patience, moderation and goodwill. In spite of the countrywide boycott he welcomed the Simon Commission.

Satyendra Prasanna was the recipient of many honours. He was Knighted in 1914. In 1919 he was given the Freedom of the City of London. In the same year he became a Privy Councillor. In 1926 he was made a K. C. S. I., a Bencher of Lincoln's Inn and was also appointed to the Judicial Committee of the Privy Council.

Satyendra was married to Govindamohini, the only daughter of Krishna Chandra Mitra, zamindar of Mahata. He died on 5 March 1928 at Berhampore and was survived by four sons and three daughters. A perfect synthesis of the East and the West, he possessed a modesty which no success could spoil.

[Speeches and Writings of Lord Sinha (G. A. Natesan & Co.), Madras, 1919; The Modern Review, April, 1928; Jogesh Chandra Bagal—Muktir Sandhane Bharat, Calcutta; The Pravasi, Bhadra, 1363 B. S.; Hundred Years of the University of Calcutta, 1857-1956, Calcutta, 1957; Sachchidananda Bhattacharya—A Dictionary of Indian History, Calcutta, 1967; Biman Bihari Majumdar and Bhakat Prasad Majumdar—Congress and Congressmen in the Pre-Gandhian Era, 1885-1917, Calcutta, 1967; The Statesman, 6 March 1928; The Times, 6 March 1928; The Amrita Bazar Patrika, 6 March 1928; The Calcutta Weekly Notes, 12 March 1928; Also information supplied by Lady Arun Kumar Sinha.]

(Amiya Barat) D. P. SINHA

SINHA, SHRIKRISHNA (1887-1961)

Born in 1887 in a middle-ranking farmer-cum-zamindar Bhumihar Brahmin family of the village of Maur in Barbigha thana of Monghyr district, Shrikrishna Sinha was the son of Hari Singh. He was brought up under the guardianship of his elder brother Deoki Nandan Singh, who had a roaring practice as a *Mukhtear* at Monghyr and was connected with the rich estate of the Amawan Raj. Sinha was an affectionate father and a loyal friend. His wife predeceased him in 1944, the year in which he was released from jail on the ground of her illness. Of his two sons one went in for politics, and the other into business.

Shrikrishna Sinha joined the Patna College as a first-year student in 1907, and passed his M.A. and B.L. examinations from the Calcutta University. As a student of History at College he was very much impressed by the writings on the French Revolution, to which he often referred to inspire his audience.

Shrikrishna Sinha joined the Bar at Monghyr but gave up practice to take part in the Non-Cooperation Movement launched by Mahatma Gandhi in 1921. He displayed the first evidence of his organising power in collecting money for the Tilak Swaraj Fund in which his district exceeded its target. The collection drive brought him into contact with the rural masses, and especially with the rich and middle peasants who continued to be his ardent supporters and formed the backbone of the freedom struggle in Monghyr.

In 1929 Shrikrishna Sinha played a leading role in the boycott of the Simon Commission. But he came into prominence in 1930 when he led the salt satyagraha at a place called Garhpura in Begusarai subdivision. He was subjected to physical assaults by the police and later jailed. Sinha's burning idealism and his forceful oratory made him a very popular leader. When the use of a microphone was rare, his sonorous and ringing voice could reach even the distant corners of large gatherings in the rural areas. He used to say that he learnt the art of speaking from the Punjab Kesari Lala Lajpat Rai. In 1922 his admirers and the Congress volunteers gave him the title of "Bihar Kesari".

Shrikrishna Sinha gained his first experience in administration and parliamentary work when he became the Vice-Chairman of the Monghyr District Board in 1923. Later he became its Chairman in the thirties, when he took steps to spread literacy in the rural areas. His activities influenced the primary and middle school teachers of the district who became enthusiastic nationalists and helped the Congressmen in elections to local bodies and the Provincial Assembly.

In 1934 Sinha was elected to the Imperial Legislative Assembly and in 1937 to the Bihar Legislative Assembly. When the Congress decided to accept office in the Provinces under the Government of India Act of 1935, Sinha was elected Leader of the Congress Party in Bihar in 1937. As Premier, Sinha passed orders for the release of the political prisoners, which was opposed by the Governor. Along with Govind Ballabh Pant, Sinha forced the issue by his resignation and withdrew it only when his point was conceded. He again came into conflict with the Governor when the then Chief Secretary, Brett, issued a circular to the District Magistrates over the head of the Premier. The circular had to be withdrawn and Brett was forced to leave Bihar. However, Sinha could not satisfy the expectations of the peasants roused by the formation of the first Congress Ministry, and his Government imprisoned leading Kisan leaders including Swami Sahajanand on account of their agitation for the abolition of the zamindari system.

In protest against the British war policy the Bihar Congress Ministry headed by Shrikrishna Sinha resigned in September 1939, and in 1940 Sinha was selected by Mahatma Gandhi as the first person in Bihar to offer individual satyagraha. This led to his imprisonment for nine months. He was again jailed in the 1942 movement for about three years. Altogether he was jailed seven times and spent a total period of about seven years in jail.

When the Congress again decided to accept office after the Second World War, Sinha be-

came the Chief Minister of Bihar in 1946, which year was unfortunately marred by communal riots, especially in the Districts of Gaya and Patna. Sinha continued to be the Chief Minister of Bihar till his death on 31 January 1961. The most memorable work during this period was the abolition of the zamindari rights under the Permanent Settlement. He also contributed to the industrial progress of Bihar and the electrification of its rural areas. Under his stewardship Bihar acquired such valuable assets as a fertilizer factory at Sindri, a refinery at Barauni and a bridge over the Ganga at Mokameh.

For the first time his position was seriously challenged in 1957 by Anugraha Narain Sinha, who lost the Congress Party leadership to him. From 1957 till his death in 1961 Sinha did not keep good health, which loosened his grip over the administration and gave rise to fissiparous tendencies in the Government.

Sinha was a great lover of books and a voracious reader. He used to say that his ambition was to become a Professor but he strayed away into politics. He built up a valuable collection of 20,000 books on History, Political Science, Economics, Sociology and several branches of science. This collection has now been housed at Monghyr in the Shrikrishna Seva Sadan, which was set up in 1959.

[Rai Jagdamba Saran—Dr. Shrikrishna Sinha (in Hindi); Shrikrishna Sinha Avinandan Grantha (in Hindi); K. K. Datta—History of the Freedom Movement in Bihar, Vols. II & III; Rajendra Prasad—Mahatma Gandhi in Bihar; Patna Commissioner's Report, December 1931; Reports of the Indian National Congress, 1916 and 1923; The Indian Annual Register, 1929, Vol. I; The Searchlight, 1923—31 Files.]

(Rameshwar Prasad) R. S. SHARMA

SIPAHIMALANI, JETHIBEHN TULSIDAS (1906-)

Kumari Jethibehn Sipahimalani has spent all her life in serving the nation and the people. Born on 10 February 1906 in a middle-class Hindu Amil family in Hyderabad (Sind), she started wearing khaddar (hand-spun and hand-woven) clothes while she was still a school student. She was educated at the Kundanmal Girls' High School, Hyderabad. After her parents shifted to Karachi, she joined the Indian Girls' High School, Karachi. She passed the Matriculation examination in 1925.

Hindu girls in Sind have to pay a dowry to get married. The custom of dowry is a social evil. It has been condemned by everybody and yet it continues to flourish. Jethibehn took a vow not to marry unless her future husband accepted her without any dowry. It is quite possible that she could easily have found any number of suitable young men willing to forego a dowry from among whom she could choose her life-partner. Her headlong plunge as an active worker into the freedom struggle, however, left her neither time nor opportunity for romance, courtship or marriage.

She was not the brightest student in the High School or College and yet she had a gift of leadership. She was often appointed the monitor of her class at school to keep order in the class while the teacher was away. At college, too, she formed and led a procession of the college students to shout "Simon, go back" on the road along which the members of the Simon Commission led by Sir John Simon and including Major Attlee (later Prime Minister of Great Britain) were to pass.

Jethibehn exerted her tireless energy in ceaseless activity in the service of the nation from 1930 to 1965. She courted imprisonment by breaking the salt laws in 1930 but was soon released following the Gandhi-Irwin Pact. During the Salt Satyagraha Movement in 1930, she was the Secretary of the Gandhi Hospital where Congress volunteers, receiving lathi or bullet wounds, were treated.

In 1930 she was elected a member of the Karachi Municipal Corporation and later of the Municipal School Board which ran over 100 Sindhi, Urdu, Marathi and Gujarati primary schools in Karachi.

In 1935 Jethibehn went abroad to attend the

International Students' Conference in Holland. The Indian batch of young ladies was led by Mrs. Dutta, a foreigner, who married Mr. Dutta, Principal of a college in Lahore.

When Sind was separated from the Bombay Presidency, with the support of the Congress, and elections to the Sind Legislative Assembly were first held in 1937, Jethibehn was elected on the Congress ticket. Next year (1938) she was elected Deputy Speaker of the Assembly.

Jethibehn suffered imprisonment in the freedom movement three times—in 1930, 1933 and 1942.

She has been abroad three times—in 1935, 1959 and 1962. In 1935 she went to Holland and U.K. to attend the International Students' Conference; in 1959 she was sent as an Indian delegate to the Commonwealth Parliamentary Association in England and in 1962 she visited Japan on her own.

Jethibehn, like most Hindus of Sind, was familiar with the Sikh scriptures from her childhood. Later, she came under the influence of the Brahmo Samaj which believes in respecting all religions while following one's own.

From 1929 to 1947, for eighteen years, Jethibehn was an active worker in the freedom movement. After 1947, she was not content to rest on her oars.

The displaced Sindhis who settled in Bombay had one problem in common—the problem of housing. The housing problem has always been very acute in Bombay. Jethibehn has built 1,860 houses at a cost of Rs. 396,00,000/- to accommodate 12,000 displaced persons. The Navjivan Co-operative Housing Society, of which she was the founder, has rendered great service to the middle class families of displaced persons in Bombay by building for them comfortable and clean houses at economic rates. The Navjivan housing colonies are the best in Asia, having parks, public halls, schools, health centres, post offices, banks and Mandirs.

Nearly sixty-eight years old now, Jethibehn keeps good health, looks fresh and is keenly interested in life. She is a kind of social reformer who is not content only to preach. She practises what she preaches. She was and is against the dowry system. She therefore refused to buy a husband for herself. She chose to remain unmarried.

Jethibehn believes in religion, in the service of her fellowmen as worship of the Creator. He prayeth best who loveth best and to love is to serve.

Jethibehn believes in technical education. Our country has no future at all unless our children receive the very best education. It will be the experts and specialists who will count in the world of tomorrow. Hence the need for education.

Jethibehn is frankly disgusted with linguism and parochialism and regionalism. The country is one and we are all equal citizens. She is all for demolition of the narrow artificial walls which are being put up between common citizens of India and which serve to keep people apart and divided.

Jethibehn has always been of a sober disposition—sober in dress, in conduct, in deportment, in speech, in thought and in action.

For over four decades Jethibehn has lived actively. From 1920 to 1947 she played her part in the freedom struggle. From 1947 to 1970 she was busy providing roofs to people in Bombay who lacked shelter. In her own way she has tackled and solved the acute problem of housing by constructing nearly 2,000 houses to accommodate over 12,000 people.

[G. M. Syed—Jimba Guzariom Jin Seen, Hyderabad, Sind; Proceedings of the Bombay Legislative Council; Proceedings of the Sind Legislative Assembly; Personal interview of the Contributor with Miss Sipahimalani.]

P. M. Kewalramani

SITA RAM (SIR) (1885-1972)

Born on 12 January 1885 at Meerut, U.P., Dr. Sita Ram belonged to a wealthy and aristocratic Vaish (Agarwal) family. His parents were Lala Jugal Kishore and Champa Devi. He was married in 1898, became a widower, remarried in 1902, lost his second wife also, and married a third time in 1913.

He took from the Allahabad University post-graduate degrees in English and in Sanskrit, the latter winning him the affectionate title of "Pandit". The Agra University awarded him a Doctorate (*honoris causa*) in 1936. The Government conferred on him the title of Rai Saheb in 1919, Rai Bahadur in 1923 and Knight Bachelor in 1931.

Dr. Sita Ram was a staunch liberal or moderate reformist. He was an active Congressman from 1905 to 1919 when the organisation was dominated by the Moderates. He organised public meetings and sponsored resolutions and appeals against the Rowlatt and other repressive Acts. But he could not stomach Gandhiji's mass movement philosophy, and left the Congress about 1920. Dr. Sita Ram entered the Provincial legislature in 1921, was elected President of the Council in 1925, and continued to preside over the Upper House for nearly twenty-five years. In March 1949 he was sent to Karachi as India's High Commissioner in Pakistan. On his return from Karachi in November 1950, he was persuaded to accept the Chairmanship of the U.P. Universities Grants Committee. He retired from public life finally in 1956, full of years and honours.

Dr. Sita Ram represented the finest synthesis of Indian culture and Western enlightenment. Well-versed in Hindu philosophy as well as the writings of Burke and John Stuart Mill, he had never strayed from his humanistic, liberal, centrist path. C. Y. Chintamani and Sir Tej Bahadur Sapru were his close and life-long friends, but he never joined even their Liberal Party. Believing firmly in British political institutions and the basic nobility of the British character, and being a patriot at the same time, the increasingly bitter struggle for independence inevitably caused him disillusionment and anguish. But his objectivity, balance and moderation never deserted him. It was due to these qualities that he proved such an admirable presiding officer in the legislature. Education also received his attention, and he was actively connected with a large number of educational institutions. His type is becoming extinct in the intrigues and manoeuvres of political struggle today; the world is the poorer for it.

[Sir Pandit Sita Ram—Reflections and Impressions (in typescript), available among the Personal Papers of Sir Pandit Sita Ram at his residence in Meerut; U.P. Legislative Council Proceedings 1921-25; Copy of the Minutes of the Meeting of the leading citizens and members of the Bar held in Meerut on 16 April 1919 to express sorrow at the passing of the Rowlatt Act (available among the Personal Papers of Sir Pandit Sita Ram at Meerut); Original letter of Sir S. H. Freemantle, Commissioner, Meerut, dated 30 August 1919, addressed to Pandit Sita Ram (Personal Papers of Sir Sita Ram); Original letter of Pandit Jawaharlal Nehru, dated 11 May 1920, addressed to Pandit Sita Ram (Personal Papers); Original letter of Mr. William Jesse, a retired Officer of the U. P. Government, dated 22 September 1930, addressed to Sir Sita Ram; Copy of the letter addressed by Sir Sita Ram to Deshbandhu Gupta, dated 13 April 1946 (Personal Papers); Copy of Pandit Sita Ram's letter dated 5 July 1924, addressed to Mr. Doggs, Commissioner of the Bulandshar district (Personal Papers); Original letter of Mr. Doggs, Commissioner of Bulandshar district, addressed to Sir Sita Ram (Personal Papers); Original letter dated 9 September 1919, written by Sir Sita Ram to S. H. Freemantle, Commissioner of Meerut district (Personal Papers); Original letter of Sir C. Y. Chintamani, dated 13 April 1924, addressed to Pandit Sita Ram (Personal Papers); Original letter, dated 12 August 1925, written by Mukandilal, M.L.C. (U.P.), to Sir Sita Ram (Personal Papers); Original letter, dated 6 March 1937, by P. N. Upadhyaya, Congress leader from Ranikhet, addressed to Pandit Sita Ram (Personal Papers); N. N. Mitra (Ed.)—The Indian Annual Register, 1924, Vol. II; The New Thought (Allahabad), 25 May 1936 (Personal Papers); The Ananda Bazar Patrika, 15 February 1944 (Personal Papers).]

(L. Dewani) S. N. PRASAD

SITARAMA RAJU, ALLURI (1897-1924)

Alluri Sitarama Raju was born on 15 May

1897 of middle-class Kshatriya parents who lived in the village of Mogallu, West Godavari district, Andhra Pradesh. His father was Venkatarama Raju and his mother Suryanarayanamma.

Very little authentic information is available about his boyhood or education. For some reason which is not clear he seems to have been sent from one place to another for his schooling, to Rajamundry (1910), Ramachandrapuram (1911), Cocanada (1912), Vizagapatam (1913), Narasapur (1914) and finally Tuni. Though he was promoted from a lower to a higher class from year to year, there was little real progress in his studies. He, however, took much interest in horse-riding, astrology and the study of medicinal herbs. It is said that he came under the influence of one Rama Raju, a relation of his and a student of Philosophy at the Rajamundry College, and that in consequence he became a *Sannyasi* at the age of eighteen and began practising *yoga* and acquiring spiritual powers.

As an ascetic and a *yogi* he wandered about in the hilly tribal areas of the Agency in Vizagapatam and Godavari districts. His austerity, his knowledge of medicine and astrology and his well-known ability to tame wild animals secured for him a large following from among the simple tribal folk.

By 1920 Raju seems to have come under the influence of some of Gandhiji's teachings and was inspired by his message of Swaraj. He persuaded his tribal followers to give up drink and to have their disputes settled through Panchayats. This roused the suspicion of the British authorities and he was placed under police surveillance. But somehow he managed to secure from the Agency Assistant Commissioner, a Muslim, freedom to move about. It was then that he began to think seriously of Swaraj. He felt that Gandhiji's experiment of winning Swaraj within one year through the weapon of non-violence had failed and that it was only through a violent war waged in the true spirit of the Kshatriya tradition that it could be achieved. As a first step in this direction he decided to lead a tribal revolt against the British and establish a kingdom in the Agency area.

The tribals welcomed the idea as they had their own grievances against the British officials who extracted forced labour from them and placed numerous obstacles in the way of their customary methods of cultivation, grazing cattle in the forests and cutting timber and collecting produce from the reserves. Rising in revolt against the authorities was nothing new to the tribals. There had been several such revolts in the past. But the revolt of 1922-24 differed from the previous risings in that it was inspired by a political motive with an outside Kshatriya saint to lead them. As the official report puts it: "Raju had the courage as well as the influence to work up this combustible material and start the *Fituri* as his contribution to the overthrow of the British Government."

Raju began the campaign on 22 August 1922 by attacking the Chintapalli police station and capturing the arms and ammunition stocked in it. This was followed by more raids on police stations and collecting more firearms. The normal police forces became unequal to the task of putting him down. His successful raids attracted to his camp two able tribal leaders, Gam Mallu Dora and Gam Gantam Dora, who became his trustworthy lieutenants. Along with them came several hundreds of tribals. With their help Raju organised an excellent intelligence service which enabled him to know in advance the movements of the police and to elude them successfully. The police suffered a severe defeat at his hands at Onjeri Ghat (3 September) and a worse one with heavy losses at Damanapalli Ghat a little later.

The Government realised the seriousness of the situation and brought in a contingent of Malabar police to deal with him. But he eluded them also and continued his raids. Among the places raided were Rampa Chodavaram (16 October), Makaram (3 November), Rampol and Chaparthipalem (17 November), Anantasagaram and Velagapalem (30 November). In December, Raju suffered reverses at Peddaguddapalem (6 December) and at Lingapuram a few days later. This led to the loss of his popularity and the campaign slowed down. By March 1923 the Government thought that the campaign was over and withdrew the special armed police.

Raju had anticipated all this and he made his reappearance at Annavaram on 18 April 1923. He renewed his campaign of raids against several places—Koyyur (31 May), Konda Kamberu and Malkanagiri (15 June) and Ebulu (21 June). A police party which attacked him at Ramavaram was forced to beat a hasty retreat. Misfortune overtook him when Gam Mallu Dora was captured by the police. All the same, the raids continued and places far away in the interior were attacked successfully. But such attacks ceased to pay as they had done in the past, as the Government no longer stocked firearms in police stations. Naturally Raju was unable to get an adequate supply of arms.

At the beginning of 1924 the Government brought in the military in the form of the Assam Rifles. Raju's work consequently became more difficult. Moreover, Rutherford, one of the ablest of civilian officers, was appointed the Agency Commissioner. He adopted terrorist tactics to seize and punish Raju's followers and this altered the situation. All the same, Raju continued to elude the military also till 6 May 1924. On that day a group of his followers and Aggiraju, his right-hand man, were captured. On 7 May Raju himself fell into the hands of the officer in charge of the special police. He was brought to Koyyur where a party of Assam Rifles was stationed under Major Goodall. The official Report stated: "Raju, when given sufficient liberty to ease himself, made a futile attempt to escape and was shot down and killed." The body was taken to Krishna-devipeta and cremated on 8 May. Raju's greatness consisted in his keeping the British authorities at bay for nearly two years and displaying military and organising ability of a high order.

[M. Venkatarangaiya—The Freedom Struggle in Andhra Pradesh (Andhra), Vol. III, 1965, published by the Government of Andhra Pradesh; Narasimha Rao—Yerramilli Sri Alluri Sitaramaraju Charitra (Telugu), published by the Government of Andhra Pradesh; G. V. Subbarao's article in the Goshti, Vol. XI, No. 6, May 1956, Amalapuram, East Godavari district; M. K. Gandhi (Ed.)—The Young India, dated 18 July 1929.]

(B. Kesavanarayana) M. VENKATARANGAIYA

SITARAMA SASTRI, GOLLAPUDI
(1885-1960)

Born at Repalle Agraharam in the Guntur district in 1885, Gollapudi Sitarama Sastri was a Hindu belonging to the Brahmin community. He was the son of Venkata Subbayya, a well-to-do contractor, and Syamalamba. He married Mahalakshmamma in 1897.

Sitarama Sastri had his early education at Repalle, passed the Matriculation examination in 1901 and studied at the Pachaiyappa's College and the Madras Christian College, Madras, from which institution he took his B.A. degree in 1906. He took the B.L. degree in 1910.

Sastri joined the Guntur Bar in 1910 and practised till 1920. He was a keen student of the Vedas and the Upanishads and the writings of Tolstoy and was greatly influenced by them.

Sitarama Sastri's political career began in 1906, simultaneously with the advent of the 'Vande Mataram' Movement. He was one of the earnest workers of the Andhra Mahasabha from the time of its inception in 1913. He was a volunteer at the Bezwada session of the A.I.C.C. in 1919. Joining the Non-Cooperation Movement in 1920 Sastri played a prominent part in the movement and the no-tax campaign at Pedanandipadu. He was the Secretary of the A.P.C.C. at this time. He was arrested in 1922 and jailed for one year. After release, he attended the Gaya session of the Congress in 1923. At the Madras session of the Congress, held in 1925, he led a batch of volunteers. About this time, he became a member of the A.I.C.C. and the South Indian Hindi Prachar Sabha.

1930 was an eventful year in the life of Sastri. He became the Dictator of the A.P.C.C. and a member of the All India Village Industries Association, Wardha, and of the Gandhi Sevak Sangh. He was jailed for one year for participation in the Salt Satyagraha. In 1933 he founded

the Vinaya Asramam at Kavur, in the Guntur district, and had it inaugurated by Mahatma Gandhi. Mira Ben visited the Asramam in 1935 and C. F. Andrews in 1938. Sastri jumped into the Quit India Movement in 1942 and suffered imprisonment for two years. Later, he became a Sannyasin and came to be known as Swami Sitarama. In 1952 he underwent a fast for 36 days at Guntur in support of the popular demand for a separate Andhra State.

Sitarama Sastri took a keen interest in many of the contemporary activities. He was a good writer and journalist in Telugu. He wrote a book, entitled 'Bengal Vibhajana', in 1906. During 1937-42 he edited a Telugu weekly, named the *Gandhi Samdesamu*, and started two Telugu weeklies, named the *Andhra Harijan* and the *Vinaya Jyoti* in 1945. He also edited a Telugu monthly, named the *Sarvodaya*, from 1948.

The Vinaya Asramam was the centre of Sastri's activities. He started a number of Basic Education and Training Schools in and around the Asramam. He established a number of cottage industries here and created a number of outlets for the sale of their products.

Sastri had liberal views on many contemporary problems. He was against the caste system and espoused the cause of women and Harijans. He held that all religions are equal. He was a strong believer in the republican form of government and the economic self-sufficiency of villages.

Sitarama Sastri was one of the front-rank leaders of the national movement in the Guntur district. He died in 1960.

[Records of the Vinaya Asramam; Personal interviews of the Research Fellow with G. Sitarama Sastri's son, Venkata Subbaiah Sastri, and with his two disciples, T. Basavaiah and T. Durgamba; M. Venkatarangaiya—History of the Freedom Movement in Andhra Pradesh, Vols. I and II.]

(R. Nageswara Rao) M. Rama Rao

SIVA SUBRAMANIA

—See under Subramania, Siva

SIVARAJ, N. (1892-1964)

N. Sivaraj was born in 1892 at Cuddapah, Madras State. He came of a by-no-means prosperous 'depressed class' (Harijan) family.

He graduated from the Presidency College, Madras, and later qualified for the legal profession by taking his B.L. degree from the Madras Law College.

After graduating in Law he started practising in the Madras High Court; and he also lectured on Law at the Madras Law College for seventeen years. He became first a member and later the President of the Republican Party in Madras; but in 1926 he joined the Justice Party and thus entered active politics. He became the General Secretary of the Justice Party in 1928, but had not completely severed his connection with the Republican Party either. He was nominated to the Madras Legislative Council in 1926 and again in 1930. He was one of those who represented the depressed classes, along with M. C. Raja, and strove at the regional level to devise measures for the amelioration and improvement of the conditions of the depressed classes. Later he was nominated to represent the depressed classes in the Central Legislative Assembly in 1940. He had been a member of the Provincial Legislative Council for eleven years in all. He was defeated in the 1952 elections but was returned to the Provincial Legislature in 1957. He was the Mayor of Madras in 1945. He became the President of the Indian Republican Party in 1957. Sivaraj's position in his community and in society at large and his services to the public cause induced the British Government to confer the title of Rao Bahadur on him; this was considered to be a rare distinction which many members of his community did not share. He travelled widely in foreign countries and visited Britain and Canada during the Second World War.

Sivaraj shared practically all the views held by the Justice Party. It was understandable that, being a member of the depressed classes, there was a personal realisation on his part of the many disabilities to which his community was subject. He stressed that the public policy of the Government should be such as to remove these dis-

abilities. But he was also a conservative in politics and recommended strictly constitutional means for the eradication of these difficulties as well as for larger political reforms.

He was an ardent social reformer. He strongly pleaded that temple-entry for Harijans should be brought about. He held and maintained that prevention of temple-entry to Harijans was a blot on the Indian society. Further, according to him, certain measures had to be taken to safeguard the interests of the depressed classes in respect of representation in the legislatures and local bodies and for providing compulsory free education to his community. He was of the opinion that orthodox tradition and custom in India were mainly responsible for the unfortunate condition of the depressed classes. He said: "Custom is a huge octopus gripping India in its tentacles." He had always been of the view that the marriageable age of boys and girls should be raised. He declared, "Many of the evils which are perpetrated in the name of custom could be solved and remedied by passing social legislation." He believed in social reforms by legislation. But it is not as if he did not realise the value of education. He said, "True and valuable education consists not only in acquiring knowledge but in imparting that knowledge and making it available to as large a number of people as possible."

He was very cautious, however, in his views on the matter of transfer of political power from Britain to India. He said, "It is difficult for us logically to advocate a complete transfer of power to our own fellow countrymen and I wish to make it quite clear to them that (such a transfer will) checkmate the political progress of India." He condemned what he called the monopoly of political power and office "enjoyed by a minority community which was just 3% of the population." Evidently he was referring to the Brahmin community. He even said, "the form of democracy introduced under the Government of India Act, 1935, and its system of franchise have caused incalculable injuries to the majority community of this Province....The constitution should provide ample safeguards." He said, "the Swaraj for which the non-Brahmin communities in India aspired is a Swaraj in which it will be impossible for any one community to dominate." These were typically Justice Party views.

Sir P. T. Rajan in an estimate of Sivaraj says: "Though he did not have the material advantages of others he did not suffer from inferiority complex....He was a man of sterling character and correct conduct. He did not yield to any temptations. In his case the element of luck was completely absent, otherwise his moral and intellectual qualities would have given him a higher place and status in life."

The influence of Sivaraj on contemporary politics in India was less than it should have been and hence the services he rendered to his community were not more than nominal.

[Proceedings of the Madras Legislative Council; Proceedings of the Central Legislative Assembly, 1940-45; N. N. Mitra—The Indian Annual Register; Corporation Chronicle; The Hindu Files; The Justice Files.]

(Emmanuel Divien) N. SUBRAMANIAN

SIVASAMI IYER, P. S.
—See under Iyer, P. S. Sivaswami (Sir)

SIVASHUNMUGHAM PILLAI, J.
—See under Pillai, J. Shivashanmugham

SOHAN LAL PATHAK
—See under Pathak, Sohan Lal

SOHAN SINGH BHAKNA
—See under Bhakna, Sohan Singh

SOHAN SINGH JOSH
—See under Josh, Sohan Singh

SOOFI AMBA PRASAD
—See under Amba Prashad (Sufi)

SOOMRO, ALLAH BUX (1900-1943)

Allah Bux Soomro was one of the finest flowers

of Sufistic Sind. Alone among the Muslim Prime Ministers, in pre-partition India, he resisted Jinnah's terrific pressure to join the Muslim League and support the demand for Pakistan. He paid for this heroic resistance with his life. But in the process he left behind a noble tradition of nationalism among the Muslim Indians.

Allah Bux was born in 1900 in a family which earned more by contract work than by farming. His father and grandfather were Government contractors in Upper Sind. The Soomros are a proud Rajput clan. After the Arab invasion in the eighth century, and the Ghazni invasion in the eleventh century, it was the local Soomro dynasty that ruled Sind for generations. The heroic deeds of Dodo Soomro are sung to this day.

Allah Bux was fortunate in the place of his birth, Shikarpur. This town had a remarkable tradition of Hindu-Muslim amity. Indeed it is a fit subject for research why, in the same District of Sukkur, the city of Sukkur was notorious for riots, while Shikarpur was famous for the absence of any riots.

Born and brought up in Shikarpur, Allah Bux went to school at the Hopeful Academy, Shikarpur. He matriculated in 1918. He did not go to college but joined his father's business.

He had but one brother, Haji Maula Bux, who also later became a Minister in Sind. Allah Bux had three sons by his only wife. At the young age of twenty-three, Allah Bux was elected to the Jacobabad Municipal Committee and Sukkur District Local Board. Later, in 1928, he became the Chairman, Sukkur District Local Board. In 1931, he organised a Conference of District Local Board Presidents of Sind at Jacobabad to urge more powers and money for the District Local Boards.

Allah Bux read his *namaz* every day. But, unlike his father and younger brother, he never went to Mecca to become a 'Haji'.

From 1926 to 1936 Allah Bux represented Upper Sind in the Bombay Council. Here he was the right-hand man of Sir Shah Nawaz Bhutto, father of Z. A. Bhutto. In the Bombay Council he served on a number of Committees including the Public Accounts Committee. He, along with other Sind MLAs, helped to bring about the implementation of the huge Sukkur Barrage Project, which converted Sind from a deficit into a surplus Province.

The Government of India Act of 1935 introduced Provincial Autonomy and separated Sind from Bombay. Sir Shah Nawaz Bhutto, Sir Abdullah Haroon and (now) Khan Bahadur Allah Bux formed the Ittehad (Unity) Party to fight the elections to the Sind Assembly. The Party won 24 of the 35 Muslim seats in a House of 60. But both Bhutto and Haroon lost the election. The Governor invited Sir Ghulam Hussain to form the Government. It was only a year later, in 1938, when the Ghulam Hussain Ministry fell, that Allah Bux was invited to form the Government.

And so at the early age of thirty-eight, Allah Bux became the Prime Minister of Sind. His Cabinet Ministers drew low salaries like the Congress Ministers. However, he did not last even two years and was replaced by Khan Bahadur M. A. Khuhro of the Muslim League. But the very next year Allah Bux defeated Khuhro and returned to office. Then followed the two golden years of Allah Bux's leadership.

The Muslim League brought its biggest guns —including Fazlul Haq—to Karachi in a bid to make Allah Bux join the Party. But Allah Bux refused. It was not merely because he was dependent on eight Congress votes in the Assembly; he just did not believe in communalism. In ringing tones he declared: "The Muslim League view of Muslims as a separate nation in India on the basis of their religion is un-Islamic. According to true Koranic teaching and tenets, a Mohamedan is one who believes in God, is of good character, and ever strives for unity and peace between all people whatever. The current divisions of the people of the world according to their religions are basically unreal and wrong and highly dangerous, inasmuch as according to that view even a most characterless and sinful man is regarded as a nobler person, if he is born a Muslim, than a high-souled person of exemplary character belonging to other religions."

Allah Bux's name became famous. When nationalist Muslims called the All India Azad

Conference in Delhi in 1940, they chose him to preside over the session.

While carrying on a contractor's business he had become a Khan Saheb and later a Khan Bahadur. But now he was set on a firm nationalist course. He had worn Khaddar for years. Now he began going round, selling khaddar. When the Quit India Movement was launched, he rented a big bungalow at Clifton—Karachi's beautiful beach—for the lady satyagrahis. Early in September 1942, he visited Karachi jail. On seeing his old teacher, Parasram V. Tahilramani, there, he touched his feet and sought his blessings.

While he was Chief Minister, the Viceroy had nominated him to the Defence Council of 30 and made him an O.B.E. (Order of British Empire). In September 1942, when the Quit India Movement was at its height, he resigned from the Defence Council and relinquished his titles. His letter to the Viceroy stated that his action was in protest against the forcible dragging of India into World War II by the British, thereby bleeding India white in man-power and wealth; the ruthless repression of the Indian freedom movement; and the mischievous policy of the British Government in engineering in the country communal animosities and clashes in their policy of "Divide and Rule".

This infuriated the British. The Governor interpreted the letter of the law literally, said he had no confidence in him, and dismissed him from office. It is believed that he was encouraged in this brave but indiscreet step by some enthusiastic Congressmen. It sounded very good at the time but it removed a great nationalist from a strategic position.

A few months after his dismissal, Allah Bux was shot dead in Shikarpur on 14 May 1943. All Sind wept for him. There was no doubt that it was a political murder. Everybody suspected Khuhro, the League leader. The Sessions Judge of Sukkur, Paymaster, acquitted Khuhro only on the benefit of doubt. The chief agent of Khuhro's zamindari was actually proved to have masterminded the murder. And zamindars' agents are not known to act without the consent or against the will of their employers.

The death of Allah Bux was a rude shock to national forces in Sind. For the next two years there was no nationalist Muslim on the Sind scene. When at last G. M. Syed quit the League and turned nationalist, it was already too late; the Pakistan movement had grown too strong for successful combating.

[G. M. Syed—Jimba Guzariom Jin Seen, Vol. II; Proceedings of the Bombay Legislative Council, 1926-36; Sind Legislative Assembly Debates, 1937-43; Personal knowledge of the Contributor.]

(P. V. Tahilramani) K. R. MALKANI

SOPAN

—See under Mehta, Mohanlal Tulsidas (Sopan)

SOSO THAM, U. (1873-1940)

The name of U. Soso Tham stands out pre-eminently as the brightest luminary in the world of Khasi literature. He is regarded today not only as the father of Khasi poetry and a great master in Khasi prose, but also as the greatest exponent of Khasi culture. His writings have been a source of inspiration for all subsequent writers. It is to him that modern writers look back with pride for inspiration and guidance.

U. Soso Tham was born at Saitsohpen village, Cherrapunjee, which at that time was the centre of Khasi culture, of Khasi manners, of Khasi traditions and customs, of trade with East Bengal, and, also the centre of Christian missionary activities. Soso Tham came of a middle-class family, but his parents died when he was still a young boy. The old Khasi clan of Tham is one of the oldest and noblest clans in the Khasi Hills. The picturesque sights and sounds and the roaring cataracts in the neighbourhood of Cherrapunjee early impressed the young Tham with the riotous beauty and mystic splendour natural to such surroundings and these he brought out in his poems of maturer years.

U. Soso Tham received his early education at the Welsh Mission School at Cherrapunjee

from where he passed the Minor examination (Class VI) in 1886. Since there was no High School at Cherrapunjee at that time, U. Soso Tham came to Shillong to get himself admitted at the Shillong Government High School. Due to poverty, U Soso Tham had to leave that school from Class VIII in 1888 and went back to Cherrapunjee to seek a means of livelihood. But through the encouragement and help of Dr. John Roberts, D.D., the then Principal of the Theological College at Cherrapunjee, U. Soso Tham was admitted to this College to receive training in evangelical work. However, U. Soso Tham studied theology only for one year or so when he had to leave the College in 1889. This was perhaps due to the fact that he did not have any ambition to become a priest.

From these circumstances, it can be said that U. Soso Tham was the product of the influences of Khasi culture as well as that of Christian education. Dr. S. K. Bhuyan rightly observes: "In his personality Mr. Tham embodies a combination of the spirit of Western culture and the stolid simplicity and straightforwardness of a Khasi clansman: and though he has accepted the Light emanating from the Cross at Calvary, his patriotism has led him to an overwhelming bias for the manners and traditions of his native land."

The early necessity of earning his bread led Tham to move from place to place as a schoolmaster in the United Khasi-Jaintia Hills. In 1889 he was sent to serve in a Missionary school at Shangpung village. It was during the period when he was serving as a schoolmaster at Shangpung that he got married to a respected lady of the Gatphoh clan. But after giving birth to a daughter and four sons his wife passed away and Tham had to carry the burden all by himself.

The manifold duties of a school teacher and a father of a big family did not prevent Tham from worshipping the Muses. He had an intense longing to enrich the Khasi language and to improve the standard of Khasi literature. After fourteen years of wandering life as a village schoolmaster U. Soso Tham became recognised as the greatest authority in the spoken Khasi language. He was then invited by the Rev. J. C. Evans, the then Headmaster of the Shillong Government High School, to serve in this School as a teacher of the Khasi language in 1903. As soon as he came to Shillong, Soso Tham started the famous Khasi monthly entitled the *U Lurshai* (The Morning Star) which he continued to edit till 1923, when it was taken over by Wilson Reade.

The Rev. Oliver Thomas who became the Headmaster of the Shillong Government High School in later years paid glowing tributes to Soso Tham. Writing in 1927, the Rev. Thomas observes: "It is difficult for me to think of the Khasi Hills without U. Soso. . . . I shall be deeply in his debt, not only for what he did to help me to gain some mastery over the language, but also for the help he gave me to enter into a fuller understanding of the Khasi mind and heart. He was a man of great gifts. Had it been possible for him, as a young man, to have had the advantages of an academic training he surely would have risen to a great height as a scholar. He had all the instincts and gifts that go to the making of a great linguist. His interest in his mother tongue and his love for all that was connected with his own people were deep and sincere, and there must be hundreds living today who owe their interest in the Khasi language and literature to the enthusiasm which they caught from him."

U. Soso Tham served as a teacher of the Khasi language at the Shillong Government High School for twenty years. His experience as a teacher was to him a laboratory for poetical experiment. One of the text books prescribed for Khasi at that time was 'Æsop's Fables'. Without haste and with great care, Tham translated these fables. In 1920 he published the first book entitled 'Ki Phawer U Æsop', which is regarded today as one of the greatest masterpieces in Khasi prose.

It is a well-known fact that excepting the poems composed by S. M. Amjad Ali, the Rev. Morkha Joseph and Dr. John Roberts, there had been no regular Khasi poetry before Soso Tham's time. His services in its cause were a far more difficult task than one can imagine. There was no prosody in Khasi, and Tham, after studying

the metrical laws of English poetry, had to evolve a law for himself. His first experiments were some pioneering translations of a few English lyrics, such as Jane Taylor's "The Little Star", Ann Taylor's "My Mother", Shakespeare's "The Passionate Pilgrims", William Wordsworth's "Lucy", "To the Cuckoo" and "Reaper", Sir Walter Scott's "Breathes There the Man with Soul so Dead", Thomas Moore's "The Last Rose of Summer", Lord Byron's "The Destruction of Sennacherib" and William Cowper's "The Diverting History of John Gilpin". His translations were so masterly that readers find it hard to determine whether they are mere translations or original works. Thereafter, Tham devoted himself to the formulation of the laws of Khasi prosody. In 1925 he successfully brought out a collection of lyrics and ballads in a book entitled "Ki Poetry Khasi". This book was renamed in 1936 as "Ka Duitara Ksiar".

Commenting on this collection of poems, Dr. S. K. Bhuyan observes; "As time goes on a history of Khasi poetry will have to be written and there the name of U. Soso Tham will figure as the harbinger of a new age in the cultural life of his countrymen. His poems have the naivete of ballads, and hence they have been sung by the educated and the uneducated alike. They have a catchiness which the readers or hearers can scarcely resist. They represent Khasi life and manners and depict their sorrows and sufferings, with all the pathos of the short and simple annals of the poor. The environs of Shillong and Cherrapunjee which have been an attraction to visitors of all nationalities and countries have yielded for their inherent charm and beauty in the magic lines of this unassuming Robbie Burns, of the Khasi Highlands."

After retirement from service, Tham could devote his time fully to produce the greatest work of his life. Before publishing a great masterpiece, he succeeded in publishing a great translation work entitled 'Ka Jingim U. Trai Jong Ngi', which he translated from Charles Dickens' 'The Life of Our Lord' in 1936. In the same year, he published the crowning work of his eleven years of strenuous efforts entitled 'Ki Sngi Barim U Hynniew Trep' (The Golden Days of the Seven Huts). This poem is the best so far produced in Khasi. It speaks about the origin of the Khasi race which can be traced to the sixteen families in Heaven, and out of those sixteen families, seven families came down to earth to become the progenitors of the whole Khasi race. It speaks about the golden age in the past, it speaks about the present and also of the future abodes in the house of God. Prof. R. R. Thomas remarks, "Mr. Soso Tham has broken the long silence by 'Ki Sngi Barim U Hynniew Trep'. This crowning work of his career is so excellent in points of language, thought and imagination that the Khasis may very well be proud of it. It ranks as one of the best, if not the very best, in Khasi literature. It is decidedly the best in verse that a Khasi has produced and is undoubtedly a classic. The whole Khasi race today should be grateful to the author who, in my opinion, is the poet-laureate of the Khasis."

U. Soso Tham passed away at Shillong on 18 December 1940 to join the company of the immortals. To conclude with the words of Dr. S. K. Bhuyan: "Mr. Tham has sown the seed which will grow into a gigantic tree, whose branching foliage will shelter hordes of kindred spirits in ages to come."

[The U. Lurshai Files (A monthly magazine in Khasi); Soso Tham—Ki Phawer U. Æsop; —Ki Poetry Khasi; —Ka Duitara Ksiar; —Ka Jingim U. Trai Jong Ngi; —Ki Sngi Barim U Hynniew Trep (The Golden Days of the Seven Huts); Personal knowledge of the Contributor, an eminent Khasi scholar and now Speaker of the Meghalaya Assembly.]

RADHON R. L. LYNGDOH

SREEKANTHAN NAIR, N.
—See under Nair, N. Sreekantan

SRI AUROBINDO
—See under Aurobindo (Sri)

SRI NARAYANA GURU
—See under Swamikal, Sree Narayana Guru

SRI PRAKASA (1890-1971)

Sri Prakasa had a varied career as a journalist, a patriot, a politician and a diplomat, and he filled each of these varied roles with distinction.

Sri Prakasa was born on 3 August 1890 at Benares in an Agarwala (Vaishya) family, known as the Sah family, reputed for its affluence, philanthropy and learning. His father was Bharat Ratna Dr. Bhagavan Das, the renowned philosopher, thinker and writer, noted for his deep erudition and love of the ancient culture and religion of India. His mother was Chameli Devi. He was the first son and the third child amongst the six children of his parents. In the year 1908, Sri Prakasa married Anusuya Devi, daughter of Govind Prasad, a landlord of Sasaram (Bihar). He lost his wife in July 1926. He had five children, three of whom predeceased him.

He graduated from the University of Allahabad in 1911 and then proceeded for further studies to Cambridge, where he obtained the History Tripos in 1913 and the Law Tripos the following year. He was also called to the Bar.

The profession of law, however, could not attract Sri Prakasa. So he taught at the Central Hindu College, Benares, for three years (1914-17). Then he joined the *Leader* of Allahabad as an Assistant Editor, working under the guidance of its Editor, C. Y. Chintamani, 'The Pope of Indian journalism'. Subsequently he became an Assistant Editor of the *Independent*, started by Motilal Nehru.

Sri Prakasa became interested in politics at an early age under the influence of his uncle Govind Das, a learned and public-spirited person but crippled by lifelong asthma. The rich family library containing many books on politics provided the reading material. While on the threshold of youth Sri Prakasa came under the spell of Mrs. Annie Besant, who had an abiding influence over his life. He joined the Theosophical Society in 1911. To Dr. Besant he was always 'My Dear Son'. He professed his indebtedness to Mrs. Besant for two things. He was always punctual and he promptly replied to all his letters. He was a close friend of Jawaharlal Nehru. Acharya J. B. Kripalani, Acharya Narendra Dev and Sampurnanand were his colleagues at the Kashi Vidyapith. Intellectuals from different parts of India as well as foreign countries were attracted to his father. They usually came to Benares and stayed with him. With his entry into politics, the circle of his association widened. Naturally, he could not remain unaffected by the intellectual radiance of his distinguished visitors.

His younger brother, Chandra Bhal, rose to the position of the Chairman of the Uttar Pradesh Legislative Council. He had distinguished himself as an ace parliamentarian and legislator in Uttar Pradesh. Sri Prakasa's first cousin, Dr. Sri Ranjan, an eminent Botanist of the country, had retired as Vice-Chancellor of the Agra University.

Sri Prakasa started his political career by joining the Home Rule League set up at Benares. The association of Sri Prakasa with the Congress as a member of the A.I.C.C., which began in the year 1918, lasted till the year 1945. However, the Non-Cooperation Movement of 1921 marked the beginning of his hectic public life. He always remained an ardent and loyal Congressman. In 1921 he was elected a member of the Municipal Board of Benares and re-elected in 1923. He was the General Secretary of the U.P. Provincial Congress Committee during the years 1928-34 and of the All India Congress Committee during the years 1929-31. He was the President of the U.P. Provincial Congress Committee (1934-35), President of the U.P. Political Conference (1934) and Chairman of the Reception Committee of the Lucknow Congress Session (1936). He was elected a Member of the Central Legislative Assembly in the year 1934 and again in 1945 where he distinguished himself by his valuable contribution to the debates. He suffered for the cause of the freedom of his country and participated in the Salt Satyagraha in 1930, the No Rent Campaign in 1932 and the Individual Civil Disobedience Movement in 1941 for which he was kept behind prison bars. In 1942 he was detained under the Defence of India Rules in the wake of the Quit India Movement.

On the eve of Independence in 1946, he was made a Member of the Constituent Assembly of India from Uttar Pradesh. In independent

India he was given a very difficult diplomatic assignment. He was appointed the first High Commissioner of India in Pakistan and had to tackle complex Indo-Pakistani problems. He served in this capacity for two years, 1947-49. Then he was appointed the Governor of Assam, the State bordering Pakistan, Burma and China, which post he occupied till 1950. After that he was called upon to serve in the Central Cabinet and successively held the portfolios of Commerce (1950-51) and Natural Resources and Scientific Research (1951-52). He was Governor of Madras during the years 1952-56 and got on well both with C. Rajagopalachari and with Kamaraj, the successive Chief Ministers during his Governorship. His next gubernatorial assignment was in the Bombay State (later Maharashtra) from 1956 to 1962. He was seventy-two then. He settled at Rajpur (Dehra Dun, U. P.) to devote himself to academic pursuits.

Along with his father Dr. Bhagavan Das, Sri Prakasa was one of the founders of the Kashi Vidyapith, the then premier institute of national education in India which was established in the wake of the Non-Cooperation Movement and was inaugurated by Mahatma Gandhi on 10 February 1921. Dr. Bhagavan Das was its first Chancellor and Principal. Sri Prakasa taught at the Vidyapith from its inception till he became the High Commissioner of India in Pakistan. He was appointed Chancellor of the Vidyapith on 20 September 1969, which office he held till his death.

Sri Prakasa laid equal stress on moral and spiritual advancement of the country along with material betterment. He did not want Swaraj just for material progress. During the course of his Presidential Address at the U.P. Political Conference held at Etawah in December 1934, while elaborating his views about Swaraj, he had observed, "I fear, I cannot take a merely materialistic view of our aspirations....Swaraj for us is the recovery of our lost soul—and not only the finding of our lost health."

A significant but little known fact about Sri Prakasa is that he was one of the pioneers of the Socialist creed in the Congress. He was actively associated with the formation of the Congress Socialist Party in 1934. On one occasion, he had observed, "We definitely stand for equitable distribution of work, wages and comforts for a society of freedom and love."

He deeply lamented the parting of ways among the Congressmen and the division of the Congress into two warring camps.

Though he was educated in England and had cosmopolitan contacts, he remained unaffected by Western manners and mode of living. At the same time, though brought up in the lore of ancient Aryan religion and culture, he was by no means orthodox in his views, viz., he could not understand why heads should be shaved or water and other things be offered to the souls of the dead.

Sri Prakasa was a delightful and lively conversationalist. His conversation and speeches were punctuated with wit and humour but he gave offence to none. He was extremely humane. His genial temperament, courtesy and culture won over all with whom he came in contact. His open diplomacy and wide sympathies brought him success in all the difficult situations that confronted him. His integrity was unimpeachable. His sincerity was transparent. He was singularly free from any suspicion of hypocrisy. His mind was a mansion of noble thoughts. He was every inch a gentleman. It may be worthwhile to give an example of his human qualities. When Sri Prakasa was retiring from the High Commissionership in Pakistan, there was the usual round of diplomatic farewell parties. But what surprised him most was an invitation to tea from the chauffeurs of the diplomatic corps. He accepted the invitation without hesitation and with a certain amount of curiosity in his usual courteous way. When asked, his hosts told him that during the entire course of their service with the diplomats, whom they had often to take to numerous parties and banquets, they had never met a diplomat who went round personally enquiring whether the chauffeurs had also been properly served.

An engagement, when accepted, acquired a religious sanctity for him to keep it. He held that an engagement could be missed only if one became ill or injured or dead in the meantime.

Once he accepted an invitation to attend the marriage ceremony of a peon, Bansi, of the Kashi Vidyapith. Thereafter the Maharaja of Benares arranged a party on the same day in honour of the visiting Maharaja of Indore. But Sri Prakasa refused to attend the latter party in spite of the insistence of the Maharaja of Benares, who was his personal friend and admirer, simply because he could not miss an engagement already accepted by him.

Though born with a silver spoon in his mouth, he had accustomed himself to the rigours of an austere life from the early days of his participation in the freedom struggle. He was also deeply religious and steeped in Indian culture.

As Sri Prakasa has himself written, the five fields of his public activity consisted of the Seva Samiti (established by him in 1917), the Jnana Mandal (the premier Hindi publishing firm of Benares started by Shiv Prasad Gupta to promote the cause of Hindi and Devanagari), the Kashi Vidyapith, the Gandhi Ashram and the Indian National Congress, through which he served, respectively, the pilgrims who thronged in large numbers to the sacred city of Varanasi, Hindi language and literature, national education, propagation of Khadi and political advancement of the country.

Sri Prakasa was a prolific writer. From his early years he had used the press for the expression of his views. He was intimately associated with the *Aj*, the leading Hindi daily of Benares. He was a regular contributor to the *Young India* (Madras), started by Mrs. Annie Besant, the *Leader* (Allahabad), the *Independent* (Allahabad), the *National Herald* (Lucknow) and the *Sansar* (Benares). Writing being his *forte*, he has the following publications to his credit: 'Bharat Ke Samaj aur Itihas par Sphut Vichar', 'Grihastha Gita', 'Hamari Antarik Gatha', 'Nagrik Shastra', 'Annie Besant as Woman and as Leader', 'Dr. Bhagavan Das Remembered by His Son' (also in Hindi), 'State Governors in India', 'Pakistan: Birth and Early Days' (also in Hindi) and 'Education in a Democracy'. The language and style of his writing are simple and easy. He was also a gifted speaker.

His eminent and varied public services were given befitting recognition by the country when he was honoured with a Padma Vibhushan in 1957.

Sri Prakasa breathed his last in Benares on 23 June 1971 at 11.30 P.M., when one of the important links with the Gandhi era was snapped. His passing away was a great loss to Indian tradition and culture.

[Sri Prakasa—Annie Besant as Woman and as Leader; —Dr. Bhagavan Das Remembered by His Son; —Sphut Vichar; D. R. Toliwal—Bharatvarsh Ki Vibhutiyan (in Hindi); The Times of India Who's Who in India and Pakistan (1949); Proceedings of the Indian National Congress, Lucknow Session, 1936; The Indian Annual Register (1934-39); Hindi Sahitya Kosh, Part II; The Vichar (a Hindi weekly), Kanpur; Files of the Leader (Allahabad), the National Herald (Lucknow) and the Aj (Benares) for the thirties and forties; The Indian Review, February 1937; The Constituent Assembly of India Debates, 1946; The Central Legislative Assembly Debates 1934-39; The Bhavan's Journal (Bomby), 11 July 1971.]

(L. Dewani) VISHNU SARAN

SRI RAMAKRISHNA

—See under Ramakrishna, Paramhansa (Sri)

SRIDHAR, G. PONNARA (1899-1966)

Village officer Ponnara Govinda Pillai of Kattakkata and L. Kamalakshi Amma of Kovilveedu, Trivandrum, were the parents of Ponnara Sridhar, a middle-class Hindu Nair, born on 9 October 1899.

Some of his maternal ancestors had distinguished themselves in the Travancore army.

Sridhar remained celibate.

Educated at several centres in Travancore, Sridhar rounded off his school education at the Maharaja's High School, Trivandrum (1922). But his brief college course (Hindu College, Tinnevelly) was interrupted by the Non-Co-

operation Movement (1922). Later he studied Law at the Law College, Trivandrum, and started his legal practice in 1924.

Gandhiji, Nehru, Bose, V. V. S. Aiyer (Kalladaikurichi Asramam), and Ramaswami Naicker heightened his nationalistic fervour, while Plato, Hegel, Marx, Tolstoy and Lenin strengthened the Socialistic leanings in him.

Picketing of foreign cloth and toddy shops (Madura and Malabar), participation in the Flag Satyagraha (Nagpur), the Vaikkom Satyagraha and the Salt Satyagraha at Wadala and Darasana, the production of political pamphlets, and frequent detentions in jails and injuries suffered from military (Sholapur) and police action (Wadala and Darasana) constitute a brief catalogue of his share in the struggle for national freedom during 1922-32.

Plunging deeply into Travancore politics from 1932 till his death, Sridhar's active participation in all the agitations for civil liberty and for responsible government in Travancore launched by the All Travancore Youth League (1932) and the Travancore State Congress (1938-48)—he was a founder-member of both—landed him frequently in the State jail.

His wide popularity was reflected in his election to the Presidentship of the Nedumangad Panchayat (1942-50), as a Member of the Travancore Legislature (1948), as the Mayor of Trivandrum (1956-57) and as a Member of the Kerala Legislature (1957 and 1960).

Aiming at the establishment of Socialism through democracy he supported trade union activities, led the Travancore-Cochin Estate Employees' Union, and strove for promoting the welfare of hill and backward tribes.

A Congressman (1922-48) till the attainment of national freedom, he was dissatisfied with the socio-economic policy of the post-independence Congress, transferred his allegiance to the Indian Socialist Party (1949), then drifted into the Praja Socialist Party (1956) and ended in the Samyukta Socialist Party (1964), canvassing for election (1964) on whose behalf, he fell seriously ill. He died on 27 February 1966.

Sridhar's faith in constitutionalism was limited to expediencey. He was not opposed to a violent revolution if that would usher in Socialism. He held that cottage and small-scale industries were the only way to Indian economic self-sufficiency.

While admiring Western education, he wanted it to be strengthened by nationalist orientation.

He regarded caste and organized religion as agencies nurtured by the rich for the exploitation of the poor. He believed that social service activities alone would lead to the realization of the Supreme Power in Earth.

His incessant struggles, his total of ten years' detention in twenty-five jails in India and his pamphleteering propaganda helped to focus public opinion in Travancore.

[Kerala Legislative Assembly Who's Who, 1962; Ponnara Smaraka Grandham (published by the Ponnara Memorial Publication Committee, Trivandrum); The Malayala Manorama (Malayalam daily), dated 7 October 1959; The Kerala Kaumudi (Malayalam daily), dated 28 February, 1 March and 3 March 1966; Personal interviews of the Contributor with K. Madhavi Amma Kovil Veedu, Thycaud, Trivandrum (eldest sister of Ponnara G. Sridhar) and with M. Sarojini Amma Kovil Veedu, Thycaud, Trivandrum (eldest niece of Ponnara G. Sridhar).]

(N. M. K. Nair) P. Kochuni Panikkar

SRINIVASA IYENGAR, S.
—See under Iyengar, Seshadri Srinivasa

SRINIVASA SHASTRI, V. S.
—See under Sastri, V. S. Srinivasa (Rt. Hon'ble)

SRINIVASAN, R. (1859-1945)

Diwan Bahadur R. Srinivasan, a leader of the Scheduled Castes, was born in 1859 and enjoyed a long span of life for nearly eighty-five years and died in September 1945. His social and political activities extended from 1923 to 1935. He was recognised as the leader of the Adi-Dravidas in the Province of Madras. He was the first Adi-

Dravida young man to have a college education in Madras and was educated at the Government Arts College, Coimbatore. He was also the first South Indian Adi-Dravida to seek service abroad. He entered the service of the South African Government in 1904 and continued in that service till 1920. But we do not know in what capacity he was employed by the South African Government. No information is available from any source about the means through which he entered the foreign service; he also lived for two years in East Africa.

After his return from South Africa to India, he was nominated to the Madras Legislative Council as a representative of the Scheduled Castes on the basis of separate representation for the Adi-Dravidas according to the Montagu-Chelmsford Reforms of 1919 which were inaugurated in 1921. From 1923 to 1935, he was a member of the Madras Legislative Council. He was a believer in the principle of separate electorates for the depressed classes. It is not possible to state definitely whether he took part in the non-cooperation movement started by Mahatma Gandhi. During 1930-31 the first session of the Round Table Conference was held in London for discussing the constitutional future of India. As a representative of the Scheduled Castes Srinivasan was chosen by the British Government to attend the Round Table Conference. As a firm believer in the principle of separate representation, he must have supported separate electorates for the Adi-Dravidas. Perhaps, he was a sincere follower of Dr. Ambedkar.

R. Srinivasan was a valiant champion of the cause of the Adi-Dravidas. As early as 1891, he organised the 'Adi-Dravida Mahajana Sabha' for safeguarding the claims of the so-called untouchables. The credit for starting a separate newspaper for the benefit of the depressed classes must go to R. Srinivasan. The journal called the *Paraiyan*, which refers to the untouchables, was started by him and through this journal he wanted to educate the Adi-Dravidas and to spread among them social and political consciousness. The social evil of untouchability touched him to the quick and he regarded it as a social cancer which was eating into the vitals of the Hindu society. He described the Adi-Dravidas as that section of the Hindu minority who had been for ages exploited and kept down by the caste Hindus without proper economic, social and religious equality. He felt strongly that the Adi-Dravidas who were at the bottom of the social ladder could come up only through Government support. Through the medium of his journal, the *Paraiyan*, he not only educated his fellow caste-men but also pleaded with the caste Hindu leaders that it was their duty to encourage and help their less fortunate brethren to acquire education and to seek Government service. Even as early as 1895, he led the first deputation of the Adi-Dravidas to wait on the Viceroy of India and apprised the Government of India of the deplorable economic and social disabilities of the depressed classes. With his departure to South Africa, the journal *Paraiyan* was stopped.

During his membership of the Madras Legislative Council from 1923 to 1935, he secured several amenities and educational facilities for the depressed classes. As a reward for these services to his community, he was conferred the title of Dewan Bahadur by the British Government. R. Srinivasan must be regarded as a great educational and social reformer among his people. He encouraged the Adi-Dravidas to give up their parochial differences and to unite themselves in demanding justice from the caste Hindus and from the Government. He was against the cruel and unsympathetic treatment of the Adi-Dravidas by the caste Hindus. If untouchability has been abolished, according to the present Constitution of India, the pioneering work in this field must be attributed to R. Srinivasan. He supported the Poona Pact by which the Adi-Dravidas were not completely torn off from the Hindu society. He was a firm believer in the truth that proper education and job opportunities would help the Adi-Dravidas to rise in their social and political conditions. In the task of abolishing untouchability and for the integration of Hindu society the services of R. Srinivasan seem to be substantial.

[The Hindu Files (Madras); The Paraiyan

(Tamil) Files (Madras); Madras Legislative Council Debates, 1923-25; Proceedings of the Round Table Conference, I and II Sessions.]

(Emmanuel Divien) A. KRISHNASWAMI

SRIRAMULU, POTTI (1901-1952)

Potti Sriramulu was born in Madras in 1901 in a middle-class Vaisya family. His ancestors hailed from the village of Juvvaladinne in the Nellore district.

He had his school education in Madras. He was not in favour of Western education. Therefore he did not pursue higher studies in any college, but in deference to his parents' wishes passed the Diploma examination in Sanitary Engineering. Subsequently, he secured an appointment in the G. I. P. Railway Service on a salary of Rs. 250/- per month.

He was married in 1916, but his wife died in 1919. Subsequently he did not remarry. The death of his wife at an early age brought about a change in Sriramulu's attitude to life. He developed a spirit of detachment and renunciation.

He came under the influence of Mahatma Gandhi. Ever since he became an adult, Sriramulu liked to lead a quiet and simple life. Therefore, he decided to leave the G.I.P. Railway Service and resigned his job. He joined the Sabarmati Ashram of Mahatma Gandhi and became his disciple. He learnt Hindi in the Ashram and participated in the Salt Satyagraha Movement. He also believed in the two ideals of Mahatma Gandhi—prohibition of liquor and Harijan uplift—and worked hard to translate these ideals into action. He also worked for the propagation of cottage industries and Khadi.

Sriramulu was greatly attracted by Gandhiji's technique of self-sacrifice and Satyagraha in order to bring about a change in the attitude of the rulers. He offered Satyagraha on several occasions and courted imprisonment during the Salt Satyagraha Movement in 1930 and the Individual Satyagraha Movement in 1940. After release from prison in 1940, he joined the Satyagraha Ashram at Rajkot where he devoted himself to Khadi work, prohibition propaganda and the Harijan uplift movement. After staying at Rajkot for some time, he returned to his home Province and joined the Gandhi Ashram at Komaravolu in the Krishna district. While he was at Komaravolu, the Quit India Movement began and Sriramulu was imprisoned for participating in that movement.

He devoted himself heart and soul to the cause of the Harijan uplift and the eradication of untouchability. He found that in Nellore, his home-town, the Harijans could not enter into temples. Therefore, he undertook a twenty-three days' fast with the blessings of Mahatma Gandhi, and as a result the orthodox sections of the Hindu community in Nellore yielded and permitted Harijans to enter into temples.

Similarly, he noticed that the Harijan Uplift Movement remained on paper only and therefore he started a twenty-nine days' fast to focus the attention of the Prakasam Ministry in the composite Madras State on this issue. Prakasam assured Sriramulu that the State Government would do all that was possible towards the improvement of the condition of the Harijans. Prakasam ordered that the last day of every month should be observed as the "Harijan Welfare Day". Satisfied with these assurances, Sriramulu broke his fast. Gandhiji appreciated Sriramulu's stand, and in a telegram sent to Prakasam, described Sriramulu as "a solid worker".

Sriramulu's sacrifice for the formation of the Andhra State forms the last and the most heroic part of his life. He was convinced that the Government of India would do nothing for the formation of the Andhra State out of the composite Madras State and that could be achieved only by sacrificing his life. In a letter to a lawyer-friend in Madras, Sriramulu wrote: "It is not easy to change the minds of those in power. I find only one way of doing it. It is to lay down my life with no desire, no hate, and with determination. From yesterday, I have been feeling that if I delayed things longer I would be committing a sin. I am prepared to go through the ordeal. I shall lay down my life for it." Shortly

after writing this letter, he came to Madras and announced that he would undertake a fast unto death beginning from 19 October 1952. For fifty-eight days he went through the ordeal and finally laid down his life for a cause which was sacred and dear to him. There was a great commotion in all parts of Andhra following the martyrdom of Sriramulu. Four days after his death, Prime Minister Nehru announced in Parliament that a separate Andhra State would be formed out of the composite Madras State.

Sriramulu was a true follower of Gandhiji and tried sincerely during his short span of life to translate Gandhiji's precepts into action. He believed, like Gandhiji, that a change in the attitude of those in power could be brought about by self-sacrifice. The *Madras Mail* in an editorial rightly described his martyrdom as"the greatest act of self-immolation after the crucifixion." Sriramulu will be long remembered as the architect of the Andhra State.

[Current Biography, Vol. I (compiled by the Reference and Research Section of the Directorate of Information and Public Relations, Hyderabad); Sangha Mitra—Potti Sriramulu (a biography in Telugu), published by Nava Bharat Publications, Vijayawada; The Andhra Patrika (a Telugu daily), dated 17 December 1952; The Hindu, 16 and 17 December 1952.]

(R. Nageswara Rao) Y. SRIRAMAMURTY

SUBBAMMA, DUVVURI

—See under Duvvuri, Subbamma

SUBBARAO, KALLURI (1897-1973)

Kalluri Subbarao was born on 25 May 1897 at Kalluru (in Anantapur district). His parents were Surappa, the Karanam of Kalluru, and Puttamma. Theirs was a middle-class Brahmin family. Lakshmamma was the wife of Subbarao.

Subbarao studied Sanskrit and Telugu under eminent scholars at Kalluru, and had his early education at the Edward Coronation Secondary School (Hindupur), the Theosophical High School (Madanapalle), and up to the S.S.L.C. at the Wesleyan Mission High School (Bangalore). While a student, Subbarao, a volunteer during the visit of Dr. Annie Besant to Hindupur in 1913, was inspired by her speeches and writings and the lectures of Tilak delivered in the same year at Bangalore. Subsequently he was greatly impressed by the speeches and writings of Mahatma Gandhi. Swami Abhedananda's lectures on the responsibilities of Indian students, the writings of Bishop Arundale and the epics, the Ramayana and the Mahabharata, and the Bhagavata and several books on history in the Seshadri Memorial Library (Bangalore), had a share in shaping his career and character. In his preface to Abhedananda's lecture, Subbarao says that Abhedananda's saying that all human beings are one as all are children of God made such an indelible impression upon his mind that he moulded his life and his spiritual and moral ideals accordingly and served the country for the attainment of Swaraj; and he had been labouring for the unity of one and all, irrespective of caste, creed and religion.

Subbarao discontinued his studies in 1917 and entered the National movement. He joined the Congress party in 1919 and became a disciple of Mahatma Gandhi in 1921 and since then devoted himself to nationalistic activities till 1947 when independence was achieved. He courted imprisonment several times during the Civil Disobedience Movement, Salt Satyagraha Movement (1932), Individual Satyagraha (1941) and the Quit India Movement (1942). He held positions of eminence in the Congress at the all-India and Provincial levels. He had been the first political sufferer from the Ceded Districts in 1921 and the first Satyagrahi, selected by Gandhiji from Rayalasima. From 1937 till 1968, but for short interludes, Subbarao had been a member either of the Madras Legislative Assembly or the Constituent Assembly or the Andhra Pradesh Legislative Assembly. As a member of the Constituent Assembly, he had the rare privilege of signing the Constitution of India.

Subbarao rendered yeoman's service for the removal of untouchability and the uplift of

the depressed classes. A member of the Andhra Province Harijan Sevak Samaj since 1935, he became its President thereafter. He was the Chairman of the Rayalasima Bharat Sevak Samaj. With the blessings of Mahatma Gandhi during his Harijan tour of South India, Subbarao started the Harijan Sevak Sangh (of Anantapur district). He founded the Kesava Vidyanilayam, a Harijan educational institute, and also a Harijan hostel at Vuravakonda (Anantapur district). In 1942, he founded Sevamandir, a rural development centre, at Hindupur, which was inaugurated by C. Rajagopalachari. In this institute, he introduced Khadi industry, paper-making, button-making and carpentry.

Subbarao was in favour of social reform. He toured the entire Andhradesa propagating national and rural education among the masses. He worked for the promotion of basic education in Anantapur district. As he was for a separate Andhra Province, he participated in the Sribagh Pact and worked for the unity of the people of Rayalasima and of the coastal area. Subbarao worked for the economic and educational progress of Rayalasima. During the national movement, he spoke often on taxation and expenditure by the Government, and fought for the eradication of famine and economic reconstruction of Rayalasima in the Assembly, through the radio and on the public platform. The Penna-kumudvati project is the fruit of his efforts. He did his utmost for the Tungabhadra project.

A writer and a journalist, Subbarao, while yet a student, published the pamphlets—'Youngman's Series' and 'Vivekachandrika Series'. From 1921 to 1923, he edited the *Lokamanya*, a Telugu monthly. This gifted orator's speeches in and out of the Legislature on political, social and cultural issues were full of the beauties of the Telugu language. He was equally versed in the Kannada language. He was an entertaining conversationalist on a wide range of subjects.

As a lover of art, Subbarao started the Rayalakalaparishat in 1928 and continued as its President till 1966, when the Government of India honoured him by conferring on him the title 'Padmasri'. Due to his initiative, the sculptures of the Lepakshi temple were renovated. He was a member of the Senate of the Andhra University from 1937 to 1941.

Subbarao was not orthodox in his religious views. He has declared: "Religion is a realisation of God by doing service; nothing to do with dogmatic experiences and superstitions." Regarding education, he opined that the development of Western education is necessary, without forgetting the basic principles of Indian thought. Politically, he wanted to free the country from the slavery under the British rulers by revolutionary but non-violent methods. On economic growth, Subbarao said: "Modern industries are necessary for the development of the country and self-sufficiency."

He was heroic in appearance and in his mode of life.

Subbarao, one of the founders of Nationalism in Rayalasima, cherished the ambition of converting Rayalasima, i.e., the land of the Rayas (of Vijayanagar) into Ratnalasima, i.e., the land of gems. A versatile scholar, a writer and an orator, he ranks among the top Congress leaders of not merely Andhradesa, but all India. Dr. B. Ramakrishna Rao rightly called him the Grand Old Man of Rayalasima. He was an embodiment of the culture of the Andhras and the Karnatakas. V. V. Giri in an article gives a correct estimate of Subbarao, calling him the veteran statesman of Andhra Province along with Pattabhi, Prakasam and Venkatappaiah. Dr. B. Ramakrishna Rao gives a succinct summary of Subbarao's achievements in his message on his 70th birthday. In his introduction to Abhedananda's lecture, Subbarao exhorted the present-day youth to memorise and follow the speech of Abhedananda in letter and in spirit in shaping their career as the future architects of Swatantra Bharat.

[K. Subbarao—Responsibilities of Indian Students by Swami Abhedananda, 1966, Hindupur, A.P.; V. Rama Swami and R. Narayana Sarma—Padmasri Kalluri Subbarao (Souvenir of Saptati Sant Mahotsavam of Subbarao), 1966, Hindupur; M. Bapineedu—Andhra Sarvaswamu, Rajahmundry; Interview with K. Subbarao at Hindupur by the Research Fellow.]

(R. Nageswara Rao) V. YASODA DEVI

SUBBA RAO PANTULU, NYAPATI
(1858-1941)

Nyapati Subba Rao Pantulu was born in 1858 in a middle-class Madhwa Brahmin family at Nellore. His father, Nyapati Veera Raghava Rao, was an employee in the Madras Government Service. He started his education at Nellore itself but soon moved to Madras. Having passed the Entrance examination in the First Class, he was awarded a Government scholarship. He passed the B. A. examination in 1876 from the Madras Christian College, and completed his B.L. degree from the Madras Law College in 1879.

Subba Rao was closely associated with Kandukuri Veeresalingam Pantulu in the social reform movement. In spite of the great zest that he had displayed in social reform activities, he gradually withdrew his active support to radical steps like widow-marriage. The marriage of his brother, Seshagiri Rao, gave his ideals a rude jolt. Convinced that such isolated individual attempts at social reforms would not have any lasting effect, and that such marriages would be just 'Gretna-Green' marriages resulting in social ostracism, he suggested that reform should begin with the family and the society and not with the individual.

He was an ardent Hindu, with a firm belief in spreading the teachings of the Bhagavad Gita and other sacred books. He founded the 'Hindu Matha Samajam' at Rajahmundry and donated a house and property worth Rs. 40,000/- for promoting its work.

Subba Rao's association with the Indian National Congress dated back to its inception in 1885. He displayed unswerving loyalty to the organisation till his death. He attended and spoke at the fourth session of the Congress at Allahabad in 1888. He was a delegate to the momentous Surat session of the Congress in 1907. Later, as the Secretary of the Indian National Congress in 1914, he made a sincere attempt, along with Annie Besant, to heal the breach between the Moderates and the Extremists. He was a member of the Andhra Deputation which met the Secretary of State for India, Edwin Montagu, in 1917. He was, in short, a first-rank figure in the Indian National Congress.

Subba Rao was elected to the Madras Legislative Council in 1892. In 1910, he became a member of the Imperial Legislative Council. His powerful speeches in the Council on various issues had remarkable success. He was one of those responsible for the visit of the Royal Public Service Commission to India in 1911. He served the public in various other capacities, such as a member of the Municipal Health Association, as an Honorary Magistrate, as a Local Board member, and as a Taluka Board member at Rajahmundry.

Subba Rao was also an ardent patron of art and letters. He was one of the founder-members of *The Hindu* from Madras city. He started a Telugu monthly, the *Chintamani*, from Rajahmundry. In collaboration with M. Rangachari, he started a magazine, the *Indian Progress*, from Madras.

A crusader of social reform, spiritual revival and political rights, Nyapati Subba Rao Pantulu rightly earned for himself the title 'Andhra Bhishma' in addition to the 'Grand Old Man of Andhra'.

[B. Pattabhi Sitaramayya—The History of the Indian National Congress, Vol. I; P. V. Subba Rao—Andhra Purushula Jeevitamulu (Telugu); Y. Narasimha Rao—Andhra Kesari Prakasam; K. Iswar Dutt—Sparks and Fumes; —Andhra Souvenir; The Krishna Patrika (Telugu weekly), 21 January 1933; Vignan Sarvaswamu (Telugu), Vol. IV.]

(R. Nageswara Rao) S. GOPALA KRISHNAN

SUBBARAYAN, P. (DR.) (1889-1962)

Subbarayan was born on 11 September 1889. His father was Paramasiva Gounder; he came of a rich and aristocratic family. He was the zamindar of Kumarapalayam, situated in the Tiruchengode taluka of Salem district (Tamilnad), and was wealthy. Subbarayan married Radhabai Kudmal, a Mangalorean lady, and introduced

inter-caste marriage in his community perhaps for the first time.

He graduated from the Presidency College, Madras, and later studied at Wadham College, Oxford. He was a Barrister-at-Law and joined the Inner Temple having taken his law degree at Trinity College, Dublin University. From early in his life he was greatly influenced by Gandhiji whose philosophy attracted him, and which actually led to his joining the Congress Party. He was also greatly attached to C. Rajagopalachari and he helped the latter to found and run the Gandhi Asram at Tiruchengode.

He entered politics early and became a member of the A.I.C.C. in 1920. He became a Member of the Madras Legislative Council, representing the South Central Landholders. He was also inspired for a few years by the ideals of the Justice Party in Madras. He founded an independent Party after the Montford Reforms were implemented and the Party lasted from 1926 to 1930. He was the Chief Minister of Madras from 1926 to 1930, Minister for Law in 1937-39 in the Government formed by C. Rajagopalachari, and later Minister for Home Affairs in the Omandur Ramaswami Reddiar Cabinet. He was appointed Indian Ambassador to Indonesia in 1949. He was a Member of the Constituent Assembly, a Member of the Rajya Sabha in 1954-57 and was later a Member of the Lok Sabha. He served as Chairman, Public Accounts Committee of the Lok Sabha, till September 1959 when he joined the Union Cabinet as Minister for Transport and Communications in 1959. His political career reached its zenith with his elevation as Governor of Maharashtra on 16 April 1962. He was also President, Tamilnad Harijan Sevak Sangh; and held some minor but important positions like the Presidentship of the All India Spinners' Association at Tiruppur. He was a keen sportsman and was particularly interested in cricket, and he was President of the Indian Cricket Board.

He was a highly educated man with modern reformist ideas which he held should be put across to society at large in the appropriate though firm manner consistent with the traditions of the land. He stressed the necessity for removing the numerous limitations on social progress, such as ignorance, priestcraft, obscurantist religious traditions and inhibiting social customs which have frustrated progressive-minded individuals and groups. He said, "We cannot be a self-respecting people politically unless we are self-respecting socially. The truth must be admitted that customs and beliefs, which restrict freedom of people in the social sphere, cannot prop up a free nation. As long as such customs and beliefs continue, it will not be possible to erect a free and democratic state in a society hopelessly given to all that is antiquated, superstitious and unprogressive. A people who are dominated by priests in their social life cannot escape subjection to a bureaucracy." Again, "No reform in the social sphere can take place without the hearty co-operation of our women. They play a far more important part in the social world than men." He was a staunch supporter of Temple-entry for the Harijans and opposed casteism. He called for a re-interpretation of Hinduism to mean "a religion to make the world a better place to live in." He was more outspoken in his objection to the social milieu in Hindu India than even to political oppression and bureaucratic excesses. He was of the view: "A social system that tolerates innumerable castes can never produce the unified people organised for the working of democracy....A society that denies to its members social justice will not produce leaders capable of fighting for economic and political equality." As a true Congressman he opposed the partition of the country, but thought that if no other course was open "then let us part as friends and partition the country on the basis of population." As Education Minister in Madras he expressed his views on elementary education which he thought should be free but not compulsory. He fought bravely for the retention of English in our educational system. On taxation, he observed that the system obtaining in India at that time was designed by an autocratic Government without considering the paying capacity of the people. He was of the view that communal representation in legislative bodies was opposed to democratic principles.

Though he held very progressive views on social reforms, specially with reference to the position of women and the Harijans in Hindu society, he was not a revolutionary in principle or practice by any means. Though he was a Congressman, he was temperamentally a believer in constitutional methods.

[K. M. Balasubrahmanian—South Indian Celebrities; Proceedings of the Madras Legislative Council; The Constituent Assembly Reports; The Hindu Files; The Justice Files; The Indian Review Files.]

(Emmanuel Divien) N. SUBRAHMANIAN

SUBBIAH, KAILASA VARADARAJULU (1911-)

One of the leading nationalist figures of French India, Varadarajulu Subbiah was born on 7 February 1911. His grandfather was a village Munsiff but his father took to business later on. They belonged to the Balija caste and in economic status were in the upper middle-class group. In September 1943 Subbiah married Saraswathi, a social worker. She was an Assembly member (1959-64) and a Municipal Councillor (1956-62) representing the People's Front Party.

Subbiah had his school education first at a missionary institution (Petit Seminaire) in 1917-23, up to the third form, and high school education at Collège Calvé (1923-28). He had very close personal relationship with persons like V. V. Giri, O. P. Ramaswamy Reddiar (Ex-Chief Minister of Madras) and Jeevanandam, a leading Communist leader of Tamil Nad. Always simple in his way of life, Subbiah's political thinking was influenced by the writings of Gandhiji, Nehru and also by the fiery speeches of Tilak and S. C. Bose. He was influenced in particular by the works of Karl Marx, Engels, Tolstoy, Maxim Gorky and Romain Rolland. He first went to France in 1937, and visited the country again several times in 1947 and 1948 on political missions. He visited the Soviet Union in 1959 and Ceylon in 1927 and 1957. He had also been to the U.K., Italy, Yugoslavia and Switzerland. The India League had influenced him a great deal as had also, to mention a few, individuals like Mme. Morin (a French journalist), Maurice Thorez (the French Communist leader) and Clemence Dutt, the brother of Palme Dutt.

Subbiah's political career began in 1936. He was then connected with the trade union movement. In 1937 he started the Mahajana Sabha at Pondicherry. He attended the Haripura session of the Indian National Congress in 1937-38. From 1930 to 1942 he was a member of the Congress Party. He was the Secretary of the Harijan Sevak Sangh in 1936 and the Secretary of the Mahajana Sabha in 1937. He served six months in jail until mid-1939. On his release the British Government arrested him as he campaigned against the war and he was in jail again till September 1942. In September 1942 he launched the Communist Party of French India and in 1944 started the 'Combat', the aim of the movement being to mobilize people against the Fascists. Until 1945 he remained underground as he was wanted by both the French and the British police. The National Democratic Front was started by him in 1945 and swept the polls in 1946. At first the objective was a sort of autonomy within the French Union. With the transfer of power to the Indian leaders by the British, he campaigned for total liberation. In the French Parliament he staunchly pleaded for this. It was only in 1951 that the Indian Government withdrew the warrant served on him in 1948. From 1951 the movement in the French Settlements gathered momentum under his leadership. The chief organ in this was the *Swadandiram*, a Tamil weekly, which he published from the border areas. He entered Pondicherry on 1 November 1954, a week before the 'de facto' transfer of power. In 1954 he started the People's Front and won a seat in the elections in 1959 and 1964. He was a Member of the C.P.I. (Right) from 1942. From 1934 to date he has been editing his party paper, the *Swadandiram*. He has also been writing in other English and Tamil Papers.

From 1946 to date Subbiah has been a Mem-

ber of the Representative Assembly; a Member of the French Parliament (1946-48); Leader of the Opposition at Pondicherry since 1955; Secretary, Tamil Nad Communist Party (1952-54); Chairman, Public Accounts Committee (1965-66); a member of the National Council of the Communist Party since 1965 and a Working Committee member of the AITUC since 1957. In September 1967 he visited France to attend the celebrations of *L'humanité*, the daily organ of the French Communist Party, and also visited the German Democratic Republic. In August 1968 he visited the USSR in connection with the New Century Book House, of which he is the Chairman. He was elected to the State Assembly in February 1969 and served as Minister for Agriculture from March 1969 in the DMK-People's Front Coalition Government of Pondicherry State, till the fall of the Government in 1973.

As a staunch social reformer, he had no faith in the caste system and stood for the uplift of women and untouchables. He always believed that no substantial progress in society was possible without first emancipating women from the fetters of ignorance, superstition and inhibiting customs. He did not advocate violent changes and wanted people to change out of conviction. In the sphere of education, he desired National education to be based on our own culture. However, he stood for the western system for scientific studies. His concept of nationalism was a united and integrated India, where the sentiments and feelings of the various regions were respected. He criticised the French colonial rulers for their oppressive rule in terms of political freedom and for their indifference to the social and economic needs of the people. He even advocated merger with the respective linguistic areas. Despite his virulent attacks on the French regime he had great admiration for the French people as a race. It was through his sustained efforts that labour laws came to be enforced in the former French Settlements. It was he who voiced the common grievance of the labourers against the Government.

During the struggle for the liberation of French India he addressed meetings all over Pondicherry State and in Tamil Nad, Kerala and also in Bombay. He was thus able to rally the people round to his cause. At frequent intervals he issued small tracts on the liberation movement. Aside from public meetings, he organized study circles within the Party group. As Secretary of the Harijan Sevak Sangh (1933-36) he was responsible for the uplift of villages, introduction of night schools, etc. His independent outlook, his unshakeable resolve to uphold the rights and interests of his countrymen and his aversion to French colonial rule turned him into a formidable denouncer of the reactionary tendency of the French administration in India.

[Journal Officiel de la Republique Française: Debats Parlementaires, 1948-49; Subbiah, V. —French and Freedom Struggle (Tamil), Pondicherry, 1953; The Hindu Files, 1936-54; The Swadandiram Files, 1936-54; The Dessobagari Files, 1937-41; The Jeunesse Files, 1947-48; The Liberation Files, 1949-50; Personal interview of the Research Fellow with V. Subbiah in May 1966; Personal knowledge of the Contributor.]

(Emmanuel Divien) E. Divien

SUBRAMANIA AIYAR, G.
—See under Iyer, G. Subramania

SUBRAMANIA AIYAR, S. (SIR)
—See under Iyer, S. Subramania (Sir)

SUBRAMANIA BHARATI
—See under Bharati, Subramania

SUBRAMANIA, SIVA (1884-1925)

Born on 14 October 1884 in Vathlakunda village, Madura district, Madras, Siva Subramania was the son of Rajam Iyer and Nagammal.

He studied in Madura and Coimbatore. A good student, he won prizes at school. In 1900 he went to study at Coimbatore where he developed national consciousness. In that year he completed

his matriculation and served for some time as a clerk in the office of the Superintendent of Police, Sivakasi.

He lived at a time when Indians had just wakened up to the fact that they should fight for Independence and gaining Independence was still a dream. So he, like others of his age, was concerned only with one thing, viz., achieving Independence.

In religion, Trivandrum Swami Sadananda, and, in politics, C. Subramanya Bharati, V. O. Chidambaram Pillai, Bal Gangadhar Tilak, Lala Lajpat Rai and others influenced him very much.

In 1899 he married Meenakshiammal but because of his political activities he did not have a permanent home but moved with her from place to place.

He first entered political life in 1900. In 1906 he heard the speeches of national leaders like Tilak, Lajpat Rai and others who were touring the country, arousing national consciousness among the people and trying to incite them to rebel against the British. In 1907 he came into contact with the Tamil Nationalist Poet, C. Subramanya Bharati. He enthusiastically joined the political struggle, toured the villages and districts and made speeches exhorting the people to rise against the British. As a result he was imprisoned in 1908 and sentenced to six years' imprisonment. During his imprisonment the Law of Sedition was introduced in Trivandrum and Tirunelveli districts. During the imprisonment he was engaged in 'kambli'-making, as a result of which he contracted leprosy. In 1911 he was released. From 1912 to 1920 he earned his livelihood by publishing books, magazines and contributing articles. In 1920 when there was restlessness all over India due to the Rowlatt Bill and the Punjab tragedy, Subramania Siva organised youth leagues, associations and agitations and also the Madras Tramway Workers' strike in 1920. From there he went to Madura to organise a labour strike. In 1921 he organised the Sri Bharatashramam at Karaikudi, in Ramnathapuram district, for training its members to lead a life of truth and renunciation and fight for the independence of the country. In 1921 he joined Gandhiji's Non-Cooperation Movement, was arrested and sentenced to two years' rigorous imprisonment. After release, he devoted his life to the 'Bharatashramam' until his death in 1925.

A simple and unostentatious person, he was a very good, bold and impressive speaker and a reputed author. He wrote more than thirty books in Tamil, on religion, religious leaders and politics. The most famous of his books are: 'Sachchidananda Sivam', which he wrote while he was serving his prison term, 'Gnanaratnam', 'Bhagvatgita-Sangraham', 'Madhva Vijayam' and 'Ramanuja Vijayam'. He also wrote a novel, 'Navina Sundari', and two historical dramas, 'Shivaji' and 'Raja Desingh'. Besides these, he published several magazines, of which the most famous were the *Prapancha Mitran* and the *India Desandri*, and contributed articles. His articles written under his pen-name "Naradar", were full of fun, satire and ridicule of the foreigner and designed to arouse the people against the British.

Deeply religious, a devotee of Shiva, he was very much influenced by Tiruvanandapuram (Trivandrum) Kottarakarai Swami Sadananda, who was his relative and had renounced the wordly life and become a saint. From 1902 to 1907 he was closely associated with this Swami, from whom he learnt *yoga* and discussed the Vedanta. He was initiated into the truths of the Vedanta and experienced those truths in his practical life. (Mentioned in his Preface to his book 'Sachchidananda Sivam'.) However, when the Swami asked him to give up his activities and become a Sadhu, Siva refused, saying that Politics was his life and Independence his heaven. He believed that just as to a Sadhu renunciation of wordly life was salvation, to an Indian citizen, attaining independence was his salvation. So to him there was no contradiction in a man leading a saintly life and yet fighting for Independence. He said there was nothing wrong in working for both the principles of renunciation and independence, which he claimed to be his birthright. (His statement in the Court before the Presiding Judge.)

He believed in a system of national education

where stress would be laid upon physical exercise and training, which would once again arouse among the citizens a warrior spirit and a spirit of hard work. He said that even though man could win the world by spiritual strength, he needed capacity and strength to maintain it. So physical strength is essential if soul-force is to shine. (His article on national education written in 1919 and published in the *Kumarimalar* of February 1969.)

He believed in a strong and united India. He held that all those born in Bharatadesha belonged to one caste, viz., Bharatajati, their only religion was Bharatiyam and the only Goddess was Bharatamata. Work was national service. To propagate this new religious philosophy he started Bharatashramam where everyone, irrespective of caste, creed and community, was admitted to be trained into national service. He tried to free politics of the evils of caste, creed, etc., by raising it to a higher level, and to symbolise it he decided to raise a new Goddess called Bharatamata. He decided to construct a temple for Bharatamata in Paparapatti in Salem district. In 1923, in Bharatipuram near Paparapatti, C. R. Das laid the foundation for the temple but nothing came of it and to this day only the foundation-stone stands there.

A great nationalist and a patriot, he belonged to Tilak's school of politics which did not eschew violence as a part of political strategy. Following Tilak's methods, he organised agitations and strikes, conducted evening prayers and political discussions and toured villages and aroused national consciousness by speeches, by singing and popularising Bharati's songs and by staging historical plays with the intention of reviving valour and courage among the people. But though a revolutionary, he was a practical politician who had the wisdom to realise that the revolutionary era of Tilak had passed giving place to the Gandhian era of *ahimsa* and non-violence. By joining Gandhiji's non-cooperation movement he proved not only his love for the country but also his practical genius in his capability to adjust himself and his ideas in accordance with the changing times. How far he would have become a true Gandhian is a matter of speculation, for he died in 1925 when the era of Tilak had ended and the Gandhian era had just begun. Still, in the history of the country's freedom struggle he occupies an important place for his dedicated service to his nation and his attempt to achieve national unity at a very high religious and philosophical level.

[R. Srinivasavaradhan—Subramanya Siva; Arun—Andha Naal (Tamil); History of the Madras Police; The Hindu Files; The Kumarimalar Files, for the months of November 1968 and February 1969; Information given by V. O. C. Subramaniam, son of V. O. Chidambaram Pillai.]

(Emmanuel Divien) B. SHALINI DEVI

SUBRAHMANYAM, BRAHMAJOSYULA (DR.) (1895-1936)

Brahmajosyula Subrahmanyam was born in 1895 in Phirangipuram, Palnad taluka, in Guntur district, Andhra Pradesh. He belonged to a middle-class agricultural Brahmin family. His mother Lakshminarasamma was an ardent nationalist who had exerted a direct influence on her son's initiation into politics. Subrahmanyam was interested in traditional Indian literature and had avidly studied Sanskrit, Telugu and Hindi during his student days. He took the Medical degree from the National Medical College, Calcutta, in 1917 and started practice at Rajahmundry. He gained wide popularity as a physician and started earning an average income of Rs. 2,000/- a month. He married Kameswaramma in 1918.

Dr. B. Subrahmanyam was closely associated with Bulusu Sambamurthy, V. Satyanarayana and Madduri Annapurnayya. An ardent believer in Gandhism, he made a close study of Gandhiji's published works.

It was on the initiative of Dr. Subrahmanyam that the Gautami Satyagraha Ashram was established in 1920 at Sitanagaram village in Godavari district. Seth Jivanlal, an aluminium merchant in Rajahmundry, rendered the neces-

sary financial assistance. The institution stood for the eradication of untouchability, the promotion of widow-marriage, adult education and such other steps towards social reform. There were regular lectures on the greatness of Hindu religion and the necessity for encouraging national education. He believed in a self-sufficient economy for India and therefore tried to promote cottage industries as against the modern industries which, he thought, would lead to unemployment in the country.

Master of a persuasive style of public speaking, B. Subrahmanyam could swell the Tilak Swaraj Fund and the various funds in the name of Gandhiji with his eloquent political lectures all over Andhra.

He gave up his medical practice to become a full-time political worker. He served as a member of the A.I.C.C. and also of the Provincial Congress Committee. He was the Secretary of the Andhra Provincial Independence League, of which Bulusu Sambamurthy was the President.

In 1920 he worked in the "not to vote" programme with singular success. He succeeded in persuading the people in the Godavari district not to cast their votes, as a result of which a number of empty ballot boxes were returned.

Dr. Subrahmanyam organised the Students' Conference in Rajahmundry, encouraged the 'Vande Mataram' movement and succeeded in persuading the students to withdraw their names from educational institutions and join the national movement.

He was a close associate of Mahatma Gandhi and through his inspiration took an active part in the Salt Satyagraha campaign. On 6 April 1930 he went to Chollangi, near Kakinada, along with Kala Venkata Rao and Bulusu Sambamurthy, leading about two hundred Congress volunteers. He was arrested and sentenced to one year's imprisonment.

A loyal Gandhian Congressman, Dr. B. Subrahmanyam played a notable part in the awakening of national consciousness among the Andhras from 1920 till his death in 1936.

[M. Venkatarangaiya (Ed.)—The Freedom Struggle in Andhra Pradesh (Andhra), Vol. III; The Hindu, Madras, 20 October 1921 and 5 January 1922; The Andhra Janata (Telugu daily from Hyderabad), 27 May 1966; The Prema Jyoti (Telugu monthly from Rajahmundry), April 1965; Personal interview of the Research Fellow with Dr. Subrahmanyam's friend, K. Linga Raju.]

(R. Nageswara Rao) S. GOPALAKRISHNAN

SUDHANANDA BHARATHI
—See under Bharati, Shuddhananda

SUGATHAN, R. (1902-1970)

Not much of the family history of R. Sugathan is known except that he was born in 1902 in a poor family in Alissery, Alleppy, erstwhile Travancore State's nerve centre of inland water trade and the coir industry.

His father Raman was an agricultural worker, who died while the boy was in his early teens and at school. Sugathan, who started his public life through social work, was soon to realise that the best service he could render to society was to organise his class, the working class. His pioneering work in the field of organised labour to give it a new orientation and dimension rightly earned him the name "father of the Trade Union movement in Kerala". He was unmarried, though his name became linked up for some time during his teaching days in a love affair with a lady teacher who also remained single throughout her life, hoping in vain that some day he would be able to marry her.

He had to work as a coolie, carrying the luggage of passengers at the busy boat jetty (terminal). Parents called him Sreedharan. Dark, short and strong, the boy struggled hard to earn the family's daily bread and also keep his studies going. When he passed his Malayalam Higher examination (Seventh Standard), which in those days put one well on the road to pursuits other than hard manual labour, at the age of seventeen he felt more at home with the rough, naked multitude of coir workers than with the

more sophisticated fraternity of teachers. He became a worker in the European-owned coir factory, Volkart Brothers.

Sreedharan, as the name suggests, was Hindu by birth and by caste an Ezhava, which is numerically the largest of the backward communities in Kerala. There was a dearth of qualified teachers. Time was when Sree Narayana Guru, the greatest of Kerala's social reformers the Ezhava Community had produced as their saint-philosopher, created a new ferment in society; and his preachings, "one caste, one religion, one God for man" and "ask not, say not caste", left their deep imprint on him. He could also feel simultaneously the tremors of the nationalist movement.

He became a teacher in the Asan Primary grant school at Kanhiramchira within the present Alleppy municipality. For fifteen years Sreedharan taught there, from 1921 to 1935. He found himself drawn to the rationalist movement and Buddhist thinking, so much so that Sreedharan changed his name to Sugathan. From then onwards Sreedharan Vadhyar came to be known as Sugathan Sir. During this period he was in great demand at socio-cultural gatherings as an effective speaker. To show his defiance and contempt of upper class arrogance, he sported a mustachio which was taboo for lower castes in those days. The "rebel" was invited to teach at the night school which the premier working class organisation in the State, the Alleppy Labour Association, had set up. That was also the turning point in his life as also for the Trade Union movement in the State.

The Alleppy Labour Association sought him out to become its Secretary (1935). He resigned his job as a teacher to devote his whole time to trade union work and politics. He was first arrested in 1938 for taking out a coir factory workers' demonstration. Next year saw Alleppy workers staging their first political strike in the wake of the struggle for responsible government that swept across the Travancore State. He was its organiser and was the first to be arrested. On his release he joined the Communist Party. Came 1946. Once again the Alleppy working class rose in revolt against the Princely order —this time it was an armed uprising. Vayalar and Punnappra, two Panchayats at the south and north ends of Alleppy town, were the immortal outposts of this uprising where hundreds went down fighting. At the first signs of the unrest, Sugathan was arrested. In 1950, along with other top leaders of the Vayalar-Punnappra's struggle, he was released. He was elected to the Travancore State Assembly in the first-ever popular election held there the same year. Since then he contested every election including those fought after Kerala became a single State with the merger of Travancore-Cochin State with Malabar which was a part of the composite Madras State directly under British rule till Independence. Following the split in the Communist Party, he lost the election fought in 1965.

For a number of years he was the President of KSTUC, the State unit of the AITUC of which, for a time, he was also a Working Committee member. He continued as a member of the CPI State Council till his death.

Around 1966 he became virtually bedridden as a result of an acute attack of diabetes. His home was a small hotel room across the road facing the boat jetty in Alleppy. The small hut and the land on which it stood, where he was born and brought up, he had donated to the Communist Party way back in 1942. When too weak physically to live on his own, he came to Trivandrum to make the CPI State Council office his home, from where he went to Moscow for treatment in 1968. The end came a little too suddenly on the morning of 14 February 1970 at the Medical College Hospital.

Sugathan was as powerful a writer as a speaker. He was an equally effective newspaper columnist. His collected verses were published under the Malayalam title 'Proletarian Kavithakal.' A collection of his essays has also been published under the title 'Janakeeya Sahitya Vicharam'.

His was a simple life. For all occasions and in all climates he wore the worker's cloth, a coloured rough cotton Kayili and an equally rough unbuttoned half-sleeved shirt.

[D. R. Mankekar—The Red Riddle of Kerala, Bombay, 1965; A. K. Gopalan—Autobiography,

Kottayam, 1972; N. E. Balaram—A Short History of the Communist Party in India (in Malayalam); Kazhinjakala Chithrangal, 1950; Personal knowledge of the Contributor.]

T. V. KRISHNAN

SUHRAWARDY, HUSAIN SHAHEED
(1893-1963)

Husain Shaheed Suhrawardy was born on 8 September 1893 in Midnapore in a very enlightened family of Bengal. Young Suhrawardy had his early education at the Calcutta Madrasah. Then he entered the St. Xavier's College, Calcutta, and obtained the B.Sc. degree in 1913. He then left for England and during a period of five years he earned from the Oxford University the degrees of M.A., B.Sc. (Political Economy) and B.C.L. with Honours in Jurisprudence. He was called to the Bar from the Gray's Inn.

Following his return to Calcutta, he started his career as a Barrister. He became the Deputy Mayor of the Calcutta Corporation during the Mayoralty of Deshabandhu C. R. Das. He joined the Muslim League of the undivided Province of Bengal and in 1921 became a member of the Bengal Legislative Assembly. From 1937 to 1943 he served successively as Minister of Labour, Finance. Public Health and Local Self-Government in Bengal. From 1943 to 1945 he was Minister of Civil Supplies and Food, and in 1946 he became the Chief Minister of Bengal and also Minister for Home affairs.

Suhrawardy was a staunch believer in the two-nation theory of the Muslim League, and never subscribed to the view that the Congress represented all the people of India. The problem, as he declared in his speech at Bombay on 6 September 1946, was "not that of a political entity with majority and minority parties where through the hazard of the ballot box the majority can be converted into a minority and vice versa, but the permanent existence of two separate nations with different ideologies that will always remain numerically unequal as far as time and mind can conceive."

When the general principles of a *partition had been agreed upon, the question* arose of the minorities of the Punjab and Bengal. Muhammad Ali Jinnah insisted on the transfer of these two Provinces in their entirety to Pakistan. But the Congress leaders opposed this move. While the parley was going on, Suhrawardy and Sarat Chandra Bose sponsored a scheme to the effect that Bengal should be made a sovereign and independent State. This, however, received little support from either the Congress or the Muslim League.

It was during Suhrawardy's Chief Ministership of Bengal that the Muslim League gave its call for Direct Action in August 1946. The immediate effect was the Great Calcutta Killing, the worst communal riot in Calcutta. In the opinion of many contemporaries, Suhrawardy, as the head of the Government, was primarily responsible for this tragedy. It was soon followed by communal riots in Comilla, Noakhali and other places in East Bengal. The verdict of history will squarely put the responsibility for these riots primarily on Suhrawardy, who had unleashed the anti-social forces in the first instance and later found himself unable to control them. This chapter will ever remain a blot on Suhrawardy's long political career.

When India finally achieved independence at the cost of the country's partition, Suhrawardy, instead of going to Pakistan, toured the riot-affected areas of divided Bengal with Mahatma Gandhi in an attempt to put an end to the bloody post-partition riots between the Hindus and Muslims. In 1949, he finally moved to Pakistan and broke with the Muslim League after dis-agreement with the then Prime Minister of Pakistan, Liaqat Ali Khan. He then launched the Awami League in opposition to the Muslim League and endeavoured so untiringly for the popularization of his Party that within the next five years he lined up a five-party combination called the United Front, which swept the polls when the first elections were held in East Pakistan. Between December 1954 and August 1955, he was the Central Law Minister in the Government of Muhammad Ali of Bogra and was largely responsible for the unification of West

Pakistan and also for the framing of Pakistan's new Constitution. During August 1955-September 1956 he played the role of the Opposition Leader in the Pakistan National Assembly. In the same month of September, following the resignation of Chowdhury Muhammad Ali, he was asked to form a Cabinet, which he did in coalition with the Republican Party.

One of his first acts on becoming Prime Minister was to appeal to India for a food loan to East Pakistan. Within twenty-four hours 2,000 tons of cereals were sent from this country with a promise of more. Suhrawardy was the first Pakistani leader of importance to establish close relations with Communist China. He paid a twelve-day state visit to China in October 1956. In the following month he accompanied President Iskandar Mirza to Baghdad for talks with Iraqi, Turkish and Iranian leaders to co-ordinate the views of the Baghdad Pact members on the Middle East situation and the Suez Crisis. He also paid official visits to the U.S.A., Spain, Jordan, Lebanon, Japan, the Philippines and Thailand during his tenure of office. He once attended the Commonwealth Prime Minister's Conference in London in 1957. Suhrawardy's Ministry fell in October 1957 as a result of the withdrawal of the Republican Party from his Coalition Government.

With the advent of President Ayyub Khan, Suhrawardy was made a target of attack by the new regime, and in 1960 he was debarred from political life by the EBDO (Election Bodies Disqualification Order) Tribunal. He died on 5 December 1963 in Beirut where he had earlier gone for medical treatment following a severe heart attack.

A teetotaller, a non-smoking widower, a connoisseur of art, music and paintings and a keen photographer, Suhrawardy was one of Asia's most prominent lawyers and a leading political figure for more than forty years. His foes were more numerous than his friends and there was no dearth of people who loathed him. But what everybody praised was his outstanding gift of eloquence in faultless English. In Pakistan, he was the only leading politician who could deliver a speech in both Urdu and Bengali, his country's two national languages. His public speeches mirrored his powerful personality.

[R. C. Majumdar—History of the Freedom Movement, Vol. III, Calcutta, 1963; Sachin Sen—The Birth of Pakistan, Calcutta, 1955; Maulana Abul Kalam Azad—India Wins Freedom, 1959; The Statesman, Calcutta, 6 December 1963; The Amrita Bazar Patrika, Calcutta, 13 September 1956, 12 October 1957 and 6 December 1963; The New York Times, 13 September 1956 and 6 December 1963; The New York Herald Tribune, 13 September 1956; Current Biography Yearbook, 1957; Who's Who in India, 1947; Asia's Who's Who, 3rd edition.]

(P. N. Banerjee) ABDUS SUBHAN

SUKHLALJI PANDIT
—See under Pandit, Sukhalalji

SULTAN, AHMAD (SIR)
—See under Ahmad, Sayyid Sultan (Sir)

SUMITRANANDAN PANT
—See under Pant, Sumitranandan

SUNDAR SINGH MAJITHIA
—See under Majithia, Sunder Singh (Sardar)

SUNDARAYYA, PUTCHALA PILLAI
(1913-)

P. Sundarayya was born on 14 May 1913 at Alagiripadu, a village in the Nellore district. His father, Sundararami Reddi, was an agriculturist belonging to the upper middle-class. Sundarayya married Leela in 1943. They have no children. Sundarayya's wife was an employee in the Central Bank of India but gave up the job to take up full-time work for the Communist Party of India in the 1940's. She has since then been a constant companion to her husband in his domestic and political life.

His formal education in the primary stage was completed at Thiruvellur in Madras State. For

secondary education he was put in the Mission School, Eluru, and then at Rajahmundry and finally at Madras. Completing the SSLC course in the Hindu High School, Triplicane, Madras, he joined the Loyola College, Madras, in 1930 and gave up his studies in November 1931 when he was in his final Intermediate class.

Even as a schoolboy he was influenced by the ideals of self-sacrifice and service of the people. The movement for radical social reforms attracted him as a boy. He rebelled against the orthodox Hindu customs and allowed Harijans into his home and participated in inter-dining with them. He also encouraged his cousin, Govindamma, to marry a Raju boy—a marriage which being between persons of two different castes was not approved of by the elders.

Even as a boy he was also attracted by radical political literature. One of the early literary influences on him was a historical novel, 'Vimala Devi', written by Bogaraju Narayana Moorthi. Victor Hugo's novels like 'Les Misérables' and Unnatha Lakshminarayana's 'Malappally' also helped in moulding his radical political outlook.

Among the public and political leaders of India who influenced him are Swami Vivekananda, Swami Ramatheertha and Mahatma Gandhi. Even though he has since given up the ideas of these leaders, he still maintains the rigorous standards of personal life and morality which he inherited from them. Being a Marxist he is, of course, a materialist in worldly outlook. He is, however, not a materialist in the sense of seeking the pleasures of material life. He is well-known for simple living, a dedicated life and intense devotion to his colleagues. Exacting in his demands on the colleagues with whom he works, he himself acts as a model in being one of the most hard-working among his colleagues.

Apart from his own language, Telugu, and English (in both of which he can read and write fluently), he knows Hindi well enough to work in the Hindi-speaking areas of the country. He is also familiar with Tamil and to a less extent, with Malayalam and Marathi. He studied Sanskrit during his days as a student. He is a voracious reader with a magnificent collection of books covering such varied subjects as are not commonly of interest to ordinary political leaders.

He was one of the pioneers of the organised Communist movement in South India. Although there were scattered groups of Communists in Madras and other parts of South India even before he entered the movement, the work of consolidating these groups into an organised Communist Party of India was started by a small group of dedicated young men who came under the direct political-organisational influence of Amir Hyder Khan. Sundarayya was one of these dedicated young men and turned out the most outstanding among them.

Although younger in years than other well-known colleagues of his in South India, such as P. Ramamurthi, A. K. Gopalan and E. M. S. Namboodiripad, he joined the Communist movement earlier than them all. He was, in fact, the organiser who brought many of them into the Communist movement. The leftward trends that had started manifesting themselves within the Congress in the earlier thirties led to the formation of the Congress Socialist Party in South as in North India. It was through this Party that these other leaders transformed themselves into Socialists and Communists. Sundarayya, however, joined the Communist movement even before the Congress Socialist Party was born. Very soon after the formation of a Communist Party unit in South India, Sundarayya was co-opted to the Central Committee of the Party. It was in that capacity that he toured the whole of South India, contacted the Congress Socialist Groups in all the southern States and convinced them of the correctness of the Communist position on the various issues that faced the movement.

His earliest activities within the Communist movement consisted of organising the agricultural labourers and running party schools in Andhra. He tried through these two forms of activity to transform the mode of living and thinking of the most oppressed sections of the rural society and the most active and intelligent young men and women. Concentrating himself more on the movement in his own Andhra Pradesh, he however familiarised himself with the problems and

helped the movement in other States, particularly in South India. He was one of the founders of the Communist weekly organ, the *Praja Sakthi,* which subsequently developed into a daily. He was mainly responsible for the detailed planning of the development of the *Praja Sakthi* into a powerful weapon to be used against reactionaries of all kinds. He was also mainly responsible for the organisation of the Youth League, Volunteer Organisation and so on in Andhra Pradesh.

A major contribution made by him to the development of the Communist and general democratic movement in Andhra Pradesh was the evolution of the slogan of 'Vishalandhra', the formation of the Telugu-speaking State comprising parts of the then Madras and Hyderabad States.

Not only did he evolve and popularise the slogan of 'Vishalandhra', he helped his comrades in the then Madras and Hyderabad parts of Andhra to develop a powerful movement in Hyderabad against the Nizam's rule. That movement was based on the integration of the general democratic struggle against the Nizam's rule with the peasants' struggle against big landlords. It developed into the historic struggle of the Telengana peasantry. Sundarayya spent almost half a decade in the jungles, organising the guerrillas, training and leading them to action as one of the topmost leaders of one of the most powerful revolutionary movements in the country.

These revolutionary activities undertaken by him established his place in the Communist movement, not only in Andhra but in the whole of the country. When, after the first General Election (1952) the Communist Party became the main Opposition in Parliament, Sundarayya was entrusted by the Central Committee with the responsibility of organising the Parliamentary wing of the Party. Elected to the Rajya Sabha from the then State of Madras, he became the leader of the Party in the Rajya Sabha. Together with A. K. Gopalan, the leader of the Party in the Lok Sabha, he organised the work of the Party in Parliament. He resigned from this post to contest the election to the Andhra State Legislature in the 1955 mid-term election. From 1955 to 1967 he served as a member of the Andhra Pradesh Legislature and leader of the Party in it.

Both in the Rajya Sabha as well as in the State Legislature, he was recognised as a hard-working, studious member who had at his fingertips all the relevant facts and figures concerning the subject he was dealing with. Respected by everybody for these qualities of an earnest Parliamentarian doing his job conscientiously, he never forgets even for a moment that his main job is to organise the people outside Parliament and State Legislatures. He, therefore, found time for various aspects of his extra-Parliamentary activities.

Sundarayya, along with Basavapunniah and other colleagues in Andhra, made notable contributions to the development of the general line of the Communist movement in India. During all the main stages of inner-party struggle through which the Communist movement developed—the first inner-party struggle of 1948-51, as well as the subsequent struggle which began in 1965 and ended in the division of the Communist Party into a minority (present CPI) and a majority [present CPI (M)]—he made great contributions. That was why after the two Congresses of the CPI (M) held in 1964 and 1968 he was elected as the General Secretary. Within the CPI (M), too, he took the initiative in fighting incorrect tendencies which raised their head both on the right as well as on the left.

Sundarayya was known for his robust health. Walking or cycling several miles a day, spending sleepless nights, going into the minutest details of various aspects of party and mass work—all this was natural for him and he took it in his stride. Of late, however, his health has deteriorated. He has had to submit himself to two abdominal operations. The disease that made these operations necessary has shattered his health, yet he continues to work, harder than a person of his age in failing health can ordinarily do.

[Personal interview of the Research Fellow with Dr. P. V. Ramachandra Reddy and K. V. Raman Reddy, close associates of P. Sundarayya;

Andhra Pradesh Praja Pratinidhulu; P. Sundarayya—Visal Andhra Lo Praja Rajyam (in Telugu); Na Jeevita Katha: Navyam Dhramu; Personal knowledge of the Contributor, a very close associate of P. Sundarayya.]

(R. Nageswara Rao) E. M. S. NAMBOODIRIPAD

SUNDER LAL (PANDIT) (1886-)

Sunder Lal, son of Shri Tota Ram, a petty Government servant, and Bhagwati Devi, was born in an average middle-class Kayastha family on 26 September 1886 at Khatoli, Muzaffarnagar (U. P.). He mastered the Persian, Hindi and Urdu languages at a very early age. Graduating from the D. A. V. College, Lahore, he joined Law classes, but due to political activities he could not continue his studies. His father belonged to the Radhaswami sect and Sunder Lal was attracted to religious studies while still quite young. He mastered the Quran, the Bhagwat Gita and other religious scriptures at a very early age. Pandit Madan Mohan Malaviya and Sir Tej Bahadur Sapru used to call him Pandit Sunder Lal because of his eminence in the religious field. Later he studied the works of Rousseau, Thoreau, Garibaldi, Mazzini, Karl Marx and Lenin, and these works had influenced him a great deal.

While at Lahore Sunder Lal came in close contact with Lala Lajpat Rai whose magnetic personality, oratory and association with the Arya Samaj and the Servants of People Society exercised a great influence on young Sunder Lal. He was a revolutionary in the first phase of his political activity. In 1905-07, he collected a sum of one lakh twenty thousand rupees with the help of Lala Lajpat Rai, and placed the amount at the disposal of Aurobindo Ghose for revolutionary work. He secretly organised the purchase of revolvers and arms. He was an important revolutionary leader with his headquarters at Allahabad. He was an accomplice in the plot to kill Lord Hardinge. In order to escape from arrest as a suspect in the plot he went in disguise as a Sadhu with the assumed name of Swami Someshwaranand and lived at Solan (near Simla) from 1912 to 1916. On hearing about the return of Gandhiji from South Africa, he went to Ahmedabad where he met Gandhiji for the first time but he did not appreciate his ideas. He met him again in 1916 at Nadiad and after a long discussion with him allowed himself to be converted to Gandhiji's way of thinking and ultimately became his follower.

As a follower of Gandhiji, he actively participated in the non-cooperation movement (1921-22) and presided over the U.P. Provincial Political Conference held at Kanpur in 1929. During the Civil Disobedience Movement of 1931-33 Sunder Lal was put in charge of organising the movement in Nagpur, Jabalpur, Katni (in M.P.), Bombay and Kanpur. Being a first-rate speaker and a writer, he was a great success in organising meetings and leading processions. Later he spent his energy in establishing communal harmony, reading, writing and editing journals. He established a Hindustani Cultural Society at Allahabad, with the aim of promoting communal harmony. He acted as the leader of the cultural delegation that was sent to China in 1951 and wrote a book entitled 'China To-day' (1952). Now he lives in Delhi.

Sunder Lal wrote books, edited journals which aimed at political awakening and promoting communal harmony. In 1909 he started the *Karmyogi*, a Hindi magazine, from Allahabad on the model of Tilak's *Keshari*. Two other Hindi magazines, the *Bhavishya* and the *Swarajya*, were also started under his inspiration. These papers became victims to the wrath of the British Government several times. He also founded the *Vishwavani*, a monthly cultural magazine in Hindi, and edited and published the *Naya Hind* from Allahabad.

In 1929 he published a book in Hindi covering about 2,000 pages entitled 'Bharat men Angrezi Raj' (British Rule in India). The book was written with a view to exposing the British rule and to arouse a sense of patriotism and courage among the people. The U.P. Government proscribed the book within a week of its publication. Gandhiji called the Government's act "a daylight robbery". The proscription order was, however, withdrawn by the popular

Government that was established in U.P. in 1937. The book was widely read by political workers during the freedom movement.

Pandit Sunder Lal regards all religions as manifestations of the Supreme Being. He has to his credit several books of religious import, the chief of them being 'Hazarat Muhammad Aur Islam' (Prophet Muhammad and Islam), 'Geeta Aur Quran', besides a number of lectures and articles. He helped to establish peace during communal riots at Allahabad. In 1947, during the transfer of population from India to Pakistan, Pandit Sunder Lal, in association with Maulana Atiqur Rahman of Jamait Ulma-i-Hind and some other leaders, did commendable work to save the lives of Muslims and also in establishing relief camps and making arrangements for their journey to Pakistan.

Pandit Sunder Lal is opposed to Sanskritized Hindi or Persianized Urdu, and prepared a scheme for delcaring Hindustani as the National Language of India. He edited and published a monthly magazine, the *Naya Hind*, in Nagari and Persian scripts side by side. He favoured the Basic Scheme of Education and firmly believed that the programme of removal of illiteracy in the country should be given top priority. Pandit Sunder Lal has lived a life of dedication, suffering and idealism. He is a bachelor and has adopted asceticism and the Gandhian way of living since 1916. He believes in a self-sufficient village economy with complete decentralisation and favours small and medium-size industries in and around villages.

[The numerous writings of Pandit Sunder Lal; The Indian Annual Register, 1930, Vol. I; The Karmyogi Files, Allahabad; The Bhavishya Files, Allahabad; The Swarajya Files, Allahabad; Personal interview of the Research Fellow with Pandit Sunder Lal.]

(L. Dewani) H. S. SRIVASTAVA

SUNDERLAL, PANDIT (SIR) (1859-1918)

Pandit Sunderlal was born at Jaspore in the District of Naini Tal (U.P.), in the affluent middle-class family of Pandit Govind Ram Dave, a high-caste Nagar Brahmin whose ancestors had migrated from Gujarat to settle down at Agra. After being initiated at home, he attended a Hindi *Pathshala* and then a *Maktab*. He passed the Vakils' examination in 1880 and then graduated from the Calcutta University in 1881.

Pandit Sunderlal achieved renown soon after starting his practice as a Vakil. Among his intimate friends and colleagues were Pandit Motilal Nehru, Pandit Madan Mohan Malaviya, Sir Tej Bahadur Sapru, Pandit Gokaran Nath Misra, the Maharaja of Darbhanga and Mrs. Annie Besant. Among foreigners there were Professor Harrison, Principal, Muir Central College, Mr. Justice Charles Hill and Mr. Justice George Knox of the Allahabad High Court, and Sir Harcourt Butler, Lieutenant-Governor of the United Provinces.

Pandit Sunderlal was recognised in his lifetime as one of the most prominent legal luminaries of U.P. Beginning his career as a Vakil he soon made his mark as an outstanding lawyer. *The Leader*, Allahabad, in its obituary note on him wrote: "For a quarter of a century he was the first among his peers....Truly in the realm of law was Sir Sunderlal an institution....His mastery of law was supreme, his skill in advocacy unrivalled." In 1909 he officiated as Additional Judicial Commissioner of Oudh and for some time in 1914 acted as the Judicial Commissioner, U.P., before being appointed to the Bench of the Allahabad High Court the same year. He was nominated to the Imperial Legislative Council for a few months in 1915 to help as an expert in the consideration of the Benares Hindu University Bill.

An eminent educationist, he rendered yeoman's service to the cause of higher education. A Fellow of the Allahabad University since 1888 and its Syndic since 1895, he represented the University in the U. P. Legislative Council in 1904, and from 1906 to 1909, and served thrice as its Vice-Chancellor, the first Indian to be so appointed. He was actively and intimately connected since 1905 with the endeavours for the establishment of the Benares Hindu Univer-

sity and himself donated a lakh of rupees for the purpose. In view of his experience and in recognition of his work he was installed as the first Vice-Chancellor of the Benares Hindu University in 1916 and held that office with great distinction. He was also connected with numerous other educational institutions.

He was associated with the Indian National Congress almost since its very inception and remained a loyal and steadfast constitutionalist in the Party till his death. He attended seven sessions and was the Chairman of the Reception Committee at the Allahabad Session in 1910. He used the Congress platform to express his ideas forcefully and eloquently and his financial contributions to the Party were considerable.

He was called upon to give evidence before the Royal Commission on Decentralization in 1907 and before the Royal Commission on Public Services in 1913.

As an acknowledgement of his immense public services the Government awarded him the titles of Rai Bahadur (1905) and C.I.E. (1907) and subsequently Knighted him.

Pandit Sunderlal was deeply religious and had the greatest regard for Hindu religious traditions. In his approach to the issue of social reform, he was orthodox and held that the principles of social living and conduct enjoined in the Hindu order were most sound. The social evils were primarily due to political subjection and illiteracy and the Hindu social fabric could be restored by enlightening the people through education.

As a necessary step towards national unity, he laid stress on the removal of racial antagonism and praised the Congress's work in removing communal tensions. His nationalism was constitutional; his aim was to utilize the imperial connection for India's amelioration. His professed loyalty to the British rule was, thus, loyalty to his compatriots. He pleaded for the greater association of Indians in Legislatures and the administration, for transforming the character of the bureaucracy, for the extension of franchise and for greater social intercourse between the officials and the people.

Pandit Sunderlal was of the opinion that only large-scale industrialization could make India prosperous, though he was not opposed to the evolution of the village as an elastic and self-sufficient unit of the economy.

Courteous, helpful and unostentatious in personal life, he never took to the British mode of dress and living, retaining Indian manners and way of life. He was a practical moralist and in professional matters a man of honour.

As a constitutionalist Pandit Sunderlal had identity with the moderate faction of the Congress led by Gokhale and Sir Pherozeshah Mehta, and maintained that India's constitutional development could only be gradual, concomitant with the spread of education, the removal of economic stagnation and the attainment of social progress. The period of his greatest political activity coincided with the heyday of this school and by the time of his death (1918) the virile nationalism of Tilak and his associates was in the ascendant. His main contribution to national life was in spheres auxiliary to nationalism, notably in education and law.

[Nagar Puspanjali, Fourth Volume, 1921; V. A. Sundaram—Benares Hindu University (1905-35); A written note on Sir Pandit Sunderlal by his nephew, R. K. Dave; C. H. Rao (Ed.)—Indian Biographical Dictionary, 1915; The Pioneer (Lucknow), 16 February 1918; The Leader (Allahabad), 14 February 1918; The Indian National Congress, Allahabad Session Report, 1910; Minutes of Evidence: Report of the Royal Commission on Decentralisation, 1908-09; Minutes of Evidence: Report of the Royal Commission on the Public Services in India, Vol. IX, 1914; U. P. Government Records Series: Education—A, March 1917, Nos. 3-37; The Indian Year-Book, 1917; Jyotish Chandra Das Gupta—National Biography of India, Vol. VII; Central Legislative Assembly Proceedings, 1914-16; U.P. Legislative Council Proceedings, 1908-09; The Allahabad Law Journal, 1918, Vol. XVI; Benares Hindu University Minutes, 1918-19, Vol. II; Central Hindu College Magazine, 1918; Allahabad University Magazine, 1925.]

(L. Dewani) D. N. SHUKLA

SUNKERSETT, JUGANNATH (1803-1865)

Jugannath Sunkersett was born on 10 February 1803, in a small town called Murbad, located in the Thana District of Maharashtra. His father, Sunkersett Bubulsett, belonged to the Daiwadnya Brahmin community of Maharashtra. Jugannath Sunkersett's mother's name was Bhavani. He had two brothers, Parashuram and Madhava. He was married to Saraswatibai. They had one son called Vinayakrao and two daughters.

There is little information available regarding his educational background. However, from his speeches and writings we can surmise that he was fluent in Marathi, Gujarati, Sanskrit and English.

His father was a prosperous entrepreneur and his family was quite wealthy.

As a young man he was influenced by Sir Jamsetjee Jeejeebhoy, who was the leading philanthropist of his time. Among his leading contemporaries he had close relations with Verjeevandas Madhavdas, Vishwanath Narayan Mandlik, Dr. Bhau Daji, Cowasjee Jehangir (Readymoney), K. N. Cama, Gokuldas Tejpal, Premchand Roychand, Cumruddin Tyabjee, H. H. the Aga Khan and N. M. Petit. He had personal ties with the members of the native Princely families, such as the Gaekwads of Baroda, the Holkars of Indore and the Chhatrapatis of Kolhapur.

He was deeply influenced by the Sanskrit religious texts.

He had several prominent British friends like Sir Bartle Frere, the progressive Governor of Bombay, Dr. Birdwood, the Reverend Wilson, Sir Robert Grant and E. J. Howard.

He had a religious bent of mind. He used to worship Shiva every morning and evening. After the worship he would discuss religious practices with learned Brahmins. He contributed liberally towards the construction of new temples at Bombay, Poona, Matheran and Shahapur. Though a staunch Hindu, he had catholicity of outlook in religious matters. A Parsee like Sir Jamsetjee Jeejeebhoy, a Muslim like Cumruddin Tyabjee, a Jew like Sir David Sasoon, and Christians like Sir Bartle Frere and Dr. John Wilson were his close friends.

He was a great lover of education. We have the testimony of Sir Bartle Frere that Mountstuart Elphinstone, the first Governor of Bombay, used to consult him on all educational matters.

He was one of the first three Indian members of the Bombay Native School Book and School Society which had been founded by Elphinstone in 1822. During his association with this society its name was changed to the Bombay Native Education Society. When the Government of Bombay created the Board of Education in 1840, he was appointed as a member thereof. He continued to be a member of the Board till his death in 1865.

In the controversy between the Anglicist and the Orientalist he contributed a minute suggesting that the mother tongue should be the medium of instruction. In this minute we see the seer in him when he poses the question: "In what other language can we educate our women?" He openly advocated the maintenance of the Sanskrit College. Because of his efforts the College was not abolished.

In 1827 Elphinstone retired as Governor of Bombay. A large fund was collected to commemorate his services. As a trustee of this fund, Sunkersett proposed that this fund should be utilized to establish the Elphinstone Institution for secondary and higher education. His suggestion was accepted. This institution later expanded into the Elphinstone High School and the Elphinstone College.

When Sir Robert Grant retired as Governor of Bombay in 1838 Sunkersett put forth a similar suggestion. This time the fund was used to found the Grant Medical College.

He was also instrumental in the establishment of the Government Law College at Bombay. The Government honoured his services to education by appointing him as one of the first Fellows of the University of Bombay when it was established in 1857.

A pioneer in the field of social reform movement, he played a significant role in the promulgation of female education in Western India. As early as 1827, the Scottish missionary, Dr. Wilson, was trying to start a school for girls. He could not get a building to house the school in the high-

caste Hindu locality. Sunkersett offered him a small house near his mansion. As the school was to be a missionary one, the proposal had to be abandoned because of social pressure.

In 1845 a few Elphinstonians led by Dadabhai Naorojee started the Students' Literary and Scientific Society. They asked Sunkersett for help. He suggested that the Society should start a school for girls. He donated a small house for the purpose. The elementary school of the society established in 1848 is still in the same building. He set an example by sending his daughters to the school.

For over twenty years he was connected with the Bombay Branch of the Royal Asiatic Society. He donated five thousand rupees for buying rare books for the Society's library. He also took a keen interest in the Agri-horticultural Society. But his name will be ever most dearly cherished for his work towards the establishment of the Victoria and Albert Museum and the Victoria Gardens in Bombay. Because of his efforts in this direction, the unique honour of declaring open both these Institutions fell upon him.

The problem of juvenile delinquency in Bombay engaged his attention and in 1850 he helped to open an Industrial Reformatory School. Later on, because of the donation of the Sasoon family, the School came to be known as the David Sasoon Reformatory Institute, Bombay.

In view of his devotion and services to the cause of education, it was only to be expected that after his death, his son, Vinayakrao, should give a large sum of money to the University of Bombay to commemorate his name. The University utilized this amount for the award of the "Jugannath Sunkersett Scholarship" to a student standing first in Sanskrit at High School final examination.

As a leading citizen of the "Urbis Prima in Indis", he endeavoured to modernize Bombay. Through his efforts the Bombay Gas Company came into being, illuminating the streets and houses. He was also responsible for introducing the first railroad in Bombay in 1853. He was one of the first trustees of this railway called the Great Indian Peninsular Railway.

Europeans objected to what they considered the unsightly location of the Hindu crematorium in the heart of the city and agitated for its removal outside the city limits. But Sunkersett disagreed as he knew that the new location would cause hardship to the Hindus, and he successfully opposed any change in its location.

In 1850 the Government created a Board of Conservancy to look after the welfare of the city of Bombay. He was one of the first members of the Board. In this capacity he took a great interest in the municipal administration of the city.

He was the most powerful leader of his time. He used his influence and wisdom to secure for the public political advancement.

As early as 1833 he demanded that Indians be appointed as members of the Grand Jury. He pointed out that Indians were capable of working as Grand Jurors. The demand was accepted by the Government. This was the first occasion for people to share in the administration. It may also be noted that this right was earned within fifteen years of the fall of the Peshwas.

Two years after, because of his efforts, a few Indians were appointed as Justices of the Peace. He was one amongst them.

The Charter of the East India Company was to be renewed in 1853. He seized this opportunity to secure for Indians a greater share in the Government. He called a meeting of the leading citizens at his house on 18 August 1852 to discuss the formation of a political association. The persons present decided to call a public meeting of the citizens of Bombay on 26 August. At the meeting an organization called the Bombay Association was formed, with Sunkersett as the President.

The Bombay Association submitted a petition to Parliament when the Charter Act of 1853 was on the anvil. The Association carried on political activities on constitutional lines.

After the uprising of 1857 the Government of India was transferred from the Company to the Crown. Soon thereafter, the Indian Councils Act of 1861 made provision for the appointment of five Indians to the Governor's Council. He was one of the first five members of the Council of the Governor of Bombay. In this capacity, as

a Councillor, he brought in a Bill for restraining gambling in Bombay. He also tried to raise the marriageable age of the Hindu boys and girls. By an Act he improved the position of the adopted children.

Essentially a man of culture, he encouraged every cultural activity in Bombay. He was held in the highest esteem by the Governors of Bombay right from the beginning. Whenever the Government proposed to introduce new measures, it always consulted him in the matter. It was seldom that it fell to the lot of a private person to be so consulted.

He enjoyed the unique position of being respected both by the Government and by the people.

From his association with the officials and his contributions in the Bombay Legislative Council, it seems that he would have liked India to remain within the British Commonwealth as an equal partner. He would have preferred constitutional means to attain this objective. In social and educational matters he had a liberal viewpoint which would have taken him towards the goal of liberal legislation. Though a born patrician he always consulted a large number of friends in all important matters. This shows that he would have welcomed the rise and growth of democracy in India. Among the public figures of the mid-nineteenth century Sunkersett stands out as one of the most prominent.

[V. M. Pitale—Shrimant Namdar Jugannath Shankersett Urf Nana Shanker Set Tyanche Charitra (in Marathi), Bombay, 1916; G. S. Vedak—A Life Sketch of the Honourable Mr. Jugannath Shankerset, Bombay, 1937; B. N. Pitale—Daiwadnya Dnyatiya Cyatendar (in Marathi), 1867; Jalbhoy—Portrait Gallery of Western India; The Times of India, August 1865; The Elphinstonian (An English Organ of the Elphinstone College, Bombay), Vol. VIII, No. 1; S. M. Edward—The Rise of Bombay; J. S. Cotton—Life of Mountstuart Elphinstone; P. V. Kulkarni—Na Nana Shankerset Yanchen Charitra (in Marathi), Bombay, 1959.]

(Kumud Prasanna) VASANT D. RAO

SURANA, ANAND RAJ (1891-)

Anand Raj Surana was born on 28 September 1891 at Jodhpur in a middle-class Jain family. His father, Seth Chand Mal Surana, and his mother, Baya Bai, were both very popular in their Jain community because of their religious leanings and sympathy towards the poor. His father, though an ordinary shopkeeper at Jodhpur, was popularly known as 'Kaka' or 'Uncle' on account of his affection for the people of Marwar; and later on he became a popular leader, as a result of his successful campaign in 1924, a 'Dharna' or 'Sit-down strike' with a large number of his followers, to force the Jodhpur Government to impose a ban on the export of cows and other female animals for the slaughter houses at Nasirabad and other places; and also for founding at Jodhpur the Marwar Hitkari Sabha, a society to campaign for the political rights of the people.

Anand Raj Surana married thrice. Due to the death of his first wife shortly after the marriage he took his second wife, and when she too became a cripple due to a disease, he married a third time, in 1935. The name of his third and present wife is Santosh Surana, by caste Gaur Brahmin, and the daughter of the late Pandit Atma Ram Vedi, a retired Chief Engineer of Afghanistan.

Though during his early schooling at Jodhpur he studied up to the 3rd standard only, he acquired a good knowledge of Hindi and a workable knowledge of English too. He read with keen interest all the available books in Hindi on Jainism and consequently became ardently devoted to his own religion.

At his native place he came into close association with Pandit Jai Narain Vyas and Bhanwar Lall Saraf, the then veteran leaders of the States' people, and was influenced greatly by their political thoughts and preachings.

Surana joined the Railway service in the year 1909 as a Signaller at Bikaner on a meagre salary of Rs. 12/- per month and rose to the post of the Chief Booking Clerk drawing Rs. 75/- per month, from which he resigned in 1923 to devote more time to his political activities. On account of his nationalist views and contact with

the Congress-minded people outside Bikaner, he was exiled from Bikaner at the end of the year 1923 by His Highness Maharaja Ganga Singh.

After his deportation from Bikaner Surana returned to Jodhpur, where he joined hands with his father Seth Chand Mal, who already had organized the people of Marwar for a political movement against the Princely regime of Jodhpur. Before the movement could gather force the Jodhpur Government struck their blow, with the result that Seth Chand Mal Surana, along with his two other fellow-workers, was deported from Jodhpur, and Anand Raj and his six other political associates including Jai Narayan Vyas were declared as vagabonds with their names entered into Register No. 10 of the Police; and consequently, they were harassed by the Police.

It was because of this miserable condition to which Surana was reduced that his friend Kani Ram Bantia of Bhinasar took pity on him, and advanced him Rupees three lakhs to start some business. With this help he opened at Delhi in 1924 the Indo-European Machinery Mart, and after earning lakhs from this business, ultimately handed it over to his nephew in 1945. In 1926 he started the Indo-Europa Trading Company dealing in printing materials and machinery, with a capital of three thousand rupees. This Company, which is now a Private Ltd. Company, with Surana as its Managing Director, is in a very flourishing condition.

In spite of his business at Delhi, Jodhpur, which he often visited, continued to be the main centre of Surana's political activities. In 1929 he, along with Jai Narayan Vyas and Bhanwar Lall Saraf, was arrested without a warrant. All of them were tried under Sec. 124-A for treason by a special tribunal. After the mockery of a trial each of them was sentenced to five years' rigorous imprisonment. In the jail they were treated worse than the criminals, forced to wear prisoners' dress and at times had to undergo solitary confinement also. They were released in 1931 before the expiry of the term after the Gandhi-Irwin pact.

After his release Surana was deported from Jodhpur, and settled down permanently at Delhi, and there continued to take an active part in the activities of the States' Peoples' Congress and the Indian National Congress. His office at Chandni Chowk became the unofficial office of the States' Peoples' Conference, where all the Nationalist leaders of the Indian States, under the leadership of Pandit Jawaharlal Nehru, used to assemble for meetings and informal discussions.

Then came the historic Quit India Movement of 1942, the mass arrest of the national leaders and the countrywide insurrection of the people. The *kothi* of Surana became an asylum for the political victims of Delhi, and prominent nationalist leaders, like Jugal Kishore Khanna, took refuge there. His *kothi* and office were both raided by the police but Surana managed to escape out of Delhi. An Extradition Warrant was issued to arrest him anywhere in India including the Princely States. To evade the clutches of the police he began his secret wandering, entering and remaining underground in different cities like Ghaziabad, Meerut, Ajmer, Udaipur, and specially Jaipur.

After the cancellation of the warrant against him in 1945 he came over to Delhi and as usual continued to take part in the activities of the Congress. In 1952 he contested on the Congress ticket and won with an overwhelming majority a seat in the Delhi State Assembly, and acquitted himself well as an M.L.A. till 1957.

In 1960 he completely retired from politics, not because he had reached seventy, but because he had found to his surprise that politics had mostly become an arena for power-hungry and unscrupulous people. He devoted himself wholeheartedly to the propagation of non-violence, vegetarianism, World Peace and other humanitarian activities, under the guidance of the great religious leader of the Jains, His Holiness Muni Shri Sushil Kumarji, whom he acknowledged as his spiritual Guru. He took an active part in, and supported financially, the All World Religious Conferences which were held in India in the years 1960 and 1965 due to the efforts of His Holiness. He supported the Anti-Cow Killing Agitation of 1966-67, and worked as the Treasurer of the Bharat Go-Sewak Samaj.

Surana, formerly a freedom-fighter, is now a fighter against human sufferings. He has estab-

lished a Trust under the name of 'Surana Vishwabandhutva Trust' for rendering help to poor and needy persons. The trust has also for its aims and objects the spread of the gospel of 'Ahimsa' and vegetarianism, besides providing food, clothing, medical aid, and scholarships to orphans, widows and needy persons. He has donated lakhs of rupees to different religious, social and cultural organizations in the country.

A man of simple habits, he is intensely devoted to his religion, Jainism. Getting up early in the morning, after his bath he devotes about an hour to his 'Samyik' or the Jain mode of prayers, and after sunset, as laid down by his religion, far from taking food he would not even touch water with his lips. Full of sympathy for the people in distress, he, on his way to or back from his office, would not fail to give a lift to any person waiting for a bus on the road. He is a habitual Khadi wearer, a Gandhi cap, jhola, and dhoti being his regular dress. He believes in Harijan uplift and remarriage of widows. He says that the salvation of the world lies in adhering to the principle of 'Ahimsa'. His aim in life is prayer through the service of mankind. Nowadays he is doing much to put into practice the schemes of Ahimsa Library, Ahimsa Research Institute and Ahimsa University, all sponsored by His Holiness the Muniji.

[The Weekly Citizens' Gazette, Delhi, dated 25 February 1968; The Praja Sewak (Hindi weekly), Jodhpur, dated 2 November 1966, 1 February 1967, 1 February 1968; The Tarun Jain (Hindi weekly), Jodhpur, dated 1 March 1965; The Angar (Hindi weekly), Patna, dated 21 October 1967; Farewell addresses presented to Shri Surana; The Veer Rajasthan (Hindi weekly), Beawar, dated 3 November 1966.]

(L. Dewani) JASWANT SINGH KHICHI

SWAMI ANAND
—See under Anand (Swami)

SWAMI DAYANAND
—See under Dayanand (Swami)

SWAMI GOLLAPUDI SITARAMSHASTRI
—See under Sitarama Sastri, Gollapudi

SWAMI KEVALANAND
—See under Marathe, Narayan Shastri

SWAMI PRAJNANANANDA SARASWATY
(1884-1921)

Prajnanananda was born on 12 August 1884 at Galachipa (Barisal, now in Bangladesh). His father, Sashticharan, was serving there as officer-in-charge of the police station. Prajnanananda's pre-Sannyas name was Satish Chandra Mukherjee. He had his early education in his native village of Wazirpur (Barisal). Passing the Entrance examination, he joined the Dacca College, staying with his elder brother who was a Professor there. Satish was of a wayward and determined nature but from his childhood he liked reciting devotional Sanskrit *stotras* and songs. He was rather unmindful about his studies which were further disturbed at Dacca. He left Dacca without appearing at the First Arts examination due to uncongenial surroundings. He stayed at Barisal, associating with odd young men. Once his colleagues tried to misbehave with him and he left them, and became a teacher in his village school. This gave a new turn to his life. His mother tried to get him married but failed.

He came to Barisal a few months before the Provincial Conference (1906) was held there and joined the anti-Partition agitation. He came under the influence of Aswini Kumar Dutt. When the Swadesh Bandhab Samiti was organised (1906), with Aswini Kumar as President and Satish Chatterjee as Secretary, he became its Assistant Secretary. The Samiti's programme included social and economic activities, apart from political, such as female education, abolition of dowry, widow-marriage, rural drinking water supply and sanitation, removal of lower caste Hindus' disabilities, arbitration courts, temperance work, etc. In November 1908 Aswini Kumar and Satish Chatterjee were deported under Regulation III of 1818. In

January 1909 the Swadesh Bandhab Samiti was declared illegal. Satish shifted his residence from the Samiti's office to a cottage.

The Samiti's work continued vigorously under his guidance. The Barisal nucleus of the Jugantar group was formed round him. Satish resigned his teacher's post and devoted his whole time to revolutionary work. Then he had hardly any rest; organisational work, study up to midnight and religious meditation would absorb the whole day. He studied and acquired a profound knowledge of Indian and European philosophy, modern history and politics. He knew Sanskrit, English and Hindi quite well and read the Vedas and the Upanishads in the original Sanskrit with Shankara's commentaries.

Often he stayed at Benares for a few months every year. There he came in contact with many learned Pandits and Sannyasis, such as Trailokya Vidyaratna, Kedarnath Sankhyatirtha, Mahamahopadhyaya Annada Charan, Onkarnath, Gambhirananda Saraswaty and others. Radhika Sen (Sachchidananda Swamy) and Monomohan Ghose (Sarupananda Swamy) often stayed with him. Sarada Maitra of Rangpur helped him both in intellectual and political activities. Sarada supplied him costly Sanskrit books. In 1911, he was initiated into Brahmacharya and in 1913 he took Sannyas from Sankarananda Saraswaty and became Prajnanananda Saraswaty. At Benares he devoted himself to the study of Hindu philosophy and religious discourses without neglecting politics. Rashbehari Bose, Sachin Sanyal and others occasionally consulted him. On arrest (1915) at Benares under the Defence of India Act he was asked to report to the Police Superintendent, Barisal. He was ordered to be interned in his ancestral house at Wazirpur. This being against the discipline of Sannyas, he refused to go. He was provisionally asked to stay at Sankar Math which he had organised as the centre of the Jugantar group in Barisal.

Jadugopal Mukherjee, then leader of the Jugantar party and pursuing the Indo-German plan of an Indian uprising as an absconder, with Rs. 5,000/- reward for his arrest, went there to meet Swamiji. By then several attempts to import arms from Germany had failed. Prajnanananda stressed that it was no use waiting for German arms and thus miss this opportunity of international war. He urged that determined revolutionaries must be prepared for death in some daring raid on any Government unit with whatever arms they possessed. Having still some hope of German arms, Jadugopal took three months' time. But soon the whole organisation was broken by the mass arrest of revolutionaries of Bengal. Prajnanananda was then interned at Galachipa. After about three months he was interned at Mahisadal (Midnapur).

In that congenial atmosphere, Haripada Ghosal, Headmaster Satish Samanta and several others became his warm admirers. There he wrote the following Bengali books: 'History of Vedanta Philosophy', 'Karmatatva' (Comparative Ethics), 'Rajniti' (Comparative Politics), 'Sabalata-O-Durbalata' (Strength and Weakness), etc. During his internment at Mahisadal he developed malaria and bronchial troubles. In January 1921 he came to Calcutta and observed the Non-Cooperation Movement for about ten days. Before proceeding to Bilaspur for a change, he decided to join the movement. But on 4 February he came back seriously ill with heavy chest congestion and the next day he expired. His last words were "Oh, my country...."

His life was influenced by his widowed sister Sarojini Devi, Aswini Dutt, Satish Chatterjee, some *Sadhus* of Benares and his Guru. Sorojini took a keen interest in the secret revolutionary work. Prajnanananda was liberal in social matters. His cottage with the image of Vishnu was open to all without any distinction of caste, creed or sex. He advocated rural reconstruction including starting schools in villages. His main emphasis was on character building.

His influence over many political workers will be evident from the fact that six institutions are now functioning in Bengal to preserve his memory—Prajnanananda Smriti Raksha Samiti (Midnapur), Swamy Prajnanananda Higher Secondary School (Howrah), Prajnanananda Pathagriha (Calcutta), Prajnanananda Trust (Calcutta), Prajnanananda Jana Seva Sangha (Nadia and

24-Parganas) and Prajnanananda Government Basic Training College (Nadia).

[The numerous writings of Prajnanananda Saraswaty; Dr. R. C. Majumdar—History of the Freedom Movement in India, Vols. 1 & 2; Personal knowledge of the Contributor.]

ARUN CHANDRA GUHA

SWAMI RAMANANDA TIRTHA
—See under Ramananda Tirtha (Swami)

SWAMI SATYADEV PARIBRAJAK
—See under Satya Dev Paribrajak (Swami)

SWAMI SHRADDHANAND
—See under Shraddhanand Munshi Ram Mahatma (Swami)

SWAMI VENKATACHALAM CHETTY
—See under Chetty, Venkatachalam (Swami)

SWAMI VIVEKANANDA
—See under Vivekananda (Swami)

SWAMIKAL, SREE NARAYANA GURU
(1854-1928)

Sree Narayana Guru, after whom the strong and powerful S.N.D.P. organization flourishes all over Kerala, and even outside Kerala, was born on 20 September 1854 in Viyalvarath house, at Chempazhanthi village in the taluka of Neyyantinkara (Trivandrum district). His father was Madan Asan and his mother Kutty, who had both beauty and sensibility. Madan Asan was a farmer "instructed in Sanskrit, Astrology and Ayurvedic Medicine". The family was of the lower middle-class type and belonged to the Ezhava caste which was considered "Untouchable" in those days by the so-called caste Hindus.

Narayana's education began in the primary school run by Chempazhanthi Mootha Pillai. Even while he was studying in the primary school, the boy had to rear cattle and plough the field. But these difficulties never stood in the way of his acquiring knowledge. Thus, he learned Sanskrit from Kummampalli Raman Pillai Asan. (Some Biographers say that it was Puthuppalli Raman Pillai.) Here Nanu (nickname of Narayana) became more than a Sanskrit scholar. "He was now a dilettante instructed in Kavya, Nataka and Alankara. He soon went beyond even this stage by himself and the secrets of the Vedantic and Upanishadic wisdom became an open book to him by sheer dint of his straightforward simplicity, his purity of life and with his alert positiveness of mental outlook and discipline."

Besides Raman Pillai, Sree Chattambi Swamikal (Kunjan Pillai Chattambi) and hermit Ayyavu of Thaicaud were his Gurus from whom he acquired the knowledge of Vedanta Philosophy. "In matters of Yoga, the Guru Narayana had another senior guide or Guru. . . . His name was Thaicaud Ayyavu. He was versed in the secret esotericism of *yoga* and other obscure allied branches of study which were fast becoming extinct."

After acquiring higher education in Sanskrit Narayana Guru took to a wandering life, pursuing truth. He believed that spiritual concentration could be achieved, not only at age-old temples but also at temples that we set up. He, therefore, began to set up his own temples. Thus, at Aruvippuram near Trivandrum he installed a stone taken from the nearby stream and thus founded the first temple. An inscription has been displayed there stating as follows: "Here is the place where all people live in fraternity without caste-distinction and religious rivalry."

By 1901 he had won recognition from the public. In 1903 the Sree Narayana Dharma Paripalana Yogam was founded; and he began to tour all over the States of Travancore and Cochin. The States even exempted him from attending courts. The Travancore Law Reports mention his influence in helping to decrease litigations.

In 1904 he settled down at Sivagiri, Varkala, twenty miles north of Trivandrum. Two more

temples, one at Anjengo and another at Peringottukara, were founded in this year. In 1906 a temple was set up at Trichur and next year at Cannanore which was followed by one at Tellicherry in 1908. In 1910 temples were founded at Calicut and Mangalore and in 1912 the Sarada Temple at Varkala was founded.

Although it is seen that a good number of temples were founded, it cannot be said that he was an orthodox believer in temples. He, of course, felt that temples were necessary for preserving the inner purity and physical cleanliness of the people. But he was not particular as to what or whom the people worshipped. In one of the temples founded by him he installed a big mirror so that people might offer worship to their own images in the mirror.

According to one biographer, it was doubtful whether the Guru would give a definite answer to the question; "Are temples and religion necessary for man?" He was a staunch social reformer. Moorkoth Kumaran, a biographer, says that no other religious teacher in India had introduced such far-reaching religious reforms suited to the time.

Temples were, to him, a means to an end. Once the end was achieved he was not much bothered about the growth of temples. In 1917 he issued the following statement to the Ezhavas: "Do not encourage temple-building from now onwards. People are gradually losing faith in temples....If particular, you build small temples. Let the school be the chief temple." Thus, the Guru's main aim was the uplift of the Ezhavas. Besides setting up temples he advocated the spread of education also to achieve this end. The Sanskrit schools at Aruvipuram and Sivagiri are worth special mention.

In 1918 the Guru made a tour of Ceylon preaching his ideals for the uplift of Ezhavas; and he was successful in getting a good number of followers there. In 1921 a Conference of Brotherhood was held at Alwaye at his instance. In 1923 he paid a second visit to Ceylon.

In 1924 a Conference of all Religions was held at Alwaye. The Guru thought that a comparative study of the various religions would be very useful for achieving the end of Universal Brotherhood. Thus, the Brahma Vidya Mandiram was inaugurated suggesting the foundation of a University for studying the Science of the Absolute. In 1926 the Guru visited Coimbatore and the Nilgiris; and this was the final stage of his frequent travels.

Along with the setting up of temples and schools, Sree Narayana Guru very wisely selected intelligent and able leaders to continue his mission. Thus, Mahakavi Kumaran Asan, K. Ayyappan who is popularly known as Sahodaran Ayyappan, and Dr. P. Natarajan were the leaders to propagate and popularise his mission. Kumaran Asan was taken to Bangalore by the Guru for education. Through his poems the Mahakavi appealed to the people to give up all superstitions in the name of the caste system. Ayyappan was given financial help to complete his University education. Throughout his life Ayyappan propagated the doctrines of the Guru and appealed to the members of his community to fight for their cause and achieve their ends. Similarly, it was at the instance of the Guru that P. Natarajan went to Paris and took the degree of Doctor of Letters.

As a religious leader and a social reformer Narayana Guru gave expression to his views through writings also. Being a Sanskrit scholar he could write in a very melodious and fluent style. As early as in 1884 his poems incorporating Siva mythology into Advaita Vedanta became popular. In 1897 he composed 'Athmop Adesa Satakam', a book on original Vedanta. The 'Darsanamala', which was composed in about 1916, represents a very high standard of mystical literature. His poems number forty-seven and all these have been collected and published. In 1922 Rabindranath Tagore visited Sivagiri and the next year Mahatma Gandhi also visited Sivagiri.

Narayana Guru is respected and remembered by the world today as a successful social reformer who dedicated his entire life to the emancipation of the so-called Depressed Classes and Untouchables. Communal differences and religious feuds were, to him, meaningless. His message "One caste, one religion, and One God for all" became the catchword of a new National Culture. Of

course, the slogan had been originally communicated to the intellect of India by the Great Sree Sankara through his Advaita Philosophy. To the common man that philosophy was made intelligible by the Guru's simple slogan.

The Swami constantly laid stress upon co-existence. "The greatest science that man can study is the science of living with other men." "There is no other thing so taxing and requires so much wisdom, so much practice as how to live together. There is no art that is finer than the art of being at peace with one's neighbours;" and regarding love he used to say: "the happiest people in the world are not the selfish, but the selfless, not those who cherish vaulting ambition, but those who love most."

The social workers who were inspired by the ideals of Sree Narayana Guru started a campaign for the abolition of antiquated rituals and ceremonies like Thalikettukalyanam and Thirandukuli (puberty marriage).

"Narayana Guru was one of those who followed in his life the ancient and immortal programme of oriental saints and prophets. He left his home in search of truth. He lived in lonely hills, caves or forests for years, unknown to men, performing *Tapas*. He emerged from seclusion having solved some great riddle in life and he wanted to give his solution to the world at large. Therefore, without any sort of hesitation whatsoever, he called himself a Guru or teacher. Penniless himself, he began to command an influence over the rich and the poor, the educated and the uneducated.

"In him we have combined once again, a bard who sang about the aspirations of the soul ofman, a philanthropist whose one aim in life, night and day, was to devise ways and means to minimise human suffering and a seer whose daily food and drink was the highest form of truth."

This silent sage was the recognised spiritual leader of more than two million people in South India to whom his word was more imperative than law. Within a period of less than a decade he had established more than one hundred places of worship on the West Coast of India alone, which are day by day growing into centres of educational, philanthropic and economic activity.

[Sree Narayana Guru, Anthology published by the Publications Sub-Committee of the S. N. Centenary Celebrations, 1954; Padmanabhan Natarajan—The Word Of The Guru, published by the Gurukula Publishing House, Bangalore, 1952; Moorkoth Kumaran—Sree Narayana Guru (Life History); A. Sreedhara Menon—Trivandrum District Gazetteer; —Quilon District Gazetteer; T. K. Velu Pillai—Travancore State Manual, Volumes II and IV.]

(N. Velayudhan Nair) P. KUNJIKRISHNA MENON

SWAMINATHAN, AMMU (1894-)

Ammu Swaminathan, daughter of Ammu Amma of Anakkara Vedakkath family, was born in 1894. Her father, an officer in the Madras Government Service, was Govinda Menon of Perumpilavil family. Both are well-known Nair families in North Kerala. In 1908 she was married to Dr. Swaminathan who became a leading Advocate in Madras. Her children are Govind, Advocate-General, Madras, Subram who is in business, Col. Lakshmi of the I.N.A. and Mrinalini Sarabhai, the famous dancer. Mrs. Swaminathan had only primary school education but later, lovingly trained by her husband, her knowledge and social abilities excelled those of many college girls. These improved further with her high contacts, world tours and varied Committee work.

When Dr. Swaminathan started legal practice in Madras, he encouraged his wife to participate in public life, specially in social welfare work. She was a founder-member of the All India Women's Conference started in Madras. It was Gandhiji, Mrs. Sarojini Naidu, Lala Lajpat Rai and Jawaharlal Nehru who mainly moulded her thoughts. In 1934 she joined the Indian National Congress. From 1934 to 1939 she was a member of the Madras Corporation. Joining the freedom struggle in 1942, she was jailed for two years. In 1945 she was elected to the Central Legislative Assembly and next year to the Constitution-making Committee. Representing the Indian Government she went to Ethiopia in 1948, to a

UNESCO Conference in Geneva in 1949, and then the same year to Copenhagen for an International Women's Conference. From 1950 to 1957 she was a member of the Lok Sabha. She visited Japan in 1953 and China in 1954. From 1957 to 1960 she was a member of the Rajya Sabha. For a period she was on the Regional and Central Boards of Film Censors and the Film Awards Committee and was the President of the Madras Film Society. From 1960 to 1963 she was the President of the Bharat Scouts and Guides. During these years she was associated with various social and cultural activities also, specially those concerned with the welfare of women and children. For the last few years she has been leading a retired life in Madras.

Her ideas are progressive. Her marriage to a Brahmin created a sensation. She would not allow her birth in an old family to stand in the way of her active participation in the national struggle for freedom. She has no faith in some of the customary religious and social taboos. She is for equal opportunities and privileges for men and women. With her experience on Film Boards she is not happy about the aesthetic levels of some of our films and their influence on the minds of young people. She comes from Kerala, but is dominantly national in outlook. Of a happy and optimistic temperament herself, she always helped the underdog and those who suffered. What great regard people have for her is seen by the fact that in a wide circle she is known as "Cheriamma", that is, "Auntie". That is a measure of the place she occupies in public life and in the sphere of social reform.

[A. Shridhara Menon (Ed.)—Kerala District Gazetteer, Kozhikode, Trivandrum, 1962; The Year Book and Who's Who in Malabar (compiled by N. Ahmed Koya), Kozhikode, 1954; The A.I.C.C. Ernakulam Session Souvenir, September 1966; Nair Service Society Subarna Grandham, Changanachery, 1964; Personal interview of the Research Fellow with Mrs. Ammu Swaminathan and with Mrs. A. V. Kuttimalu Amma; Personal knowledge of the Contributor.]

(N. M. K. Nair) T. C. Sankara Menon

SYED AHMED KHAN (SIR)

—See under Ahmad Khan, Sayyid (Sir)

SYED GHULAM MURTAZA SHAH
(1904-)

G. M. Syed was born on 17 January 1904, in Sann, a village in taluka Kotri, District Dadu, Sind. The Syeds are reputedly descended from the Holy Prophet, Hazrat Mohammad. They are, therefore, held in high esteem.

While he was still an infant, sixteen months old, his father, Syed Mohammed Shah, was done to death as a result of some bitter family feud.

Syed Mohammed Shah was a zamindar (landlord, owning agricultural property). He was known for his independence, fearlessness and courage. Once he filed a civil suit against the Secretary of State for India and won the suit—a tribute alike to his courage and to the sense of fairness and integrity of the British judiciary in India.

Little is known of G. M. Syed's mother beyond the fact that she lived to a ripe old age of ninety. He was, however, brought up by Babi Alim Khatoon, his father's sister—a woman of great strength of character who did not marry in order to devote herself single-mindedly to bringing him up.

On 20 April 1910, G. M. Syed, while still a boy of six, married Babi Mariam Khatoon, then nine years old.

G. M. Syed received his early education in the primary school in his home town, Sann, under Hindu as well as Muslim teachers. Later, he received private tuition in Sindhi, Persian, Arabic and English.

Syed owes his liberal outlook, his freedom from bigotry and orthodoxy and his basic idealism to the company of saints, sages and scholars to whom he was attracted in his early years and with whom he maintained very cordial relations.

From the age of fifteen when he founded the Anjuman-e-Mussalmeen and entered the Khilafat and the Congress movements right up to this day, Syed has seldom been content merely to exist. He has lived a rich, full, variegated,

purposeful and abundant life so that his brethren of the Province of Sind may become better, more secure and happier.

Syed is a man of unrivalled courage. In 1969 his book, 'Jadid Siyasat Ja Nav Ratan' (or Nine Gems of Present-day Politics), in which he compared Gandhiji with the Holy Prophet and praised the former at the expense of the latter, created a storm of criticism, protest and denunciation. Syed, writing of Gandhiji, said: "No Prophet of this world had as many courageous and intrepid followers as this physically emaciated saint and political leader.

The book was proscribed and all its copies were seized. Orders were passed for his house arrest. Two of his other books, 'Nain Sind Lai Jidojihad' (or Struggle for a New Sind) and 'Maujud Siyasi Misaila' (or Present Political Problems) were likewise proscribed.

Like John Bunyan, Jawaharlal Nehru and many others, Syed has used his periods of physical immobility in jail or house arrest to put down his ideas on current topics and has, in this way, written over a dozen books.

G. M. Syed is a writer of distinction. His books cover a vast range—religion, literature, politics and biographies. His critical work, 'Paigham Latif', or Shah Abdul Latif's Message has already become a classic. His criticism of Islam and the Islamic State of Pakistan in his latest work, 'Jinan Ditho Ahe Mun' (or 'As I Have Seen') has either been lyrically praised or savagely denounced by critics in Pakistan. No one has ignored the book.

G. M. Syed, the stormy petrel of Sind politics, was often considered a heretic. After he returned from his tour of Europe and Asia, including Soviet Russia and China, his ideas and views, frankly, clearly and vigorously set forth in books, have earned him a variety of names. His admirers call him progressive. His detractors brand him a red.

Unlike the so-called pious and devout Muslims, Syed does not believe that a pilgrimage to Mecca and Medina is necessary, much less obligatory.

Syed has been elected to numerous high and responsible positions in various spheres—social, political and literary. At twenty-one, he was elected a member and, soon after, President of the Local Board, Manjhand. In 1929 he was elected as first Vice-President and later President of the District Local Board, Karachi.

Though a zamindar himself, he founded the Sind Hari (Peasant) Committee, with which he continues to be actively associated.

In 1937, at thirty-three, he was elected a Member of the Sind Legislative Assembly. In 1938 he was elected President of the Sind Provincial Muslim League.

In March 1940 he was appointed Minister of the Government of Sind and put in charge of Education, Industries and Labour. As Minister, he appointed a Committee for a separate Sind University and the Central Advisory Board of Control for Sindhi Literature. As he is an uncompromising idealist, he did not, for long, feel comfortable in the company of the so-called practical politicians and soon parted company with them.

In 1941 he was nominated by Jinnah as a member of the All India Muslim League Working Committee. In 1943 he was elected Chairman of the All India Muslim League Conference held in Karachi.

In 1946 and again in 1953 he was returned to the Sind Legislative Assembly. In 1954 he was elected a Member of the Western Zone Assembly.

The Government of Pakistan meanwhile separated the city of Karachi, then the capital of Pakistan, from the Province of Sind, and made it a centrally administered area. Later the Provinces of Sind and Baluchistan were merged in the Western Zone. This step made the people of the two Provinces feel subservient to the more assertive and vigorous people of the Punjab. Syed became the mouthpiece of the people's opposition to the merger which, it was felt, had turned their Provinces into colonies and dependencies of the Punjab. He was branded an enemy of Pakistan and jailed for fourteen months.

For the Sindhis, whether in Sind or outside, Syed is a father figure. He has been a hero of a hundred fights. He has not often come out victorious. He can never be cudgelled into

surrender. He remains unbowed, however hard pressed or persecuted. He is perhaps the only Muslim leader of Sind who commands the love and esteem of all Sindhis—those living in Sind and those of fifty and over, now living all over India and even outside India. This is the tribute to Syed's idealism, humanity and the courage of his convictions.

[Mohamed Amin Khoso—Short Biography of Syed Ghulam Murtaza Shah (in Sindhi, unpublished); Proceedings of the Sind Legislative Assembly (1937-47); G. M. Syed—Autobiography; The numerous writings of G. M. Syed; Proceedings of the 45th Session of the Indian National Congress, Karachi, 1931; Personal knowledge of the Research Fellow who was a close friend of G. M. Syed in the Sind Legislative Assembly.]

(P. V. Tahilramani) P. M. KEWALRAMANI

SYED HASAN IMAM (1871-1933)

Hasan Imam, son of Imdad Imam, and younger brother of Sir Ali Imam, was born at Neora, District Patna, on 31 August 1871. A Shia Muslim by faith, he belonged to a distinguished, educated, middle-class family. After a course of schooling, interrupted frequently by ill-health, he left for England in July 1889 and joined the Middle Temple. Apart from the Law studies, he showed interest in other activities—he campaigned actively for Dadabhai Naoroji during the General Election of England in 1891. He served as the Secretary of the 'Anjuman-i-Islamia', a society for the Indian students in England formed by Imam's contemporary, Mazharu'l Haque. He also studied elocution and became a good public speaker. He was called to the Bar in 1892, returned home the same year and started practice in the Calcutta High Court. After his return, Hasan Imam married Muniba Khatun, a relative. They had a son and two daughters. After her death, he married a French lady in 1920. She shared some of his political activities during the Civil Disobedience Movement.

Hasan Imam was a Judge of the Calcutta High Court from 1912 to 1916. On the establishment of the Patna High Court in March 1916, there was a proposal to transfer him there, but the Lieutenant-Governor of Bihar and Orissa opposed it on account of the zeal shown by Imam in preventing "the rights of the subjects being encroached by an over-zealous executive" (Sinha, S.—Some Eminent Behar Contemporaries, Patna, 1944). Thereupon Imam resigned the Judgeship of the Calcutta High Court and started practice at Patna. In 1921 he was nominated a Member of the Bihar and Orissa Legislative Council, and was its first elected Deputy President (1921-22). He was appointed a member of the Indian Delegation to the fourth session of the League of Nations (Verma, D. N.—India and the League of Nations, Patna, 1968).

During 1892-1908 Imam devoted himself exclusively to legal practice and earned an enviable professional reputation and a princely fortune. During the next four years he took some part in political affairs. In October 1909 he was elected President of the Bihar Congress Committee (the *Beharee*, 9 October 1909) and in the next month he presided over the fourth session of the Bihar Students' Conference (*ibid.*, 5 November 1909). He resumed political activities on a larger scale after resigning the Judgeship in 1916. He participated in the Home Rule movement, and in his Presidential Address at the Bihar Provincial Conference, in 1917, strongly urged the release of Mrs. Besant. Hasan Imam was one of the prominent Indian leaders who called upon Montagu, the Secretary of State for India, in November 1917, and was listed by him among "the real giants of the Indian Political World" (Montagu, E. S.—An Indian Diary). He presided over the special session of the Indian National Congress held at Bombay, 1918, to consider the Montagu-Chelmsford Reforms Scheme. It was an important, but difficult, session to handle because opinion was sharply divided on the merits of the scheme. Hasan Imam played a moderating role (Presidential Speech, *The Searchlight*, Supplement, 29 August 1918).

Hasan Imam was a staunch constitutionalist; he believed that the history of "our Congress"

has been one of "patient constitutional struggle". Therefore, he was opposed to the ideology of the Non-Cooperation Movement. He believed that "inflaming the passions of illiterate masses" would cause violence and destruction. He also criticised the formation of arbitration courts because they would be powerless to enforce their orders (*The Searchlight*, 24 August 1921).

Hasan Imam took a leading part in the Khilafat Movement and was a member of the Delegation sent by the Congress to England to represent the views of the Indian Muslims on the subject.

There was a new turn in Imam's life towards the close of the twenties. He joined the Civil Disobedience Movement in 1930 and was elected Secretary of the Swadeshi League formed in Patna. He actively campaigned for the boycott of foreign goods and use of Khaddar. Earlier, in 1927, he "materially conduced to the success" of the boycott of the Simon Commission in Bihar (Sinha, *op. cit.*, p. 126).

Hasan Imam was a strong advocate of social reforms, particularly the amelioration of the position of women and the depressed classes. "Social obligations," he said, addressing the Students' Conference in 1909, "preceded politics." "One Gokhale or one Surendranath Banerjea would not make a nation...." With the "masses of our people plunged in the darkness of ignorance...with the depressed classes in a state of eternal servitude and women in a state of hopeless neglect and unreasonable restriction, your wheel of progress will more likely run backward than forward" (The *Beharee*, 5 November 1909). He repeatedly stressed the importance of education, particularly of girls. As a member of the Tikari Board of Trustees, he promoted schemes for girls' education. He criticised the prevailing social inhibitions against journeys overseas for higher education and set up a personal example by sending his children, including two daughters, to England for education. A Trustee of the Aligarh College, he headed a Committee formed in Bihar to raise funds for the Universities at Aligarh and Benares. He personally contributed Rupees 1,000/- annually to the B. N. College, Pátna.

Hasan Imam exposed the economic exploitation of the country, both under the Company and the Imperial rule—"the only difference being that (under Imperial rule) the tyranny became systematised, the plunder more scientific" (*The Searchlight*, 29 August 1918). He did some pioneering work in the industrial development of the Rohtas area of Bihar.

Hasan Imam was the President of the Board of Trustees of the *Beharee*, the leading English daily of Bihar; he was also one of the founders of the succeeding *Searchlight*. Hasan Imam travelled to England and other European countries on several occasions, both in official and personal capacities. A handsome man, he lived and dressed in Western style, but towards the end of his life he adopted a simple, austere mode of living and donned khadi. He died on 19 April 1933 and lies buried at Japala, District Shahabad.

[G. A. Natesan (Ed.)—Eminent Mussalmans; Sachchidananda Sinha—Some Eminent Behar Contemporaries; K. K. Datta—History of the Freedom Movement in Bihar, Vols. I-III; Non-Cooperation and Khilafat Movements in Bihar and Orissa; Reports of the Indian National Congress, 1905 and 1910; The Searchlight Files, 1918-30; The Beharee Files, 1909.]

(Rameshwar Prasad) QEYAMUDDIN AHMED

SYED MAHMUD (DR.) (1889-1971)

Syed Mahmud, son of Muhammad Umar, was born in 1889, in Saidpur Bhitri, District Ghazipur, U.P. A Sunni Muslim, he belonged to a rich, zamindar family. He was educated at Aligarh and Cambridge Universities. In 1911 he received the degree of Ph.D. from the University of Münster (Germany) and in June next year was called to the Bar from Lincoln's Inn, England. Dr. Mahmud married Rafiqatu'l Fatma, a niece (sister's daughter) of Mazharu'l Haque. She is alive and they have three sons and three daughters.

Returning home in 1912, Dr. Mahmud started practice in the Patna High Court. He assisted Mazharu'l Haque in the famous Kanpur Mosque

Case of 1913. He joined the Home Rule League in 1917. Later, in 1919, he gave up legal practice after joining the Khilafat and Non-Cooperation Movements. He was Secretary of the Central Khilafat Committee. In this connection he wrote 'The Khilafat and England' which contains a historical survey of the institution of the Khilafat and the Anglo-Turkish relations in the late nineteenth century.

Dr. Mahmud held several important positions in the Congress and suffered several spells of imprisonment. He was the General Secretary of the Congress in 1923 and again during the eventful period, 1929-36. He was appointed Minister of Education and Industries in the first Congress Ministry in Bihar in 1937. In this capacity, he did pioneering work for the Adult Education and Mass Literacy programmes.

Dr. Mahmud was opposed to the 'Quit India' programme but had to 'give in' on account of Gandhiji's insistence. While imprisoned with other Congress leaders, he felt convinced, after seeking an omen from the Quran, that the "British would allow freedom to India" and wrote a letter to the Viceroy expressing his dissociation from the programme and urging the latter to renew negotiations with Gandhiji. His release, which followed soon afterwards, caused misunderstanding at the time. In retrospect Dr. Mahmud felt it was a political mistake on his part.

Dr. Mahmud was again appointed Minister of Development and Transport (1946) in the Congress Ministry of Bihar. He was elected to the Lok Sabha consecutively in the first two General Elections (1952 and 1957). He was appointed Minister of State in the Ministry of External Affairs (1952-57). He participated in the Bandung Conference and also visited several countries in West Asia.

As a dedicated Congressman Dr. Mahmud worked hard and continuously for communal harmony but after the serious communal riots in 1964 he felt the necessity of a separate, additional organisation for this work. Under his initiative the All India Muslim Majlis-i-Mushawarat, a non-political organisation for promoting communal harmony and rendering charitable work, was formed. During the General Election of 1967, the U.P. unit of the Majlis adopted an anti-Congress attitude and advocated participation by the Majlis in the election. Dr. Mahmud opposed it and ultimately resigned over this difference of policy, and not owing to ill-health, as was given out in some quarters. Dr. Mahmud felt that the English press did not take due notice of the Majlis's useful work; rather, its efforts for promoting integration were misunderstood.

Dr. Mahmud set forth some of his ideas on economic, educational and other problems in his book, 'A Plan of Provincial Reconstruction'. It outlines a comprehensive ten years' programme of planned development for Bihar. He criticised the agrarian policy of the British Government. He advocated the acquisition of zamindari rights by the Government as early as 1939 and urged co-operative farming as an 'imperative economic necessity' ('A Plan of Provincial Reconstruction', Patna, 1939). He advocated the development of cottage industries to provide relief for the "starving cultivators" and the more destitute "landless agricultural proletariat". But he also realised that this "alone wouldn't remove the fundamental evils of an individualist society", and that industrialisation on a big scale was necessary.

Dr. Mahmud advocated the Wardha scheme of education which developed in the children a "civic sense and a national outlook" and provided a craft-oriented education. He urged people to remove the "social customs and circumstances which rendered the task of educating the mass of women" difficult, but he wanted the education of women to be "suited to their actual work in life."

Dr. Mahmud made some efforts to establish in the State a school for military training (*The Searchlight*, 1 April 1938).

Dr. Mahmud vehemently and consistently opposed the two-nation theory but accepted the establishment of Pakistan as a political reality. He advocated a plan of joint defence with Pakistan in 1949 and again proposed it in Parliament in 1953 but it was not well received.

Bespectacled and clean-shaven, Dr. Mahmud was of average height and fair complexion. He

lived and dressed simply and in Indian style. He wore Khaddar.

Dr. Mahmud was a linguist and knew—besides Urdu—Hindi, English, German and Persian. He had written several books and articles on matters of topical interest. Among his publications may be mentiond: 'Khilafat and England' (with an Introduction by Mazharu'l Haque); 'A Short Historical Survey of Hindu-Muslim Relations'; 'A Plan of Provincial Reconstruction'; 'Indo-Pak Joint Defence' (a collection of six articles); 'Hindu-Muslim Cultural Accord'; 'Hindus under Muslim Rule, A Historical Survey'. Two other works were in preparation before his death: 'Book of Letters' (Collection of Letters to and from Dr. Mahmud); and 'The Hindu-Muslim Problem and Its Solution'.

[K. K. Datta—History of the Freedom Movement in Bihar, Vols. I-II, Patna, 1957; Non-Co-operation and Khilafat Movements in Bihar and Orissa; Who's Who in India and Pakistan, 1950-51; Dr. Mahmud's own numerous writngs; Personal interview of the Contributor with Dr. Mahmud.]

(Rameshwar Prasad) QEYAMUDDIN AHMED

SYED MASOODI MAULANA

—See under Masoodi, Muhammad Syed

TAGORE, ABANINDRANATH (1871-1951)

Abanindranath was born in the Tagore House of Prince Dwarkanath at Jorasanko, Calcutta. His father, Gunendranath, was the youngest son of Girindranath, the second son of the 'Prince'. His mother, Saudamini Devi, was a strict disciplinarian in the family. Gaganendranath and Samarendranath were his elder brothers and his two sisters, Sunayani and Vinayini, were younger than him. Abanindranath was a nephew of Rabindranath and they understood each other perfectly and collaborated admirably. He married Suhasini Devi of the House of Raja Prasanna Kumar Tagore in 1889.

The artistic tradition in the family had its first efflorescence in the days of his grandfather who was a portrait and landscape painter. His father was a student at the Government School of Art. Watercolour sketches and architectural plans were his favourite pastime. The entire family used to take an active interest and participate in music, dance and dramatic performances. But the regimented life of Abanindranath in the custody of servants prevented him from deriving any direct inspiration from these environmental stimuli. The domination of servants and maid-servants made him essentially an introvert child.

This introvert nature, on the other hand, made him a sensitive observer and a silent thinker. Otherwise insignificant aspects and phenomena of the world provided him the most pleasurable and enduring impressions. The sun-drenched castle, the moon-lit verandah, Padma Dasi working in the chequered shadow of the oil lamp or even the store-room with the old-fashioned obsolete articles wearing the look of a veritable fairyland or specially the dreamy apartment of 'Choto Pisima' (aunt) bedecked with most absorbing folk paintings of an amusing variety had always stimulated and overwhelmed the imagination of the child. His later days at Champdani provided him another enchanting dreamland. The collection of beasts and birds, the elegant pieces of furniture, the delicate designs in the carpets and tapestries, the forms, shapes and the spirit of the vases and the dolls, the idle and busy scenes on the bank of the Ganges—all contributed enormously to the pictorial bent and essential imagery of his mind.

Besides attending the traditional drawing

classes Abanindranath fully utilised the paints of his father in his self-styled sketches. He used to model with flour-paste. He had tried his hand even at embroidery. At the age of nine, his sketches won him a presentation of a drawing slate from his uncle. He had some lessons in pencil drawing from Anukul Chatterjee, his class-mate in the Sanskrit College (1881-90).

Abanindranath's first formal training in pastel watercolour and life-study was under the private supervision of his Italian tutor, Signor Gilhardi. He attended the studio of Charles Palmer, an English painter, for instructions in oil paintings and portraiture.

But a few events changed the course of his plans to run a portrait studio on the Western style. He came across an illustrated manuscript on Krishna-Radhika. Almost simultaneously he received a collection of Lucknow Kalm paintings and a few copies of Irish Illumination paintings of the Middle Ages. The affinities in the styles, the luminosity of colours, the delicate details and the compositional virtuosities of these paintings seemed to him great discoveries and he resolved to produce a few paintings in the identical decorative style. The result was the series of paintings on Krishna-Lila (1895), displaying a unique blending of both European and Indian styles.

Though Abanindranath already did some illustrations (1892-94) in his own books 'Shakuntala' and 'Kshirer Putul' and also in 'Chitrangada' of Poet Tagore, the Krishna-Lila series could be regarded as the first attempt at full-fledged paintings. E. B. Havell, the then Principal of the Art School, could foresee in the series the potential and original painter that Abanindranath was. He offered him the post of Vice-Principal of the School (1898), so far held by Europeans alone. Under Havell's guidance he studied the Mughal and the Rajput schools of painting most thoroughly. A remarkable change in his style and technique was immediately discernible as evident in the 'Ritu Samhara' series or 'Buddha-Sujata' or in 'Vajra-Mukut'.

During the era of Indo-Japanese cultural co-operation in the early years of this century, Abanindranath had occasion to learn the Japanese technique of painting from Taikwan. He, as usual, was able to assimilate the foreign technique easily and in a short time, thereafter, to evolve a purely personal version as demonstrated in the 'Bharat Mata' (1902). But the dissolution of the decorative exuberance of the earlier days and the incorporation of an integral surface quality and a quality of space amply justified that the 'Omar Khaiyam' series (1906-08) should display the absolute integration and crystallisation of the Japanese form and technique.

Painter Abanindranath was established by now as a progenitor of a new national vocabulary in art as well as a pioneer in regenerating the decadent art and aesthetic scene in India. His wide recognition prompted his close admirers like Havell, Sister Nivedita, Sir John Woodroffe and others to establish the Indian Society of Oriental Art in 1907 with the object of promoting the Abanindra-style on the national plane. Abanindranath was awarded the C.I.E. on the occasion of the Delhi Durbar in 1911.

During the Swadeshi Movement, Abanindranath was more interested in the cultural and aesthetic aspects of it, like music, drama and 'Swadeshi Mela'. But he was opposed to any extremist idea of destroying things that were foreign. His was not a territorial or geographical nationalism. He never prided himself on being exclusively Indian in his world of creation. On the contrary, he earnestly advocated that one should study, borrow and assimilate anything from any part of the world. He was, however, never obtrusive in his views. Like everything else, his nationalism was essentially a personal one. He could never, therefore, become a public figure.

Abanindranath, Gaganendranath and Rabindranath constituted a truly cultural institution of the time. Leading personalities of the East and the West were in frequent dialogue with them and the Jorasanko House became a clearing house of new ideas and ideals of the time. It was there that the 'Vichitra Sabha' was founded in 1912 to foster a national aesthetic ideal by the positive display of a national atmosphere in living and in the environment. The national art treasures of Abanindranath here provided the materials to Coomaraswamy for his work 'Indian Drawings'.

Abanindranath's early works along with those of his followers were exhibited in Paris and London in 1913 and in Tokyo in 1919. But his many-splendoured style and technique was an episode of the 1920's. His discourses as the Bageswari Professor of Art of the Calcutta University formed an anthology of rare aesthetic exposition unparalleled in its simplicity and informalism. His other books on art like the 'Banglar Brata', 'Bharatshilpe Murti', 'Bharatshilpa' or the 'Bharatshilper Sadanga'—all bear the imprint of his great depth, profundity and simplicity.

The 'nineteen thirties' revealed a magician in Abanindranath who had produced in the picture plane a symphony of line, form and colour, an achievement unusual by any standard. The structural and textural approach overwhelmed the predominantly literary propensities of the earlier days. The series of 'Masks' and the 'Still-lifes' are the eloquent examples of this. But the group of toys known as 'Katum Kutum' marks the logical culmination.

In 1942 Abanindranath graced the Chancellorship of the Visva-Bharati, Rabindranath's association with which kindled now and then the fond memories of his childhood days. These reminiscences in 'Apan Katha', 'Gharoa', 'Pathe Bipathe' and 'Jorasankor Dhare' have vivified and immortalised the life and time of his infancy, forming valuable source books for the contemporary social scene.

As a painter Abanindranath was a pioneer in establishing India in the framework of an international world and he was the first Indian artist to earn an international reputation.

Abanindranath, as a teacher, believed in essentially a personal idiom and style. He championed the cause for individual freedom in creativity. His living gospel was that a teacher must ensure a congenial atmosphere and everything would take its own course. That is why, perhaps, his students like Nandalal Bose, Asit Halder, Suren Ganguli, Kshitin Mazumder and many others could prove to be most worthy lieutenants to propagate and promote a contemporary Indian style of their own and they could also dominate the entire Indian horizon of the time. But this is, dissappointingly again, the reason why Abanindranath failed to present us with a methodology of art teaching for the average students to come.

Abanindranath was equally great as a literary artist. The words here provided the pictures and imagery and represented likewise the delicacy of style. A blending of poetic emotion and artistic observation rendered the Abanindra genius supremely unique. He has given us a wealth of genuine juvenile literature.

Yet, Abanindranath is still the most ill and inadequately assessed personality of our time. Without the advent of Abanindranath there would have been no modern age in painting. India could have earned no place whatsoever in the cultural map of the world today. This is where Abanindranath is supremely significant and historically a giant of giants.

Among Abanindranath's numerous published works may be mentioned: 'Sakuntala' (Adi Brahmo Samaj Press, Calcutta), 1895; 'Kshirer Putul' (Adi Brahmo Samaj Press, Calcutta), 1896; 'Rajkahini', Vol. I (Hitavadi Library), 1909; 'Bharatshilpa' (Hitavadi Library), 1909; 'Bhutpatrir Desh' (Indian Publishing House), 1915; 'Nalak' (Indian Publishing House), 1916; 'Pathe Bipathe' (Gurudas Chatterjee & Sons), 1919; 'Banglar Brata' (Indian Publishing House), 1919; 'Khatanchir Khata' (Indian Publishing House), 1921; 'Chitrakshar' (privately printed), 1929; 'Rajkahini', Vol. II (Grantha Vihar), 1931; 'Budo-Angla' (M. C. Sarkar & Sons), 1941; 'Gharoa' (Visva-Bharati), 1941; 'Bageswari Shilpa Prabandhabali' (Calcutta University), 1941; 'Jorasankor Dhare' (Visva-Bharati), 1944; 'Apan Katha' (Signet Press), 1946; 'Sahaj Chitrasiksha' (Visva-Bharati), 1946; 'Bharatshilper Sadanga' (Visva-Bharati), 1947; 'Bharatshilpe Murti' (Visva-Bharati), 1947; Masi (Visva-Bharati), 1954; Eke Tin Tine Ek' (M. C. Sarkar & Sons), 1954; 'Shilpayan' (Signet Press), 1955; 'Marutir Punthi' (Indian Associated Publishing Co.), 1956; 'Rang-Berang' (Abhyuday Prakas-Mandir), 1958; 'Chainbudor Punthi' (Indian Associated Publishing Co.), 1959; 'Abanindrânather Kisor Sanchayan' (Abhyuday Prakas-Mandir), 1960. (For a list of translations in foreign and other Indian languages

consult: Golden Jubilee Number: Journal of Indian Society of Oriental Art: 1961).

[Jaya Appaswamy—Abanindranath Tagore And The Art of His Times, Lalit Kala, 1968; Hiranmoy Banerjee—The House of The Tagores, Calcutta, 1965; Govind Chandra Rai—Abanindranath Tagore, Calcutta, 1933; G. Venkatachalam—Contemporary Indian Painters, Nalanda Publications, Bombay; Centenary of the Government College of Art and Craft, Calcutta, 1864-1964, published in 1967; Journal of the Indian Society of Oriental Art, Golden Jubilee Number, Calcutta, 1961; Benode Behari Mukherjee—Abanindranath and His Tradition, Lalit Kala Contemporary, Vol. I, June 1962; Suresh Chandra Banerjee—Abanindranath Tagore: The Man And His Art, in the Modern Review, Vol. XXI, No. 5, May 1922; Mukul Dey—Life Story of Abanindranath Tagore, in the Modern Review, February 1935; Mohanlal Ganguli —The Universal in Everyday Objects as Seen by Abanindranath, in the Modern Review, February 1942; E. B. Havell—The New Indian School of Painting, The Studio, London, 1908; Madsen Juel—Abanindranath Tagore, the Rupam, Nos. 19 and 20, July-Dec. 1924; Kanai Samanta—Chitradarshan, Vidyodaya, Calcutta, 1960; Asok Mitra—Bharater Chitrakala, Bengal Publishers, 1960; The Visva-Bharati Quarterly, Abanindra Special Number, Vol. VIII, Parts I & II, May-Oct. 1942; The Visva-Bharati Patrika, Sravan-Aswin, 1372 B. S.; Rabindranath Tagore: A Centenary Volume (1861-1961), published by the Sahitya Akademi, 1961; Bharatkosh, Vol. I, published by the Bangiya Sahitya Parishat, 1963; The Sabita (Bengali monthly), Bhadra 1371-Sravan 1372 B.S.; Hundred Years of The University of Calcutta, Vol. I, 1956; The Hindusthan Standard, 6 December 1951.]

(Amiya Barat) KANCHAN CHAKRABERTI

TAGORE, DEVENDRANATH (1817-1905)

Devendranath Tagore, the leader of the Brahmo Samaj, came of the well-known Tagore family of Jorasanko, Calcutta. Devendranath's distinguished father, Prince Dwarkanath Tagore, a close associate of Raja Rammohun Roy in his various reform movements, was one of the most prominent aristocratic landlords of Calcutta, controlling a commercial firm known as Messers. Carr Tagore & Co. The Tagores, known as the Pireli Brahmins among the Hindu Community, were zealous patrons of art and culture.

Devendranath, the eldest son of his father, was born in Calcutta on 15 May 1817. His other two brothers were Girindranath and Nagendranath. Devendranath's early education began at Raja Rammohun Roy's Anglo-Hindu School. In 1831 he was admitted to the Hindu College. H. L. V. Derozio (1809-31), that brilliant young teacher of the Hindu College, had then left, but the spirit of liberalism which he had instilled in the boys was still there. Devendranath studied at the College for about four years and breathed the air of radicalism but was never carried away by the spirit of Westernism. His later activities were marked by a balance of mind which was evident from the early years of his life. The period of his greatest contribution to the cause of the country was from the time of the foundation of the Tattwabodhini Sabha (1839) to the establishment of the Brahmo Samaj (1859). But his zeal to work did not decline after that though he became more concerned with one particular task, viz., organisation of the Brahmo Samaj.

Devendranath was married to Sarada Devi of the Roychoudhuri family of Jessore. He was most probably fourteen when he married. His worthy sons made their mark in different fields of life. The most famous of them is of course Rabindranath Tagore.

Devendranath was brought up in affluence. At the age of eighteen a singular experience changed his mode of life. Sitting near his grandmother, who was on her deathbed, a strange thrill came over him. This was the beginning of his spiritual quest. "With the sense of joy and renunciation," Devendranath recalls in his autobiography, "I returned home at midnight. That night I could not sleep. It was this blissful state of mind that kept me awake. Throughout the night my

heart was suppressed with a new delight, radiant of joy." From that day Devendranath shunned all kinds of luxury. So great was his aversion that he used to avoid the banquets his father arranged at home and stayed out the whole day.

In his childhood Devendranath came in contact with Rammohun Roy, the maker of modern India. The boy was highly impressed by his personality. His words rang in his ears and led him to forsake idolatry. In later life Devendranath chose as his friends and associates men like Rajnarayan Bose, Sibnath Shastri, Keshab Chandra Sen and Ramchandra Vidyabagish.

His son's indifference to worldly matters became a source of worry to Dwarkanath. He directed his son to undertake to supervise his zamindary work, which he did and did well. Devendranath worked as an apprentice in Ramanath Tagore's Union Bank. In 1838 he was made assistant to Ramanath Tagore. After the death of his father in 1846, Devendranath inherited the whole of his father's share of the property in addition to his own. But Devendranath divided the inheritance of Carr Tagore and Company equally among his brothers. Within two years, unfortunately, the Company and the Bank went into liquidation. The Company had to close down its transactions on 31 December 1847. At this critical time Devendranath showed remarkable calmness and honestly laid before the creditors the state of the Company. Impressed with his honesty the creditors authorised him to look after the work of the Company in liquidation. Within eight years Devendranath and his brother Girindranath paid off all debts. The trust property of the Tagores was thus saved. Devendranath's efficiency in handling practical matters was unquestionable.

A zealous patriot, Devendranath founded a Society called Sarvatattwadipika Sabha in 1832 for the propagation of the Bengali language, with Ramaprasad Roy as its President. He himself became its Secretary. The historic Tattwabodhini Sabha, which largely shaped opinions and ideas of modern Bengal, had its humble beginning in the Sarvatattwadipika Sabha. In 1839 the Tattwabodhini Sabha was established by Devendranath at his house. It was founded with the object of disseminating the pure religion of the Vedas through the medium of Bengali. Though originally meant for discussing religion, the Sabha's influence over the minds of the young liberals was far-reaching. Many distinguished men became its members. It helped to dispel the gloom of conservative practices, inspiring at the same time a deep respect for the abiding values of the country's culture. Rammohun's Brahmo Sabha at that time was on the verge of extinction. Devendranath took charge of it and ultimately merged it with his Sabha in 1843.

In order to propagate its ideals the Sabha extended its activities. It started a school (1840) with Akshaykumar Datta, the well-known writer of Bengali prose, as one of its teachers. The Pathsala followed its own curriculum with particular emphasis on the native culture. The Pathsala however had to be closed down in 1848 after the fall of Carr Tagore and Co.

What the Pathsala could not do during its short existence, the *Tattwabodhini Patrika* did for half a century. It started with Akshaykumar Datta as its Editor at a time when Bengali prose was yet in its infancy. It had a strong Paper Committee. Men like Iswarchandra Vidyasagar, Rajnarayan Bose, Anandakrishna Bose and Rajendralal Mitra were its members. Although Devendranath was specially in favour of publishing articles on religious subjects, the paper published articles on a variety of subjects, e.g., mass education, proselytization, prohibition, physical culture, oppression by the indigo-planters, and Governmental laws and measures. The journal's liberal outlook won the admiration of the youth of Bengal.

The Tattwabodhini Sabha was abolished in 1859. Side by side Devendranath involved himself in other activities also. Those were the years of his fight against the proselytising activities of the Christian missionaries. He joined hands with the Dharma Sabha leader, Raja Radhakanta Dev, and established the Hindu Hitarthi Vidyalaya in 1846 in order to counteract the wave of anti-national and anti-Hindu education. Bhudev Mukhopadhyaya worked for some time as its Headmaster.

Devendranath's contribution to political awakening too was considerable. On 14 September 1851 he, along with others, revived the Landholders' Society under the name of the National Association. He became its Secretary. Within two months of its formation another Association—the British Indian Association—was established with a view to promoting the improvement and efficiency of the British Indian Government by every legitimate means in its power and thereby advancing the common interests of Great Britain and India and ameliorating the condition of the native inhabitants of the subject country. In 1854 Devendranath resigned the post of its Secretary to accommodate other persons. During his tenure of office he gave the Association an all-India character.

His religious pursuit had its own line. In 1843 Devendranath formally renounced the idolatrous practice and took initiation in the Brahmodharma according to the rites of his own formulation. His conviction in the infallibility of the Vedas was gradually shaken as a result of certain incidents. On behalf of the Tattwabodhini Sabha he sent some Pundits to Benares to make a thorough study of the Vedas.

He prepared his book 'Brahmadharma' (1849) with the help of these Pundits and in obedience to his own inner light. He had before this a firm conviction in one God and thus he joined the Hindu Theophilanthropic Society (1843) founded by Kissorychand Mitra. The Society aimed at the extermination of Hindu idolatry and the dissemination of sound and enlightened views of the 'Supreme Being'. His contact with the liberal thinkers of his time through the Society for the Acquisition of General Knowledge (1838), of which he was a member, paved his path of independent philosophical speculation. He ultimately renounced monism totally and came to believe in a dualistic interpretation of God. He intensively studied philosophical systems of Europe. Descartes and the Scottish Intuitionists as well as Kant, Fichte, Victor Cousin and Francis Newman were specially his subjects of study. After 1859 he gave his wholehearted effort to the organisation of the Brahmo Samaj. In 1856 he undertook a journey to the Himalayas to meditate upon the Supreme Being in solitude

Towards the end of 1864 Keshab Chandra Sen, his dear disciple, parted with him. Though a Brahmo in faith, Devendranath never dissociated himself from the Hindu Society. He contended that the traditional institutions should not be destroyed but better ones should be introduced to replace them. He was an advocate of women's education and a supporter of widow-marriage.

Once a member of the Hindu College Governing Body, after the death of his father, Devendranath was associated with many organisations. The land he purchased at Bolpur developed into a 'Brahmacharyashrama' which he lived to see. But its later development into a world-renowned university at the hands of his illustrious son, Rabindranath Tagore, took several years after Devendranath Tagore's death, which occurred on 19 January 1905.

A staunch nationalist, Devendranath abhorred European company. He was not rewarded with any official titles naturally, but his deeply attached friends and disciples called him 'Maharshi' with reverence and gratitude.

Devendranath Tagore wrote a good number of theological pamphlets on Brahmoism. A list of his more important books is given here: 'Bangala Bhashay Sanskrita Vyakaran'; 'Vedantic Doctrine Vindicated', 1845; 'Brahmadharma', Vols. I & II, 1850; 'Atma-tattwavidya', 1774 Saka, 1852; 'Brahmadharmer Mat O Biswas', 1782 Saka, 1860; 'Brahmadharmer Vyakhyan,' Vol. I, 1783 Saka, Vol. II, 1788; 'Brahma Samajer Panchavimsati Vatsarer Parikshita Vrittanta', 1786 Saka; 'Devendranath Thakurer Swarachita Jivancharit', 1898 B.C.

[Autobiography of Devendranath Tagore, English translation done by Indira Devi and a critical edition of the Bengali original (Visva-Bharati edition), 1962; Ajitkumar Chakravarty —Maharshi Devendranath; Sahityasadhak Charitmala, Vol. IV, 1946; Discourses read at the Meetings of the Hindu Theophilanthropic Society, Vol. I, Calcutta, 1844 (for the identification of the author see Manmathanath

Ghosh—Karmavir Kissory Chand Mitra, 1333 B.S.).]

(Sujata Ghosh) BHABATOSH DATTA

TAGORE, DWARKANATH (1794-1846)

Dwarkanath belonged to the Jorasanko branch of the Tagore family which built its home at Pathuriaghata after the battle of Plassey. His grandfather, Nilmoni, built a new home at Jorasanko in 1784 and removed his family there. Previous to that he had accepted employment under the East India Company and acquired some landed interests. The family was thus in a state of affluence.

Nilmoni left two sons, named Ramlochan and Rammoni, who married two sisters. Ramlochan had no sons while Rammoni was blessed with one in 1790. When a second son was born in 1794 to the latter and his mother happened to die soon after, the task of bringing him up fell on Alaka Devi, the surviving sister and wife of Ramlochan. That son was Dwarkanath. By a family arrangement he was adopted by Ramlochan and, in consequence, the foster-mother attained the status of legal mother.

Dwarkanath was a gifted boy and attended to his lessons with zeal. As was the custom in those days he took lessons in Arabic and Persian in the first instance. This was supplemented by a course in English at the school run by Sherbourne in the neighbourhood. Somewhat precocious, Dwarkanath anticipated that with the East India Company in charge of the administration of the country, a greater mastery over English was essential for a position in life. Prompted by this feeling he brushed up his English under the guidance of the Rev. William Adams, J. G. Gordon and James Calder. He rounded it off with a study of Law under the guidance of Cutler Fergusson to equip himself for the career he was preparing himself for.

Dwarkanath thus equipped himself for a life of close contact and active co-operation with the East India Company and the Merchants from the United Kingdom. His accomplishments soon secured him the post of Sheristedar of the Collector of Twenty-four Parganas in 1818. His services were so much appreciated by his superior officers that he was soon given a promotion in 1829 to the post of the Dewan of the Board of Customs, Salt and Opium. The same year he founded the Union Bank in Calcutta which thrived well under his fostering care.

He, however, soon discovered that the restrictions imposed by his office were not allowing him full scope for the exercise of his talents. Having an acumen for business enterprise, he itched for opportunities for more extensive commercial enterprise. With the withdrawal of the Charter to the East India Company, permitting trade activities in 1833, new opportunities on this line were thrown open to private enterprise. Dwarkanath took full advantage of this favourable development to try out his talents in this field. So he resigned from his post under the Company in 1834 and in the same year he opened a business firm under the name Carr Tagore & Company, with European friends as partners. The firm prospered so well under his efficient administration that it earned him huge profits. It established branches in different places in the country and used to deal in sundry items, of which the principal commodity was indigo.

Dwarkanath's unbounded energy did not permit him to rest on his oars even after such substantial achievements. His inventive mind looked for openings in new fields for the expansion of his activities. He started a sugar factory at Ramnagar and a silk factory at Kumarkhali. He founded the Bengal Coal Company and started extraction of coal at Ranigunge, the first venture of its kind in India. He also exploited the steam engine by introducing river steam navigation with the help of tugs, by founding the Steam Tug Association in 1837. He also set up a dock at Kidderpore for the repair of ships. He thus became a pioneer in some new types of industrial and commercial undertakings.

Despite the exactions of such vigorous professional life Dwarkanath found time enough to devote himself to welfare activities also. In these matters he was drawn close to Rammohun Roy, though more than twenty years his

junior, by the affinity of spirit. They were together able to persuade the then Governor-General Lord William Bentinck to prohibit the rite of self-immolation of Hindu widows on the funeral pyre of their husbands known as *Suttee*. He encouraged the spread of English education and took an active part in the movement that led to the founding of the Hindu College in 1817 in Calcutta which threw open the door of English education to the public. He also encouraged the teaching of the Western system of medicine and personally bore the expenses of two young men for medical education in the United Kingdom. His efforts also went a long way in persuading the Government to establish the Medical College in Calcutta in 1835. He donated liberally to different charities.

His benevolence also found satisfaction in providing grand parties in his garden house in Belgachia which were attended with enthusiasm by the elite of the society including his numerous European friends. These parties were looked forward to as important social events and would make headline news in the newspapers of those days. His charities and his parties together with his Princely style of living earned him the epithet 'Prince'.

Dwarkanath's unbounded energy also found expression in other fields. Discovering the potency of journals as an instrument for shaping public opinion, he interested himself in journalism. He acquired for this purpose a major share in the *Bengal Harkara*, which was one of the leading journals of Calcutta in those days. Eventually he became involved in a movement pleading for the freedom of the Press in which he got active support from his European friends. A public meeting was called in the Town Hall of Calcutta to plead for this, in which he played a major role. As a consequence the then Governor-General, Sir Charles Metcalfe, withdrew the restrictions imposed on the Press. This success was celebrated by a dinner in the same Town Hall in 1838, in which a toast was proposed for Dwarkanath in appreciation of his contributions to the same.

Though he generally entertained friendly feelings towards the Government, his patriotic feelings never failed to induce him to register protests against Government measures which were likely to affect injuriously the interests of his countrymen. An example in point was his agitation against the policy of the Government to resume *lakhiraj* lands. He did not hesitate to express his resentment against the efforts of "a Christian Government which prided itself as the most civilised nation in the world" to take away "what had been given by the Muslim rulers for the encouragement of learning and religion".

Dwarkanath was married to Digambari Devi, daughter of Ramtanu Roy Choudhury of Narendrapur in Jessore district, in 1815. The marriage was blessed with several children, of whom the eldest son Devendranath attained a considerable degree of prominence. His wife died in 1839.

At this stage Dwarkanath had attained through his achievements immense popularity, both among Europeans and Indians, the measure of which was clearly borne out by the ovation given to him on the eve of his departure to the United Kingdom on 9 January 1842. The citizens presented him a written address which extolled his many qualities of head and heart and expressed the hope that he would be given a grand reception in the United Kingdom.

The hope was more than fulfilled. Dwarkanath was accorded a reception on a scale which even high political dignitaries of a foreign country could hardly dream of. Queen Victoria granted him an interview. The Lord Mayor of London gave a banquet in his honour. In Scotland he was received with even greater fervour. The citizens of Edinburgh bestowed on him "the freedom of the city" in a pompous ceremony.

Dwarkanath returned home in 1843 to go back again to England in March 1845 to stay there indefinitely. He had hardly settled there for a life of leisure in Surrey when death overtook him on 1 August 1846.

The above account of his career would more than demonstrate that Dwarkanath was one of the greatest Indians of the nineteenth century. His intellectual powers, business acumen, unbounded energy, progressive outlook and benevolence earned him the universal affection of the

people. After Rammohun he evidently came to occupy the position of the greatest eminence among Indians. His impartial conduct made him equally popular, both among Indians and among Europeans. His honesty and integrity earned him high praise. A patriot to the core of his heart, he never gave up the Indian style of living. Even during his sojourn in the United Kingdom he never discarded his Indian dress and always preferred to smoke in the Indian way through his hubble-bubble. This evidently shows that he won the heart of his European admirers, not through sycophancy but by his high moral qualities.

A general estimate of the character of this great man will be available in the appreciation recorded in the "Address Voted at the Meeting of the European and Native Citizens of Calcutta" on the eve of his departure to the United Kingdom. After referring to him as an "ideal representative of the native gentlemen of India," it spoke of his "unwearied benevolence, upright conduct as a man in all the relations of life" and his "work of charity without reference to caste, colour or creed." In fact, he distinguished himself with such grand achievements and high moral qualities that he is easily marked out as the leading Indian of his day.

[Kissory Chand Mitra—Memoir of Dwarkanath Tagore, Calcutta, 1870; K. K. Das Gupta (Ed.)—Dwarkanath Thakur, Calcutta, 1962; Sreenath Banerjee—Life of Dwarkanath Tagore, Calcutta, 1914; S. B. Vidyalankar—Jibanikosh, Vol. IV, Calcutta, 1346 B.S.; H. Bandyopadhyaya—Thakurbarir Katha, Calcutta, 1966; Jogesh Chandra Bagal—Unabingsa Satabdir Bangla, Calcutta, 1963; —Muktir Sandhane Bharat, Calcutta, 1376 B.S.; Nirmal Chandra Sinha (Ed.)—Freedom Movement in Bengal: Who's Who, Government of West Bengal, 1968; B. N. Bandyopadhyaya (Ed.)—Sambad Patre Sekaler Katha, Vols. I & II, 1356 B.S.; D. P. Sarvadhikari—Early Public Life in India, Bengal Past and Present, Vol. XXXVII, January-March, 1929; Jogeshur Mitter (Ed.)—Speeches by George Thompson, Calcutta, 1895; N. N. Basu—Banger Jatiya Itihas; R. C. Majumdar—History of the Freedom Movement in India, Vol. I, Calcutta, 1962; Devendranath Tagore—Atmajivani, Calcutta; Calcutta Gazette, 3 January 1835; Report of the General Committee of Public Instructions of the Presidency of Fort William in Bengal for the year 1835; The Gnananneshan, 9 August 1835; The Samachar Chandrika, 9 February 1833; The Samachar Darpan, 23 January 1833.]

(Sarojit Datta) HIRANMOY BANERJEE

TAGORE, DWIJENDRANATH (1840-1926)

Dwijendranath was born on 11 March 1840. He came of the famous Tagore family of Jorasanko, Calcutta, and was the eldest son of Maharshi Devendranath Tagore. He had the opportunity of learning Sanskrit thoroughly from the noted Sanskrit scholar Ramnarayan Tarkaratna. It is due to his teaching that Dwijendranath acquired a fascination for Sanskrit literature at an early age.

Afterwards he joined St. Paul's School, from where he passed the Junior Scholarship examination. He was then transferred to the Hindu College (later, Presidency College). Here he did not continue long and left the College some time before the Sepoy Mutiny. He had as his classmates Raja Pyari Mohan Mukherjee of Uttarpara and Mr. Justice Ramesh Chandra Mitra. The genius of Dwijendranath found free play in diverse channels, often seemingly contradictory. Mathematics and drawing were to his liking and he cultivated both with equal fervour for a long period. Dwijendranath began to compose Bengali poems from his early days. His first complete poetical work, a translation of Kalidasa's 'Meghdut', came out in 1860 and was highly appreciated. The style of the work was unique for the time. It attracted the attention of even Poet Madhusudan Dutta.

The Tagore-house of Jorasanko was the seat of *Swadeshi* culture. Cultivation of Bengali was one of its main features. Dwijendranath was inspired by this family tradition and in him we find its full expression. The spirit of "Swadeshi" permeated all his works.

Dwijendranath cultivated Brahmo theology from his early youth. The Calcutta (later Adi) Brahmo Samaj provided him a suitable platform for propagating his original views on this subject. His theological lectures were delivered in Bengali and subsequently published in book form. A life-long votary of Bengali literature, his works in prose and verse were many and varied. His first original poem 'Swapnaprayana' (1875) was unparalleled in its theme and style.

Dwijendra's patriotic zeal and fervour found a suitable outlet in the Hindu Mela of Naba Gopal Mitra. His advice was frequently sought for the Mela. He guided the Mela from behind the scenes at its initial stage. Later on he came to the forefront and took part in its annual functions. He also participated in the meetings of the National Society, which was the Executive Body of the Mela. Dwijendranath presided over the annual function of the Hindu Mela in 1876. He had also previously served the Mela as Secretary. Patriotic songs for the Mela were composed by him. He also composed Brahma Sangeet (devotional songs). He is credited with having introduced *Swaralipi* (musical notation) in Bengali songs.

Dwijendranath served the Brahmo Samaj in different capacities as Secretary, Trustee, Acharya and President. He was also the Editor of the *Tattwabodhini Patrika*—the Samaj's organ, for a long twenty-five years, from 1884 to 1909. Previous to this, he edited the *Bharati* for seven years, since its start in 1877. The famous Bengali weekly, the *Hitabadi*, owed its name, and, according to its first Editor, Krishna Kamal Bhattacharya, its very conception, to Dwijendranath. Many of his important writings are still to be found strewn over the pages of some important periodicals of the time, besides those that were edited by him.

Dwijendranath was intimately connected with the 'Bidwajjana Samagama'—an assemblage of Bengali litterateurs at Jorasanko which was held on 14 April 1874. The short-lived Saraswat Samaj for promotion of Bengali language and literature, founded in 1882, had Dwijendra as its Vice-President, Raja Rajendra Lal Mitra being its President. He was also one of the Vice-Presidents of the Bengal Theosophical Society formed in 1882. He served the Bangiya Sahitya Parishad as its President for three consecutive terms (1304-06 B.S.).

Dwijendranath was a pioneer in many spheres of far-reaching importance. At least one of these, the introduction of Bengali short-hand, should still be remembered with gratitude.

Dwijendranath passed his last days at Santiniketan. Visitors from far and near, belonging to different walks of life, were drawn to him for his natural virtues and humane qualities. He was loved and respected by all. He was so full of love and kindliness that even birds and beasts were not afraid of him and used to play with him. He died on 19 January 1926.

Dwijendranath wrote on multifarious subjects, from Bengali Grammar to Theology. Amongst his principal publications are 'Meghdut', 'Tattwavidya,' 'Swapnaprayana', 'Rekhakshar Varnamala' (Bengali Shorthand), 'Geeta Path', 'Kavya Mala' and 'Prabandhamala'. He also published some books in English. These include a book on Geometry in which the 12th axiom had been replaced by new ones and 'Ontology', a translation of his own 'Tattwavidya'.

[Bipin Behari Gupta—Puratan Prasanga; Brajendra Nath Bandyopadhyaya—Dwijendranath Tagore, Sahityasadhak Charitmala; Sudhakanto Roy Choudhury—Dwijendra Katha; Jogesh Chandra Bagal—Hindu Melar Itibritta.]

(P. N. Banerjee) JOGESH CHANDRA BAGAL

TAGORE, GAGANENDRANATH
(1867-1938)

A prolific and versatile artist of daring originality, Gaganendranath Tagore was the eldest son of Gunendranath Tagore, and grandson of Girindranath Tagore, the younger brother of Maharshi Devendranath. The Tagores of Jorasanko, Calcutta, were a rich Brahmin zamindar family, noted alike for their wealth and culture, and Gunendranath, a scion of this princely house, was well-known for his great hospitality and

patronage of the arts, notably theatre arts. He left behind three sons—Gaganendranath, Samarendranath and Abanindranath, the master artist and writer—and two daughters—Vinayani and Sunayani.

Born in Calcutta on 18 September 1867, Gaganendra had his formal schooling at St. Xavier's School for a brief period. The premature death of his father in 1881 left Gaganendra at the age of fourteen the potential head of the junior branch of the Tagore family of Jorasanko, and provided him with a convenient excuse for leaving his school. His time was now largely taken up with the affairs of the family estates and his numerous social obligations as the head of the family. But Gaganendra was a voracious reader of Indian and Western literature and collected a huge library in his house. Severance of the school-tie only gave him an opportunity for self-education, as in the case of his illustrious uncle, Poet Rabindranath. He also learnt the art of gracious living under the tutelage of his widowed mother, a remarkable lady, at once austere and kind and with a great fund of sound common sense and practical wisdom. Gaganendranath never went abroad, but in his later life came into close contact with a large number of distinguished foreigners coming from different walks of life, such as Sister Nivedita, Justice Woodroffe, Lord Carmichael, W. Rothenstein, Count Keyserling, Sylvain Levi, Anna Pavlova, Count Okakura and a host of others who regularly visited his princely dwelling house at Jorasanko.

Gaganendranath's early interests were photography, play-acting and reading of books; he took up the brush much later when his youngest brother Abanindranath had already become famous as an artist. The *Swadeshi* movement in Bengal in the opening decade of the present century exercised a profound influence on his mind, and for a short while he became deeply involved in the terroristic activities of the Anushilan party. In his craze for *Swadeshi*, he got rid of all European-style articles in his paternal house at Jorasanko including Western paintings, sumptuous flower-vases and the heavy Victorian pieces of furniture handed down as heirloom from Prince Dwarkanath's days. The patronage that he extended to the revival of indigenous weaving and the collection of traditional Indian art-treasures by his younger brother Abanindranath may also be attributed to this nationalist fervour in Gaganendranath. Later on, he tried to popularise the Bengal home industries and showed great enterprise as one of the secretaries of the Bengal Home Industries Association started in 1916 with the patronage of Lord Carmichael, the then Governor of Bengal.

Gaganendranath's chief title to fame, however, rests on the various daring experiments which he carried out in the field of art. From Harinarayan Banerjee he first learnt the Western technique of water colour, and his earliest sketches and landscapes which date from 1905 show how thoroughly he mastered this art. Scenes of rural Bengal as well as scenes of the metropolis where he lived were captured by his brush again and again, and so were the mountains and woods of the Ranchi and Hazaribag region. But he soon came in contact with some Japanese artists like Okakura and Taikwan, and learnt from them the Far-Eastern technique of brush-drawing. The few illustrations which he drew for Rabindranath's 'Jibansmriti' (1912) clearly display the Japanese influence on him. In the meantime the Indian Society of Oriental Art had been founded in 1907 and Gaganendra took a keen interest in its affairs. He helped to infuse a new life into the Society by planning a series of lectures on art, arranging for the publication of an art journal, the *Rupam*, under the editorship of O. C. Gangoly and holding a series of exhibitions of the works of the leading artists of the Oriental School, the first of which was held at the Government House, Calcutta, in December 1919. Among his artistic creations of the period 1910-21 mention may also be made of the Himalayan sketches, the brilliant series depicting the life of Chaitanya and the wonderful cartoons or caricatures of Indian life which were published in three successive volumes, namely, 'Adbhut Loke' (1915), 'Virup Vajra' (1917) and 'Naya Hullod or Reform Screams' (1921). These caricatures, according to a competent art critic, remain unsurpassed

even to-day for their marvellous resourcefulness and originality. The richer and aristocratic sections of the society provided most of the subjects of his cartoons, but his object was to provide fun without hurting. After 1920 there took place a tremendous change in the style of his paintings when he tried to assimilate such new techniques of modern European art as the French Cubism and the German Collage. He was, however, no mere imitator of these European schools, and experiments in abstract methods never led him away from the path of realism. His greatest contribution perhaps lay in his dynamic rendering of light and shade, and many of his drawings are characterised by a splendid glow of colour. In his later life he also drew some symbolic pictures of death and the other world.

But Gaganendra was not a mere artist, his talent was versatile. He was an original designer of Indian-style furniture and the pioneer of modern interior decoration in our country. All the furniture in the possession of the Indian Society of Oriental Art were designed by him and executed by a Madras craftsman, Dhanuskody Achary. He also introduced innovations into stagecraft and dramatic productions which have established the Indian stage on a new pedestal. He produced Rabindranath's 'Falguni' in the Vichitra Hall at Jorasanko and himself played the role of the 'King' in a manner which drew the admiration of Mrs. Annie Besant among a host of others. He also experimented with dress, and the sophisticated adaptation of the Tibetan *boku* used frequently by Rabindranath in his later life was first designed by him. Finally, he also tried his hand in juvenile literature. His 'Bhondar Bahadur' which was composed in 1926 and published posthumously thirty years later was a Lewis Caroll-type story for children.

Gaganendranath possessed a charming personality and a quiet dignity and distinction which may be called aristocratic. But he had no proud aloofness and attracted even foreigners by his genuine spirit of welcome. He deliberately avoided publicity of any manner or kind, but his paintings exhibited in Paris, London, Hamburg, Berlin and some American cities on different occasions between 1914 and 1927 won him the admiration of the most exacting critics of European art. He patronised many rising Indian artists, but never assumed the role of a teacher or mentor and hence did not leave any particular school behind him. The closing years of his life were darkened by bereavements and a fell disease which deprived him of his power of speech and the capacity for using his brush and ink. He passed away in 1938, survived by his wife and seven children, his eldest son having predeceased him.

[Pulin Bihari Sen (Ed.)—Gaganendranath Tagore (Indian Society of Oriental Art), Calcutta, 1972; Kshitis Roy—Gaganendranath Tagore (Lalit Kala Akademi), New Delhi, 1964; Asoke Mitra—Bharater Chitrakala, Calcutta, 1363 B.S.; Mohanlal Gangopadhyay—Gaganendranath, Calcutta, 1973; Dwarkanath Chattopadhyaya—Gharer Manush Gaganendranath (Tagore Research Society), Calcutta; Rathindranath Tagore—On The Edges of Time (Orient Longmans), Bombay, 1958; The Bharatkosha, Vol. III (Bangiya Sahitya Parishad), Calcutta, 1968 (Life-sketches of Gaganendranath by Pulin Bihari Sen and Binod Bihari Mukhopadhyaya); The Modern Review, March 1938 (N. C. Chaudhuri, "The Art of Gaganendranath Tagore", and O. C. Gangoly, "Gaganendranath Tagore: The Great Indian Artist"); The Visva-Bharati Quarterly, May-July, 1938 (Marquess of Zetland "Memories of Gaganendranath Tagore", Rathindranath Tagore, "Cousin Gaganendra", and William Rothenstein, "Gaganendranath Tagore").]

AMITABHA MUKHERJEE

TAGORE, GANENDRANATH (1841—1869)

Ganendranath Tagore was born in Calcutta in 1841. He was Girindranath's eldest son. Girindranath belonged to the Jorasanko Tagore family. He was the brother of the great apostle Devendranath. Ganendranath's mother was Jogamaya

Devi. Ganendranath had one younger brother, *Gunendranath, and two sisters, Kadambini and* Kumudini. Ganendranath was a Hindu by religion and Brahmin by caste. He was in the Brahmo Samaj. His father Girindranath was a liberal. He was universally liked. Ganendranath married at the age of seventeen.

Ganendranath studied in the Hindu School, Calcutta. He took the Entrance examination of the Calcutta University in 1857 and was placed in the first division. Girindranath took particular care in looking after the education of his son, who inherited much from his father. Ganendranath was a great lover of music and drama. It was he who organised dramatic performances on the Jorasanko stage where he was a chief patron. Ramnarayan Tarkaratna, a reputed playwright of that time, wrote a drama, 'Nabanatak', in response to Ganendranath's request. Tarkaratna was awarded rupees two hundred for this drama. Besides awarding the prize Ganendranath undertook to publish the drama at his own cost. He gave its copyright to Ramnarayan. 'Nabanatak' was staged for nine consecutive nights. The performance was a great success. Maharshi Devendranath blessed Ganendranath.

Ganendranath was an ardent patriot. Nabagopal Mitra, a patriot, organised the 'Chaitra Mela' (the Chaitra fair). But the members of the Jorasanko Tagore family, particularly Ganendranath, provided its strength and inspiration. The 'Chaitra Mela' (later, the Hindu Mela) was a 'national' gathering where everything national in character or origin was exhibited. Amritalal Bose, the reputed playwright and actor, wrote that Ganendranath and others had lent the fair its *élan*. Ganendranath was the Secretary of the fair, to which he gave a new shape. He realised that emphasis should be given to unity through which the national cause could best be served. Ganendranath laid down two important ideals to be realised through the 'Hindu Mela': self-reliance and dedication to the cause of the motherland.

He had no bias against Englishmen. He advised his countrymen to emulate the Englishmen's patriotic ideals. Ganendranath loathed to 'represent' and 'appeal'. He felt that Indians should solve their problems with their own initiative. *The Hindu Mela, of which Ganendranath* was one of the architects, anticipated the Indian National Congress. Ganendranath once composed a national song for the Hindu Mela. In one of his national songs he lamented how the wealth of India was plundered by the foreigners, who were enjoying our wealth and treasure, depriving us. He felt that it was a pity that Indians were callous. Ganendranath tried to rouse our national feeling by pointing to these facts.

Ganendranath was a powerful writer. He rendered Kalidasa's 'Vikramorbasi' into Bengali (1869). He published another book, 'Jnan O Dharmer Samanjasya'. He had a special aptitude for history. He wrote several historical essays, of which one has stood the test of time. Ganendranath wrote devotional songs of Brahmo conviction. He composed patriotic songs as well. He enjoyed literary discussions. Modern in every sense, his mind was always alert. His love for his motherland was manifest in his dress. Simple and amiable, Ganendranath was loved by all.

[Brajendra Nath Banerjee—Sahityasadhak Charitmala, No. 71; Sukumar Sen—Bangla Sahityer Itihas, Vol. II.]

(P. N. Banerjee) BIJIT KUMAR DATTA

TAGORE, JATINDRA MOHAN (1831-1908)

Jatindra Mohan belonged to the Pathuriaghata branch of the Tagore family, one of the richest aristocratic families of Bengal. He was the son of Harakumar, brother of Prasanna Kumar, another distinguished member of the same branch, who claimed descent from Darpanarayan through their father Gopimohan.

Jatindra Mohan was born in May 1831 and died on 10 January 1908 at a ripe old age after a highly distinguished career. In early life he acquired a good grounding in Sanskrit. He studied at the Hindu College for nine years, at the end of which he polished up his English under the tutorship of D. L. Richards.

His high social status and his personal attainments, together with the popularity he enjoyed, marked him out as the obvious choice for responsible positions under the patronage of the foreign Government. He rose from one position of responsibility to another in quick succession as the following imposing list will show: Member, Calcutta Corporation (1863-75); Member, Bengal Legislative Council (1870); Member, Legislative Council of the Governor-General (1877, 1879 and 1881); Member, Education Commission (1882); and Member, Jury Commission (1883).

His services in these various capacities were highly appreciated by the Government and in recognition of this the highest honours were conferred on him one after another, again in quick succession. He received the titles of Raja Bahadur in 1871, Maharaja in 1877, C.S.I. and Maharaja Bahadur in 1880, K.C.S.I. in 1882. In 1890 the title of Maharaja was made hereditary.

His charities also deserve mention. As a patron of education he used to maintain many students and bear all their expenses. He used to feed fifty poor men daily at his house. He contributed liberally towards the construction of schools, roads ana similar projects. During the famine of 1866 he remitted the rent of his tenants and fed 250 paupers daily for three months. He donated the land at Pathuriaghata on which the Mayo Hospital was constructed.

He also took a deep interest in cultural activities. He was the author of several Bengali dramas and farces, of which 'Vidya Sundar' earned popularity. He also took an interest in dramatic performances and his patronage served as an incentive to the Bengali stage. Like his brother Sourindra Mohan, he was also a patron of music and took an interest, both in the Eastern and Western schools. He even imported musical boxes and barrel organs for the cultivation of Western music.

Jatindra Mohan was amiable by nature and benevolent in disposition which endeared him to the people who came in contact with him. His cultural activities imparted to his character the true quality of refinement. From his family he imbibed an orthodox outlook on religious matters but was liberally disposed towards social reforms.

Jatindra Mohan represented all that is cherishable in a member of the landed aristocracy of the last century. Benevolent to his fellow countrymen, a patron of culture and education and enjoying the trust and patronage of the alien ruler to a considerable degree, he distinguished himself as the foremost member of the Pathuriaghata branch of the Tagore family.

[Loke Nath Ghosh—The Modern History of the Indian Chiefs, Rajas and Zaminders, Etc., Part 2, Calcutta, 1881; Jatish Chandra Das Gupta—A National Biography For India, Dacca, 1914; C. E. Buckland—Dictionary of Indian Biography, London, 1906; Gnanendra Nath Kumar (Ed.)—Vamsa Parichay (in Bengali), Vol. IV, 1332 B.S.; Maharaja Jatindra Mohan Tagore, from the Calcutta Chronicle, 4 March 1889.]

(Sarojit Datta) HIRANMOY BANERJEE

TAGORE, JYOTIRINDRANATH
(1849-1925)

Born on 4 May 1849, at Jorasanko in Calcutta, Jyotirindranath Tagore was the fifth son of Maharshi Devendranath Tagore (1817-1905) and Sarada Devi (1823?-75), and a grandson of Prince Dwarkanath (1794-1846). Scion of a rich Brahmin zamindar family, Devendranath revived the Brahmo Samaj of Rammohun Roy and came to command universal respect as a deeply religious-minded person and a great patron of literature and learning. Among his nine sons and six daughters Dwijendranath, Satyendranath, Jyotirindranath and Swarnakumari were quite eminent in their own ways, though they were all overshadowed by the brilliance of the youngest surviving son Rabindranath.

Jyotirindranath received his earliest education in a family 'pathsala' and was then sent to several schools of the city, such as St. Paul's School, Montague's Academy, Hindu School and Calcutta College one after another. From the Calcutta College which was really a high school,

founded by the Brahmo leader Keshab Chandra Sen, Jyotirindranath passed the Entrance examination of the Calcutta University in 1864. In 1865 he joined the Presidency College, Calcutta, and studied there for nearly two years; but shortly before he was due to appear at the First Arts examination he left for Bombay to stay with his elder brother, Satyendranath, and here ended his formal education (April 1867). Jyotirindranath, however, learnt much more at home than at school and college. He mastered several languages, such as French, Sanskrit and Marathi, and through his own efforts became proficient in music, both vocal and instrumental, drawing and phrenology.

In July 1868, Jyotirindranath married Kadambari Devi, a lady of great beauty and refinement, but he was not destined to enjoy conjugal bliss for long. Kadambari Devi committed suicide in April 1884, and though Jyotirindranath was without any issue at that time, he did not marry again.

Besides occasionally looking after his father's estate, Jyotirindranath engaged in business on his own. He opened a jute godown in Calcutta, took up indigo cultivation for a few years, opened a 'Swadeshi' match factory and then a cloth mill, and finally started a 'Swadeshi' steamer service between Khulna and Barisal (1884). His business enterprises were not very successful but they were designed to inculcate a spirit of self-help among his countrymen long before the Swadeshi movement actually started in Bengal.

Thoroughly imbued with the patriotic spirit of the age, Jyotirindranath participated in the second annual session of the Hindu Mela in April 1868, composing a patriotic verse for this occasion, and served as Joint Secretary of the Mela during 1874-75. His historical dramas, namely, 'Puru-Vikram' (1874), 'Sarojini' (1875) and 'Ashrumati' (1879) were also designed to rouse patriotic feelings among his countrymen. The same patriotic spirit found expression through the establishment of a secret society formed in imitation of the Italian Carbonari, the Sanjibani Sabha (1877?), which was presided over by Raj Narayan Bose and which first conceived of a national dress for all Indians and encouraged the starting of national industries.

But Jyotirindranath was above all a literary figure, a writer, actor, musician and artist. Besides writing the historical dramas mentioned above, he produced a number of satires and farces, 'Kinchit Jalayog' (1872), 'Eman Karma Ar Karbo Na' (1877) later entitled 'Aleek Babu', and 'Hitey Vipareet' (1896); some lyrical dramas, 'Manmayee' (1880), 'Punarvasanta' (1899), 'Vasantalila' (1900) and 'Dhyanabhanga' (1900); and essays dealing with different subjects ('Prabandha-manjari', 1905), besides translating into his mother-tongue a large number of French short stories, novels, dramas and poems ('Hathat Nabab', 1884; 'Daye Pare Dara-graha', 1902; 'Farasi-Prasun,' 1904), a number of Marathi works including Tilak's 'Srimadbhagavadgita-Rahasya' (1924) and nearly all the major Sanskrit dramas, about seventeen in number. The Bengali literary journal, the *Bharati* (1877), owed its origin to his initiative, and he himself edited two journals on music in Bengali, the *Veena-Vadini* (1897-98) and the *Sangeet Prakasika* (1901-17). He was also a good actor on the stage and organized the Jorasanko theatre group in collaboration with some of his relatives and friends (1866-67). He was the first to conceive of an annual gathering of Bengali litterateurs, the Vidwajjana Samagam, which met in his ancestral house at Jorasanko in April 1874, and also on some subsequent occasions. The Saraswat Samaj or academy of Bengali literature, organized by him in July 1882, was an extremely short-lived institution, but it was in many ways the forerunner of the Bangiya Sahitya Parishad. Later, when the Sahitya Parishad came into existence, he acted as one of its Vice-Presidents (1902-03) and took an active part in its proceedings. He also composed a large number of Bengali songs, organized the Adi Brahmo Samaj Sangeet Vidyalaya in June 1875, and became the Founder-Secretary of the Bharat Sangeet Samaj (1897), an institution of music and drama. The current system of musical notation of Bengali songs is very largely his work. Jyotirindranath has also left behind a large number of portraits and sketches. A collection of some of these drawings

was published from London in 1914 under the title of 'Twenty-five Collotypes from the original Drawings of Jyotirindranath Tagore', with an introduction from the pen of the famous artist W. Rothenstein.

Shy and unobtrusive by nature, Jyotirindranath shunned publicity throughout his life, and therefore never became a very popular figure. But his contribution to different fields of Bengali literature and culture was really significant. Some of his historical dramas and farces caught the public imagination in those days and were staged even in villages. His younger brother, Rabindranath, and sister, Swarnakumari, received their earliest literary inspiration from him. His musical and artistic talents were also of a high order. An initiated member, and for fifteen years (1869-84) a Secretary of the Adi Brahmo Samaj, Calcutta, Jyotirindranath was very liberal in his social outlook, a critic of the caste system and an advocate of social equality of women. A patriot from his boyhood days, he dreamt of his country's freedom, but warned that unless his countrymen acquired the democratic spirit before independence, they would become even worse bureaucrats and autocrats than their English masters. The last few years of his life were spent in peaceful retirement at Ranchi where he breathed his last on 4 March 1925.

[Manmatha Nath Ghose—Jyotirindranath, Calcutta, 1334 B.S.; Susil Ray—Jyotirindranath, Calcutta, 1963; Basanta Kumar Chattopadhyaya—Jyotirindranather Jiban Smriti, Calcutta, 1326 B.S.; Brajendra Nath Bandyopadhyaya—Jyotirindranath Thakur, Sahityasadhak Charitmala, Vol. VI, No. 68, Calcutta, 1354 B.S.; Rabindranath Thakur—Jiban Smriti, Calcutta, 1912; Pulin Bihari Sen—Jyotirindranath Thakur (an article published in the Bharatkosha, Vol. III, Calcutta, 1967); The Prabasi, Calcutta, Magh, 1318 B.S. and Jyaistha, 1332 B.S. (Jyotirindranath Thakur—Pitrideb Sambandhey Amar Jiban Smriti, Magh, 1318 B.S.; Extracts from some letters of Jyotirindranath Tagore, Jyaistha, 1332 B.S.)]

(Amiya Barat) AMITABHA MUKHERJEE

TAGORE, PRASANNA KUMAR (1801-1868)

Prasanna Kumar Tagore and his famous cousin Dwarkanath Tagore trace their descent from common ancestors. Their respective grandfathers, Darpanarayan and Nilmoni, also shared a common home at Pathuriaghata in the middle of the eighteenth century. Darpanarayan amassed great wealth in sundry business transactions and acquired extensive landed properties.

Prasanna Kumar was born in this distinguished and affluent family in 1801 at Pathuriaghata in Calcutta. His father Gopimohan was the second son of Darpanarayan.

Prasanna Kumar acquired his early education under the guidance of private tutors. After that he received his lessons in English at the school run by Sherbourne in the neighbourhood. When the Hindu College was founded in 1817 he took his admission there. After completing his education he qualified as a pleader and started practising in the Sadar Dewani Adalat in Calcutta.

He was married to Umatara Devi, daughter of Ramdhon Bakshi of Narendrapur of Jessore district.

Though he enjoyed a considerable income from the landed properties he had inherited from his ancestors, Prasanna Kumar hated to live as a leisured aristocrat. His investments in oil mills and indigo plantations proving a failure, he turned to law and discovered to his satisfaction that he had found his true profession. As a lawyer he rose to such eminence that he came to be appointed as the Government Pleader. His services were utilised at the instance of the then Governor-General, Lord Dalhousie, as Clerk-Assistant of the Legislative Council. When the Viceroy's Legislative Council was formed after the Mutiny, he was the first Indian to be given a seat in it.

Prasanna Kumar took an active part in the agitation against the decision of the Government to resume all *lakhiraj* lands. He felt strongly against it, as, to his mind, such measures would upset the rural economy. In collaboration with his cousin Dwarkanath Tagore he organised a public meeting in 1839 in the Town Hall to voice a protest against this measure. The immediate

effect was that holdings measuring less than fifty bighas were exempted from resumption.

His last act was the creation of an endowment for a lectureship in Law under the Calcutta University by his will. It has been named after him and has continued to be a great incentive to research workers in Law.

The Government conferred on him the C.S.I. in the year of his death in 1868.

Prasanna Kumar hated a life of indolent ease and loved to live an active life. He was of a benevolent disposition which prompted him to undertake welfare activities for his tenants. He shared the feelings of the leaders of his days that British rule was good for the country but cherished strong patriotic feelings which inspired him to protest openly against the haughty conduct of the Englishmen through articles in the *Reformer*. As regards social affairs, he supported the movement which led to the prohibition of the 'Suttee' rite and encouraged female education.

Prasanna Kumar was undoubtedly a man of the front rank in his time. As a lawyer and as a legislator he attained considerable distinction and as a benevolent and liberal aristocrat he enjoyed immense popularity.

[J. C. Bagal—Unabinsha Satabdir Bangla; C.E. Buckland—Lt.-Governors of Bengal, Vol. II; B. B. Majumdar—History of Political Thought from Rammohun to Dayanand; P. K. Tagore, reprinted from the Oriental Miscellany; Sambad Patre Sekaler Katha, Vol. I.]

(Sujata Ghosh) HIRANMOY BANERJEE

TAGORE, RABINDRANATH (1861-1941)

Born on 7 May 1861, in the Jorasanko house at 6 Dwarkanath Tagore Lane, Calcutta, Rabindranath was the fourteenth child of Devendranath Tagore (1817-1905) and Sarada Devi (1826/27-1875).

The Tagores belonged to the Pirali class of the Brahmins—the more orthodox amongst whom frowned upon inter-dining and intermarrying with them on account of their supposed intimacies with Mussalmans in bygone days Originally hailing from Jessore, the family settled in Calcutta round about the time the East India Company had founded the city. Through co-operating with the Company when they assumed ruling powers, the Tagores prospered and were recognized among the leading families of Calcutta's new aristocracy by 1814, when Raja Rammohun Roy (1772-1833) initiated his activities to fight Hindu orthodoxy on the one hand and to bring about a synthesis of the culture of India with the liberal traditions of the West. Rabindranath's grandfather, Dwarkanath (1794-1846), known by the honorific title of 'Prince' because of his great wealth and munificence, became one of the staunchest supporters of the Raja in all his public activities. Likewise, Rabindranath's father, known as 'Maharshi' for his piety and faith, became a redoubtable champion of Brahmoism which may well be regarded as Rammohun's vindication of the monotheistic tradition of the Upanishads. The peculiar combination of tradition and progress, which characterized Rabindranath's attitude of life, may best be explained by his immediate family background.

Notable among Rabindranath's brothers and sisters were the poet-philosopher Dwijendranath Tagore (1840-1926), Satyendranath Tagore (1842-1923), the first Indian to join the Indian Civil Service, Jyotirindranath (1849-1925), the well-known playwright and translator, and Swarnakumari Devi (1855-1932), the foremost woman-novelist of her day.

Rabindranath's early childhood was spent under the tutelage of family servants. He had to fall back upon his own resources to feed his lively imagination. Restrictions whetted his appetite for the far-away. His other source of joy was when some of the maids and servants initiated him in the love of tales and fables, rhymes and songs. The twin muses of song and poetry came to him hand in hand fairly early in life. He started scribbling verses soon after he learnt his alphabet and he imbibed music from the atmosphere at home.

Rabindranath's school career was brief (1868-74), uneventful and haphazard—he had to

change school four times at least. He did not react favourably to set lessons. The generally unruly conduct of his class-mates and the discipline of the rod disgusted him. In 1874, when his name did not appear in the list of candidates promoted to the next higher class of St. Xavier's School, he was withdrawn from school. But this only whetted his appetite for self-education through his mother tongue in which he received encouraging support initially from his third brother, Hemendranath (1844-84), and later from Dwijendranath and Jyotirindranath.

Rabindranath was going on for twelve when (1873) he was invested with the sacred thread and initiated with the *Gayatri*. Thereafter he accompanied his father on an extended tour which took him as far as Dalhousie—via Bolpur and Amritsar. It was at Bolpur that he first really came into close contact with Devendranath—his saintly father—who exerted a lasting influence on his personality and character.

The family discovered Rabindranath's gift for song and poetry quite early in his life. His first poem to appear in print was 'Abhilash' in the *Tattvabodhini Patrika* in 1874 where it was described to be a twelve-year-old boy's composition. The next year, when he was barely fourteen, he made his first public appearance as a poet reciting a patriotic poem of his own composition at the ninth session of the Hindu Mela—a cultural fair devoted to patriotism and social welfare organized by Nabagopal Mitra, Rajnarain Bose and others under the patronage and sponsorship of the Tagore family.

With the death of his mother in 1875, Rabindranath passed into the guardianship of Jyotirindranath and his wife Kadambari Devi (1858-84)—both of whom, more than any others, helped his adolescent aspirations come into full flowering. This was the time when he was enrolled as the juniormost member of a short-lived secret society modelled after Mazzini's Carbonari and named Sanjivani Sabha, of which Rajnarain Bose was the President.

His first literary writings (verse, narrative poetry, criticism, fiction, essays, translation, etc.) appeared first in *Jnanankur O Prativimba* (from 1876 onwards) and later in the family literary journal *Bharati* (from 1877 onwards). In 1877, he appeared for the first time on the family stage in the title role of a farce written by Jyotirindranath, as adapted from Molière's 'Le Bourgeois Gentilhomme.' The next year (1878) he accompanied his brother Satyendranath to England where he studied English literature for some time under Henry Morley at the University College, London. His 'Letters from a Sojourner in Europe'—being his outspoken, if somewhat indiscreet, comments on the life and times of London—alarmed some of his conservative elders and necessitated his recall from London early in 1880. The 'Letters' were published in book-form the next year (1881), however, it being not only his first book in prose but also the first in the spoken form of prose. The year 1881 also saw him writing his first musical play, 'Valmiki Pratibha', and appearing himself in the title role, delivering his first written lecture on Music and Feeling before the Bethune Society, and foiling one more of the family's plans to send him abroad—this time to qualify for the Bar. Returning from Madras *en route* to London, he took up residence with Jyotirindranath at Sudder Street where he experienced his poet's vision, which he immortalized in a poem entitled 'The Awakening of the Waterfall'—presaging the upsurge of a fine frenzy of creative writing. After spending some time with Satyendranath's family in Karwar, he returned to Calcutta late in 1883 to be married to Mrinalini (b. 1873). The next year (1884) saw the tragic death by suicide of Kadambari Devi—an event that left a lasting scar on his mind. The same year he was appointed Secretary of the Adi Brahmo Samaj and crossed swords with Bankim Chandra Chatterjee, the leading literary figure of Bengal of the day, on the ideals of Hinduism. In 1885, he became associated with another family magazine, the *Balak*, and assisted its Editor, Jnanadanandini Devi (Satyendranath's wife), in its management. Some of his earliest juvenile writings appeared in the *Balak*. That was also the year when the first collection of his songs came out with the title 'Rabichchaya'—indicative of his popularity as a lyricist-composer.

His eldest child (a daughter), Bela or Madhuri-

lata, was born in 1886. The same year he composed and himself sang the inaugural song at the second session of the Indian National Congress in Calcutta.

Literary biographers agree that Rabindranath's many-sided genius entered a new phase with the composing of the poems of 'Manasi', the musical play 'Mayar Khela' and the drama 'Raja O Rani'—all of which were written during 1887-90. During this time he first participated publicly in political controversy when he protested against the reactionary anti-Indian policy of Lord Cross, the then Secretary of State for India, and advocated the appointment of elected representatives of the people as members of the Viceroy's Executive Council.

His eldest son, Rathindranath, was born in 1888. There was a brief interlude of about three months which he spent on a visit to England in the later part of 1890. The diary he maintained of the visit made scintillating reading when published in book-form.

Towards the end of 1890, on return from England, Rabindranath was entrusted by his father with the management of the extensive family estates in the Rajshahi district—with his headquarters at Shilaidah. His third child, Renuka, was born early in 1891.

Rabindranath spent the next decade of his life (1890-1900) mainly in the countryside, in close contact with the children of the soil. In the first phase, his confrontation with the rural situation took the form of exquisitely sensitive vignettes of the life around—'The Postmaster' was one of the crop of these short stories which were published, week by week, in the *Hitavadi*. Thereafter, when the monthly *Sadhana* was founded by him in 1891, with his nephew, Sudhindranath, as editor, it became almost the sole organ of his self-expression. The *Sadhana* published some of his best writings—including 'Sonar Tari' and 'Panchabhuter Diary'. In 1894 he assumed the editorship of the periodical itself and remained its editor until it ceased publication in 1895. His exquisite letters addressed to his niece, Indiradevi, later collected as 'Chhinnapatra', belonged to this period.

His youngest daughter, Mira, was born in 1893 and Samindra, his youngest son, the year after.

The *Sadhana* phase was also a phase of constructive nationalism for Rabindranath. His patriotism now became not only an abstract love of the country but a truly felt love of the people —the village folk—who constituted the country. In 1893, at a public meeting presided over by Bankimchandra Chatterji, he read out a well-argued political essay on "Ingraj O Bharatbasi". From then on, he began to point out that while in the West the State formed the nucleus of the body-politic, traditionally, in India, the rural community or society constituted such a base. He therefore advocated widespread use of the mother-tongue as a medium of education and described self-help and self-respect as the backbone of Swadeshism. On the other hand, he invoked India's history and legends in the poems of 'Katha O Kahini' to inculcate patriotic and national sentiments. A totally different genre of lightly tripping lyrics of the idyllic kind are to be found in 'Kshanika' written about the same time.

The end of the century saw Rabindranath preoccupied more and more with the fundamentals of the Indian problem and his growing conviction that these were tied up with the prevailing faulty system of education. Instead of sending his own children to the existing schools he started his own home-school for them at Shilaidah. That was when he conjured up his vision of a Tapovana school—where it might become possible to link up learning and living in an atmosphere of freedom, in the midst of nature, in a community where teachers would be gurus and pupils disciples in the traditional Upanishadic sense. He held up these ideals in the poems of 'Naivedya', and followed them up by founding a school in the Asrama built by his father at Santiniketan near Bolpur and bequeathed by him to a public trust. That was in 1901.

Earlier in the same year, he took over the editorial charge of the *Bangadarshan*—a periodical founded by Bankimchandra—in its new series and contributed to it his novel 'Chokher Bali' ('Binodini' in English)—being the first psychological novel in any Indian language—in serial instalments.

A series of disasters—in the shape of family bereavements and chronic financial difficulties —followed close on the heels of the newly started school. His wife Mrinalini Devi died barely a year after (1902) and Renuka the next year. Satischandra Roy, a young man of unusual talents and one of Rabindranath's devoted followers who dedicated themselves to the work of the school, died of smallpox at Santiniketan in 1904. And then early in 1905, passed away his revered father, the Maharshi who was like a guru to him. Notwithstanding these tragedies, and the tremendous sacrifices involved in supporting his educational venture practically single-handed, Rabindranath persisted with his experiment. His literary work continued unabated and the first anthology of his poems was published at this time. Nor was he unresponsive to the country's call when the situation or circumstances demanded his attention. He had occasion to reprimand Lord Curzon when in his Convocation Address Curzon had castigated the orientals as a class given to exaggeration. When the same Viceroy proposed vivisection of Bengal for administrative exigencies following the imperialist dictum of 'divide and rule', Rabindranath came out of his seclusion at Santiniketan to lend his powerful voice on behalf of the nation against this act of high-handedness. He preached Swadeshi, composed heart-stirring Swadeshi songs, wrote trenchant essays, addressed meetings and even headed protest demonstrations. But with it all, he advocated his own plan of constructive nationalism, with the village as the base of all nation-building activities. In 1906, he sent his eldest son Rathindranath to the U.S.A. to study Agriculture. The same year he drew up the constitution for a National Council of Education. But when the anti-partition movement took an agitational turn, he withdrew himself to his work at Santiniketan. He was elected President of the first session of the Bangiya Sahitya Sammilani (Bengali Literary Conference) in 1907. His youngest son Samindranath died of cholera the same year. That was also the year of the ripening of his acquaintance with Ramananda Chatterji, the well-known journalist who started publishing his novel 'Gora' serially in his monthly *Prabasi*. Rabindranath presided over the Bengal Provincial Conference in Pabna and delivered his address in Bengali. In 1909, he wrote the play 'Prayaschitta' and through the character of Dhananjoy Vairagi upheld the principles of what came to be known later as Satyagraha. On his return from the U.S.A. in 1910 Rathindranath was married to Pratima Devi—that being the first case of widow-marriage in the family. In 1911, Rabindranath's fiftieth birth anniversary was celebrated by the inmates of Santiniketan—with Ajit Kumar Chakravarti reading out a long article regarded as the first serious attempt made at appraising his poetry. His reminiscences were serialized in the *Prabasi* and the original Bengali poems of 'Gitanjali' and the play, 'Dakghar' (Post Office), were published the same year.

1912 was an eventful year. Early that year he was given the first important public reception of his career when the Bangiya Sahitya Parishad felicitated him in Calcutta on the completion of his fiftieth year. Two months after, he read at Overtoun Hall his famous essay, 'My Interpretation of India's History', wherein he gave a prose paraphrase as it were of his 'Jana Gana Mana' song (now the National Song of India), earlier composed for the anniversary of the Brahmo Samaj, proclaiming that India stood for unity in the midst of diversity. Ill health necessitated a change of climate at Shilaidah where he whiled away idle hours translating some of his recent poems (mainly from 'Gitanjali') into English. Later in May, he sailed for England where his Ms. translation of the 'Gitanjali' poems created a sensation in English literary circles headed by W. B. Yeats. While in England he came into contact with some of the leading intellectuals of the day including Masefield, Mez Sinclair, Evelyn Underhill, Fox-Strangways, Ezra Pound, Nevinson, Wells, Bertrand Russell and others. It was here that he first met C. F. Andrews destined to be his lifelong friend and follower. Here, he also completed negotiations for the purchase of Surul Kuthi which later became the headquarters of his rural reconstruction work founded in 1922. From London he proceeded to the U.S.A. and, while there,

came to learn that a limited edition of the English 'Gitanjali' brought out by the India Society had been warmly received by the elite of England. During October 1912 to April 1913, while in the States, he lectured at Urbana, Illinois, Chicago, Rochester and Harvard. On return to England he was successfully operated upon for his chronic ailment. Soon after his return home to India the news was received of the Swedish Academy selecting 'Gitanjali' for the Nobel Award in Literature for 1913.

The tour of the West and the world fame that followed, served only to strengthen his ideas about India assuming her historic role as a unifier and synthesiser of the contributions of the East and the West towards a common enrichment of the humanities. While the arrival of C. F. Andrews to devote himself to the task of Santiniketan raised hopes of the Asrama providing a nucleus for such inter-cultural fellowship, the outbreak of War in the West posed a challenge. Rabindranath tried to meet it by undertaking a tour of Japan and the U.S.A.—as yet not embroiled in the conflict—and by appealing to them to rise above the greed and selfishness of a narrow nationalism, in the larger interest of world peace. That was during 1916-17.

Prior to this, Rabindranath associated himself with a new literary movement started in Bengal by Pramatha Chaudhuri and contributed to its mouthpiece *Sabuj Patra* some of his writings, noted for the originality of their style. These included scintillating essays, lyrics of great sensitivity ('Balaka' poems in particular), and the two novels, 'Chaturanga' (Four Chapters) and 'Ghare Baire' (The Home and The World). In 1915, he was Knighted by the King-Emperor. The same year, with Andrews as their common link, Tagore and Gandhiji met for the first time at Santiniketan.

On return from his foreign tour, Rabindranath agitated against the internment of Annie Besant, and canvassed support, on her release, for her election as the President of the Calcutta session of the Indian National Congress. He read his poem, "India's Prayer", at the plenary session. On the cultural front, he took an active part in organizing Vichitra and accommodated the institution in his part of the Tagore house at Jorasanko.

1918 saw the death of his eldest child, Madhurilata. The same year the foundation was laid at Santiniketan of the Institution which came to be known as the Visva-Bharati, World University. During the next two years, 1919-20, Rabindranath travelled all over India inviting support for the Visva-Bharati. In 1919, he relinquished his Knighthood as a protest against the British atrocities at Jallianwalla Bagh in the Punjab. 1920-21 saw him in the West, visiting England, France, Germany, Holland, Belgium, Switzerland, Austria, Czechoslovakia, the Scandinavian countries and the U.S.A., campaigning support of the intellectuals for the Visva-Bharati. On his return to Santiniketan, he made over the institution of Visva-Bharati to a public trust at a formal meeting presided over by Dr. Brojendra Nath Seal, in the distinguished presence of Dr. Sylvain Levi who joined the Institution as its first Visiting Professor. Over the next decade (1921-30), Rabindranath's main preoccupation was to establish the Visva-Bharati on a sound foundation and for this purpose he undertook a number of tours at home and abroad. Among the foreign countries covered were: China and Japan (1924), South America (1925), Italy, Switzerland, Norway, Sweden, Denmark, Germany, France, the Balkan countries and Egypt (1926), South-east Asian countries (1927) and Canada (1929). In 1930, he delivered the Hibbert Lectures at Oxford—his subject being "Religion of Man". He took the occasion to exhibit his paintings (a new hobby acquired round about 1925-26) in all the countries he visited this time—including France, England, Germany, Soviet Russia and the U.S.A.

In 1931, his seventieth birthday anniversary was celebrated at a Jayanti function in Calcutta. Leading intellectuals of India and abroad joined in paying him homage. And the tributes were collected in a volume entitled 'Golden Book of Tagore'. In 1932, he toured Persia and Iraq on an invitation from Reza Shah Pahlavi, King of Iran. The same year he was appointed Ramtanu Lahiri Professor of Bengali at the University of Calcutta. In 1933, he presided over the centennial

of Raja Rammohun Roy. From about this time his poetry took a new turn and he started experimenting with *vers libre* in 'Punascha'. 1936 saw him busy perfecting a new type of play combining music, miming and dance. These came to be known later as dance-drama. In 1937, he created history by delivering his Convocation Address at the University of Calcutta in Bengali. The same year he was stricken with Erysipelas and his condition caused grave anxiety. Although he recovered, the condition of his health was not the same again. But his mind remained as alert as ever and he continued to take a lively interest in the affairs of his country and of the world in general. In 1938, when Czechoslovakia was overrun by Hitler's hordes, he sent a message to his friend, Lesny, in Prague condemning the betrayal of small nations by big powers. He also exchanged letters with the Japanese poet, Noguchi, decrying Japan's aggression in China. In 1939, at the request of Subhas Chandra Bose, he laid the foundation of the Mahajati Sadan in Calcutta. The next year (1940) saw him deeply concerned with the turn taken by World War II. The same year Gandhiji visited him (for the last time) at Santiniketan, and in a parting message the Poet requested the Mahatma to accept the Visva-Bharati and give it his protection as it was like a vessel which carried the cargo of his life's best treasures. Andrews, who had brought the two together initially, died at a nursing home in Calcutta. On 7 August 1940, on behalf of Oxford University Sir Maurice Gwyer conferred its doctorate on Rabindranath at a special Convocation arranged at Santiniketan. Although his literary work continued till the end, by the beginning of 1941 his chronic kidney trouble started causing continuous trouble. His physical condition notwithstanding, he made a scathing reply to certain baseless accusations against India made by a British member of Parliament, Miss Rathbone. On 14 April, when his 80th birthday was celebrated at Santiniketan on the Bengali New Year's Day, he questioned the British intention towards India's struggle for independence in a trenchant address entitled "Crisis in Civilisation". He concluded his address by expressing the hope: "Perhaps the new dawn will come from this horizon, from the East where the Sun rises, and then, unvanquished Man will retrace his path of conquest, despite all barriers, to win back his lost heritage."

On 7 August 1941, he passed away in Calcutta after a surgical operation.

"In considering Tagore's life work," wrote Humayun Kabir in his Introduction to a centennial collection of Tagore's selected essays entitled 'Towards Universal Man', "one is again and again struck by the amazing versatility of his genius. He was essentially a poet but his interests were not confined to poetry. In sheer quantity of work few writers can equal him. His writings include more than a thousand poems and over two thousand songs in addition to a large number of short stories, novels, dramatic works and essays on the most diverse topics. In quality too he has reached heights which have been trodden and that too rarely by only the noblest among men....He was also a musician of the highest order. He took to painting when he was almost seventy and yet produced within ten years about three thousand pictures—some of them of exceptional quality. In addition, he made notable contributions to religious and educational thought, to politics and social reform, to rural regeneration and economic reconstruction. His achievements in all these fields are so great that they mark him out as one of the greatest sons of India and indeed one who has a message for the entire mankind."

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(Amiya Barat) KSHITISH ROY

TAGORE, SATYENDRANATH (1842-1923)

Satyendranath Tagore was the second son of Maharshi Devendranath Tagore who belonged to the Jorasanko Branch of the Tagore family. Owning extensive landed properties the family was in fairly affluent circumstances. His father's saintly character and deep involvement in the Brahmo religious movement exercised a profound influence on his mind.

Satyendranath was born in 1842 and had his early education at home. He was educated at the Hindu School, from which he passed the first Entrance examination conducted by the

Calcutta University in the First Division. After that he took admission to the Presidency College. Persuaded by his friend Monomohon Ghosh, who distinguished himself afterwards as a leading Barrister, he left for England in 1862 to sit for the I.C.S. examination. He successfully competed in the same the next year and after a period of probation for one year was recruited as a member of the Indian Civil Service and posted to the Bombay Presidency in 1864. He was thus the first Indian to be recruited to this Service, so long a close preserve of the white man.

Bombay Presidency then comprised almost the entire western part of India and included Sind and Gujarat. In his capacity as Magistrate and after attaining seniority as District and Sessions Judge he was posted to different stations of this farflung Presidency. After a successful career, he retired from service in 1897 and permanently settled down in South Calcutta. He died in 1923.

Satyendranath entertained such deep patriotic feelings that his close association with the foreign Government could not undermine them. Though living far away from his home he would intimately interest himself in different national movements initiated by the members of his family. An example in point is the Hindu Mela sponsored by Nabagopal Mitra under the patronage of his elder brother Dwijendranath and cousin Ganendranath, to infuse a feeling of patriotism into fellow countrymen and create an incentive for indigenous industries. During his leave in 1867 he took an active part in organising this Mela and even composed a patriotic song for the occasion which is still very popular.

The cause which was most dear to his heart, however, was the cause of emancipation of women from the seclusion which had been imposed on them. Subjected to a rigid system of confinement within the home, women, particularly of the upper classes, had to submit to a very constricted and narrow life. He felt very strongly on the point and wanted his wife to take the leading part in breaking the system. With this end in view he persuaded his wife Jnanadanandini Devi to spend a few years in England to imbibe the spirit of her more fortunate European sisters. To his delight she shaped in the way he wanted her to do and in fact worked as the spearhead in the fight against the social evil. She broke the *Purdah* system in her home and encouraged others to follow her example. She was the first Indian lady to attend a reception given by the Viceroy at the Government House.

Quiet by nature, Satyendranath could assert himself on points about which he felt strongly. An example in point was his bold campaign against the *Purdah* system in the teeth of opposition from the orthodox section of the society. His intellectual attainments made him a popular figure among the elite of the society.

Satyendranath was a worthy member of the illustrious family in which he was born. A fine scholar, with a kind heart, he distinguished himself as a patriot, a social reformer and a man of culture.

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(P. N. Banerjee) HIRANMOY BANERJEE

TAGORE, SURENDRANATH (1872-1940)

Surendranath Tagore was born at Poona. His father Satyendranath was in the I.C.S. Satyendranath was much ahead of his time in his social outlook. Like his brothers he also loved literature. Surendranath's mother Jnanadanandini Devi was a cultured and accomplished lady. She wrote

books for children. Surendranath came of the famous Jorasanko Tagore family of Bengal. He was a Hindu by religion and Brahmin by caste. In 1310 B. S. Surendranath married Sanjna Devi, daughter of Priyanath Shastri, a close associate of Devendranath Tagore.

Surendranath was in St. Xavier's for his school education. He passed the B.A. examination from the St. Xavier's College in 1893. Surendranath visited England several times. In 1908-09 he went there for learning the know-how of Insurance business. He came in contact with such personalities as Pramathanath Mitra, Manindrachandra Nandi, Aswini Kumar Dutta, Aurobindo Ghose, Chittaranjan Das and others. All through his life Surendranath was looked after by his uncle Rabindranath Tagore. Among Surendranath's friends were Okakura, Sister Nivedita, C. F. Andrews and W. W. Pearson.

Surendranath took a leading part in organising the Silaidaha Co-operative Society. This society was set up to help the poor cultivators. In 1302 B. S. Surendranath and Balendranath Tagore, with Rabindranath's blessings, started the Tagore Company like his grandfather's Carr, Tagore and Company. This Company was responsible for breaking the monopoly business of the Renwick Company, a reputed English Jute firm. Soon Tagore left the business in order to devote himself to the co-operative movement. He helped organise the Co-operative Navigation Limited to facilitate cheap transport of goods and merchandise from East Bengal to Calcutta. He, in conjunction with Ambika Ukil, started the Hindusthan Co-operative Insurance Company. Later the Company became a large insurance concern managed by Bengalees. With the help of Rabindranath, Surendranath started a handloom factory. Surendranath extended a large hand to the organisation of the Anusilan Samity, a secret society of revolutionaries. He himself worked for the society. He was made its Secretary. Surendranath was inspired by Sister Nivedita's ideas. Through her he developed his passionate and patriotic love for his motherland. He is recognised as one of the top men in the Bengal anti-Partition Movement. Like others he appealed to his countrymen to boycott foreign goods and patronise *Swadeshi* goods. He supported the cause of the Indian National Congress in its various spheres. He was connected with the Adi Brahmo Samaj. At one time Surendranath was the Supervisor of Tagore's estate at Silaidaha. Once he even indulged in land speculation. He felt for the Bengal peasants and he tried to free the agricultural labourers from their age-old dependence on middlemen.

Surendranath advocated the idea of making primary education free and compulsory in India. Later Surendranath devoted himself to Visva-Bharati work. He was responsible for the welfare of the Visva-Bharati in many ways. Surendranath was a connoisseur of Art. Okakura, Taikwan and Hidisa, the Japanese artists, were his guests when in India. Surendranath was always enthusiastic about Indian Art. He hoped for the revival of India's past glory through her Art. From his early life Surendranath contributed articles to the *Sadhana*, a monthly, and also to the *Sabuj Patra*. He wrote articles for the Insurance World. He was on the Editorial Board of the Visva-Bharati Quarterly. He contributed articles there as well. Surendranath did into Bengali a Japanese story from its English version: 'Ekti Sakura Premer Kahini' (1908). Surendranath rendered Rabindranath's novels and stories into English. He arranged for the publication of an abridged edition of the Mahabharata. His 'Biswa Manaber Lakshmi Labh' (1940) is well known.

[Prabhat Kumar Mukherjee—Rabindrajibani, Vols. I, II, III, IV; Rathindranath Tagore—Surendranath Tagore, in the Visva-Bharati Quarterly, Vol. VI, Part II, New Series.]

(Amiya Barat) BIJIT KUMAR DUTTA

TANDON, PURUSHOTTAM DAS
(1882-1961)

Purushottam Das Tandon was born at Allahabad (U.P.) on 1 August 1882, in the middle-class Khattri family of Shaligram Tandon. He received his early education at home, and graduated from the Muir Central College,

Allahabad, in 1904, qualifying subsequently for a degree in Law and a Master's degree in History. In 1897, after passing the High School examination, he was married to Chandramukhi Devi, whose qualities were in ideal harmony with the ascetic, devoted and selfless character of her husband. Pandit Madan Mohan Malaviya and Lala Lajpat Rai were his mentors in public life and had a lasting influence on his ideas and ideals. In the national movement his associates and colleagues included such stalwarts as Dr. Rajendra Prasad, Jawaharlal Nehru and Pandit Govind Ballabh Pant.

Tandon entered the legal profession in 1906 and joined the Bar of the Allahabad High Court in 1908 as the junior of Sir Tej Bahadur Sapru, rising soon to eminence. In 1914, on the advice of Pandit Malaviya, he became the Law Minister of the Nabha State but resigned in 1917 to dedicate himself to the propagation and development of Hindi. He gave up his practice again in 1921 on account of his involvement with public affairs. From 1923 to 1929 he was in Lahore, occupying an executive position in the Punjab National Bank.

He joined the Indian National Congress in 1899, as a student, and his nationalistic activities brought about his expulsion from the Muir College for a year. In 1906 he represented Allahabad at the All-India Congress Committee. Associated with the Congress Committee which enquired into the Jallianwalla Bagh 'massacre' (1919), he was imprisoned in 1921 for active participation in the non-cooperation movement. He was elected President of the Gorakhpur District Congress Committee in 1923 and the same year presided over the Provincial Congress Committee session. In 1918 he had organised the Allahabad District Peasants' Committee to ameliorate the miserable condition of the agriculturists. The organisation was reinvigorated in 1929, and under his leadership, in the words of Jawaharlal Nehru, it "played an important part in the development of the agrarian situation. In 1930 it had given the lead in starting the no-tax campaign in the province."

Arrested again during the Civil Disobedience Movement, Tandon became a member of the Congress Working Committee at the 1931 Karachi session. From 1932 onwards he was arrested several times for organising peasant movements through Kisan Sabhas. In 1937-38, and again till 1948 in the reconstituted Assembly, he held the Speakership of the U.P. Legislative Assembly with great distinction. His refusal to follow the established convention of resigning from his Party on election as Speaker led to a controversy which he set at rest by undertaking to resign if any charge of partisanship was brought against him. It was a compliment to his fair and just discharge of his responsibilities that not only was there no complaint of discrimination against him but the members were all praise for his tenure. He was imprisoned for the seventh time during the 1942 movement, and upon his unconditional release on health grounds devoted himself to reorganising the Congress organisation. He was elected to the Constituent Assembly in 1946, to the Lok Sabha in 1952 and to the Rajya Sabha in 1956, but after 1956 his indifferent health forced him to retire from active public work. In 1950 he was elected President of the All-India Congress Committee, but resigned in 1951 on the eve of the 1952 General Elections on account of differences with Jawaharlal Nehru over the constitution of the Working Committee and the relationship between the Organisational and Governmental wings of the Party.

Tandon was intimately associated with the Servants of the People Society, the Hindi Sahitya Sammelan and the Rashtrabhasha Prachar Samiti, besides editing for a long period the influential Hindi paper, the *Abhyudaya*. From 1910 onwards, when he became the Chief Secretary of the Sammelan (he was unanimously elected its President in the Kanpur session of 1923), he strove zealously for the propagation of Hindi and for the development of its literature, nurturing the institution with loving care.

On 3 October 1960, in a public ceremony at Allahabad, the Rajarshi, as he was fondly called by Mahatma Gandhi, was presented the 'Tandon Abhinandan Granth' by Dr. Rajendra Prasad, the President of India. Further recognition of his valuable services to the nation came in 1961,

when the 'Bharat Ratna' was conferred. He died on 1 July 1961.

Tandon was deeply religious and had great regard for the beliefs, ideals and values of Hinduism, but, undoubtedly because of the influence of his Radhaswami faith, was free from any narrow and sectarian prejudices. He had no respect for "the caste-ridden, touch-me-not-loving, and exclusion-seeking system of the Hindus", and desired the evolution of the spirit of toleration into "a synthetic and rational view of religion and a sympathetic recognition of the essential goodness of (other) religions." For him peace, progress and happiness lay "in the recognition of this great principle (propounded by the Bhagwad-Gita, IV, 11) in dealing with persons professing different faiths." He emphasised "the essential oneness of Hindu-Muslim culture, in spite of palpable differences," and declared that "I am a dreamer of absolute Hindu-Muslim fusion. I want Hindus and Muslims to live in the same Mohallas, in adjoining houses, and to have most cordial social relations. And I want Hindu and Muslim women to have social relations as much as men" (Extracts are from his separate note appended to the report of a Congress Commission enquiring into the communal riots of 1930-31). He attributed the Hindu-Muslim problem to the *divide et impera* policy of the British Government. The scheme of partitioning India was unacceptable to him, and when it fructified he expressed his disenchantment and disappointment by refraining from attending the celebrations marking India's truncated independence.

Throughout his career in the national movement, Tandon espoused the cause of the depressed classes in India, especially the peasantry. He vehemently criticised the British Government's increasing intransigence in suppressing the civil liberties of the people "with the object of crushing the national and labour and peasant movements." In a resolution on "Congress and Mass Contacts", moved by him at the 49th Congress Session at Lucknow in 1936, he stressed the need of making the Congress a broad-based organisation, by embracing within its fold all forces opposing British imperialism and by developing closer co-operation with the masses so that "they may take greater share in the shaping of the Congress policy and in its activities and the organisation might become even more responsive to their needs and desires."

He held the "Imperial Connection" responsible for the political and economic ills besetting India. By making India a part of international capitalism, he maintained, the British Government had drawn India into the vicissitudes facing the world capitalist order. He sought the alleviation of agrarian distress, not only in a radically different politico-economic set-up feasible only in independent India, but also in the diligent promotion of cottage industries and objective education among the rural masses. An admirer of the English form of Government, he had full faith in democratic institutions, as is substantiated by his distinguished record as the Speaker of the U.P. Legislature. On his relinquishment of the Speakership in 1938 the Leader of the Opposition paid rich tributes to his stewardship of the House, declaring that "our rights remained secure and we were never apprehensive of any injustice."

Tandon regarded a knowledge of the ancient cultural heritage of the land as essential to the education of students. Education was to be imparted, in his view, through the mother-tongue, and, with all his passionate advocacy of Hindi, he sought due place for the other regional languages in the new order. His linguistic cosmopolitanism is borne out by the fact that besides being an accomplished scholar of Hindi, he was well-versed in Urdu and Persian languages and literature.

In personal life he was austere and ascetic, without any pretensions, candid and unassuming. He had to face long spells of privation and suffering, which he bore with uncomplaining dignity. His whole life is a saga of courage and sacrifice for the national cause and of resolute attachment to his beliefs even under the most adverse circumstances.

Tandon occupies a significant position in the national history of India, and can be regarded as the lineal successor of Pandit Madan Mohan Malaviya and Lala Lajpat Rai, without their social conservatism, which, perhaps, was a

product of their times. In his political philosophy, Tandon represented the section of the Congress which looked up to Sardar Vallabhbhai Patel. His advocacy of the ancient Indian cultural heritage has been responsible for the general misunderstanding of his principles and beliefs that prevails. His unflinching enthusiasm for Hindi made him the target for most unfair and all too familiar charges of linguistic chauvinism. But his speeches and writings and his genuine concern for a just place for the regional languages vindicate his position as a person with a cosmopolitan outlook and a real breadth of vision. His services to the peasantry and to the development of democratic institutions and his persistent efforts to prevent the partition of India have specific relevance today, especially when the agrarian discontent is being exploited for violent revolutions in the countryside, when anti-democratic movements are proliferating out of the failure to prevent the stagnation of our economy and when the developments in our neighbouring country are filling us with misgivings about the equanimity with which we accepted and even tacitly welcomed the settlement of 1947.

[Jagdish Sharma—Indian National Congress; Jawaharlal Nehru—Autobiography; Rajendra Prasad—Autobiography; D. G. Tendulkar—Mahatma: Life of Mohan Das Karamchand Gandhi, Vol. 8; Maulana Azad—India Wins Freedom; Kunwar Baldev Singh Chib—Amar Kahani (in Hindi); Tandon Abhinandan Granth; A History of the Hindu-Muslim Problem, A.I.C.C. Publication, 1933; Indian National Congress Proceedings, 49th Session, Lucknow, 1933; Times of India Directory & Who's Who in India, 1947; Indian Parliament Who's Who, 1952; U.P. Legislative Assembly Debates, 1937-41; Constituent Assembly of India Debates, 1946; The Times of India (Delhi), 3 July 1962.]

(L. Dewani) D. N. SHUKLA

TANGUTURI PRAKASAM

—See under Prakasam, Tanguturi (Andhra Kesari)

TARA SINGH (MASTER) (1885-1967)

Master Tara Singh was born on 24 June 1885, in the village of Haryal in the Rawalpindi district. His father, Bakshi Gopi Chand, was a village *Patwari*. From his very childhood Master Tara Singh admired the teachings of the Sikh Gurus and embraced Sikhism in 1902 at the age of seventeen. He passed the Matriculation examination from the Mission High School, Rawalpindi, and did his B.A. in 1903 from the Khalsa College, Amritsar. During his college days he had developed anti-British feelings and he was one of the leaders of the students when a hostile demonstration was staged against Sir Charles Riwaz, Lieutenant-Governor of Punjab. He took his diploma in teaching from the Training College, Lahore, and he helped establish the Khalsa High School at Lyallpur where he offered to serve as the Headmaster of the school at a nominal salary of Rs. 15/- per month. Since then he was known as 'Master'.

In the year 1913 a deputation of Indian emigrants visited the Punjab to seek Government help for their claims for equal rights with the other British subjects in Canada. Master Tara Singh invited them to Lyallpur and organised meetings in their support. This made the Government of India look upon him with suspicion. In the Rikabganj agitation of 1914 Master Tara Singh offered to join a volunteers' *jatha* to Delhi.

During the Gurdwara reform movement Master Tara Singh came to the forefront and emerged as one of its leaders. He played a significant role in Sikh politics for about four decades and was imprisoned many times in connection with different movements. The Akali agitation was a movement of non-violent civil disobedience and it brought about great political awakening in the country. With the passage of the Gurdwara Bill in 1925, there was a split in the Akali leadership, with Tara Singh as the leader of the dissenting group opposed to Sardar Mehtab Singh and Gyani Sher Singh.

In 1927 the British Government announced that a Commission under Sir John Simon would be sent to India to review the working of the

Government of India Act of 1919. As no Indian was associated with the Commission, the Muslim League and the Indian National Congress boycotted it. An All-Parties Conference deputed Pandit Motilal Nehru to draw up, with the help of a Committee, a Constitution for India. But the Report of the Committee, known as the Nehru Report, was rejected by the Sikhs—Master Tara Singh being the most vocal against it—on the ground that it failed to solve the problem of the minorities, particularly the Sikhs. Tara Singh, however, continued his association with the Congress in its struggle for independence and fully identified himself with the "Complete Independence" resolution passed at the Lahore session of the Congress on 31 December 1929.

With the spread of Mahatma Gandhi's Civil Disobedience Movement to the North-West Frontier Province, the people of the Province had to undergo great sufferings at the hands of the Police and the Army. This very much hurt Master Tara Singh and he set out from Amritsar for the North-West Frontier Province with a *jatha* of 100 volunteers. But he was not allowed to proceed further than Lahore where he was arrested. In the Gurdwara elections of 1930 Master Tara Singh's party came on top for which Mahatma Gandhi congratulated him.

On 16 August 1932, Sir Ramsay MacDonald announced his Communal Award which apparently sowed seeds of communal disunity in the country. Master Tara Singh opposed it tooth and nail throughout with success. Elections were held in the year 1936 under the new Government of India Act of 1935. The Akali Dal, led by the Master, also put up its candidates against those of the Khalsa Nationalist Party led by Sir Sunder Singh Majithia and Gyani Sher Singh who had entered into a political alliance with the Unionist Party of Sir Sikander Hyat Khan. Master Tara Singh stood in opposition to the Unionist Ministry in the Punjab, and his lieutenants, Jathedar Udham Singh Nagoke, Isher Singh Majhel and Sohan Singh Jalal-Usman, organised a Kisan movement against it. The opposition of the Master to the Punjab Ministry, however, came to an end with the inclusion therein of Sardar Baldev Singh through a political pact in 1941 with the Chief Minister, Sir Sikander Hyat Khan.

When the Japanese armies were hovering over the Indian borders during World War II, Sir Stafford Cripps came to India in 1942 to seek her increased co-operation in the war efforts promising political concessions after the war. Master Tara Singh, Sardar Ujjal Singh and Baldev Singh represented the Sikh community. Master Tara Singh rejected outright Sir Stafford Cripps's proposals as they seemed to provide for the partition of the country. He also bitterly criticised C. Rajagopalachari's proposal that the Muslim demand for a separate state should be conceded. Cripps's proposals gave considerable encouragement to the separation-seeking Muslim League. It was also felt that the Congress was veering around to the idea of partition. At this moment Master Tara Singh and his associates announced the demand of the Azad Punjab, with the river Chenab on the north-west and the Jamuna on the south-east. This was only a counterblast to check the Muslim League's demand for the inclusion of the entire Punjab in Pakistan.

After the war was over in 1945, Lord Wavell invited Indian leaders, including Master Tara Singh, for talks at Simla. The Simla Conference broke down on the insistence of the Muslim League that it should be recognised as the sole representative of the Muslims. Soon after the formation of the Labour Ministry in England, a Cabinet Mission consisting of Pethick-Lawrence, Sir Stafford Cripps and A. V. Alexander came to India to elicit Indian leaders' opinions on the type of constitution they desired for India. Master Tara Singh emphatically declared that he stood for a united India, but, if Pakistan was to be conceded, he was for a separate Sikh State with a right to federate either with India or with Pakistan. It was through his timely agitation and successful negotiations with the Bengal leaders that the East Punjab and West Bengal were saved from being included in Pakistan.

After India became independent, Master Tara Singh headed the movement for the establishment of a Punjabi-speaking State on the lines of some other similar States in the country. To press his demand for it, he undertook a fast-unto-death

on 15 August 1961, which was broken after forty-three days. This hastened the end of his political career and his own nominee Sant Fateh Singh supplanted him. Forlorn and frustrated, Master Tara Singh died on 22 November 1967, in a hospital at Chandigarh. He is survived by his wife, one daughter, Rajinder Kaur, and two sons—Mohan Singh and Jaswant Singh.

Besides politics, Master Tara Singh also took an active interest in constructive work of a more lasting nature. He played a decisive role in establishing the Khalsa College at Bombay and Guru Nanak Engineering College at Ludhiana, the institutions which have benefited students belonging to all communities. Master Tara Singh was also a forceful journalist and a man of letters. He was the Editor of the *Akali te Pradesi* for many years. He was the author of 'Baba Tega Singh', 'Prem Lagan' and 'Meri Yad'—the last being his political memoir.

[Tara Singh, Master—Meri Yad (in Gurmukhi), Amritsar, 1950; Gurcharan Singh, Gyani—Ankhi Surma: Jiwan Master Tara Singh (in Gurmukhi), New Delhi, 1950; Khushwant Singh —A History of the Sikhs, Vol. II., 1966; Mohinder Singh—Sardar-i-Azam Master Tara Singh (in Gurmukhi), Amritsar, 1950; Niranjan Singh—Jiwan Vikas (in Gurmukhi), Delhi, 1970; Sadhu Swaroop Singh—The Sikhs Demand their Homeland, Lahore, 1946; Sarsfield, Landen (Blake, B. V.)—Betrayal of the Sikhs, Lahore, 1946.]

(D. L. Datta) GANDA SINGH

TATA, JAMSETJI NUSSERWANJI (SIR) (1839-1904)

Jamsetji Nusserwanji Tata, a pioneer in modern industry and founder of one of India's most forward-looking business organizations, was born in 1839 at Navsari where his Zoroastrian ancestors had settled for some twenty-five generations. Initiated in the faith of his forefathers Jamsetji had a most rudimentary education in his home town but at fourteen he joined the Elphinstone Institution in Bombay and was later enrolled as free scholar at the Elphinstone College. Among his contemporaries at this famous institution were Dinshaw Wacha and Ramakrishna Bhandarkar. Jamsetji's education was cut short within two years when circumstances forced him to enter his father's business of trade with China. While yet a student, he was married to Heerabai, daughter of Cursetji Daboo. His elder son, Dorab, was born in 1859, the younger, Ratan, in 1871.

Jamsetji's career in business had all the elements of high drama. The American Civil War created a climate for speculation; many fortunes were made or lost and the Tata family had its early share of vicissitudes. But Jamsetji pulled himself out of difficult times largely through profits made by contracting supplies to the Abyssinian Expedition. Early misfortunes and his travels abroad led to a realization of the importance of sound business principles. Later in his career—on the occasion of the opening of a new shed at one of his mills—Jamsetji specially mentioned to his audience that "with honest and straight-forward business principles, close and careful attention to details...there is scope for success". Not content with the traditional ways of business in his time, Jamsetji was determined to break new ground in the textile industry. In a daring and unconventional way his interest turned to Nagpur—a most unpromising place it appeared to contemporaries—where he established the Empress Mills on the New Year's Day, 1877. The farsighted management of the Mills and the concern which Jamsetji showed for the modernization of the machinery, for internal working conditions and, above all, for the welfare of the factory workers, paid off from the business point of view. In 1886 the Dharamsi Mill at Kurla was taken over and reorganized by the newly-formed Swadeshi Company; the same year the Advance Mills at Ahmedabad were put on a sound footing. The name of the former symbolized Jamsetji's passion for the Swadeshi movement; the latter suggested his concern for modernization in the textile industry. The modernization of the textile industry was only a part of Jamsetji's work. He strove tirelessly for the development of

Bombay. Many impressive buildings in the city owe their existence to his philanthropy. Homes were built for middle-class Parsee families. He helped in the establishment of the Parsee Gymkhana and supported the Bombay Presidency Association. The Taj Mahal Hotel, overlooking one of the most beautiful harbours of the world, put Bombay on the world's tourist map. At the other end, in his home town of Navsari he was concerned with the problem of making available pure drinking water and was responsible for sinking wells for the common people. He had an abiding interest in education and established many educational institutions.

In Jamsetji's vision of modern India and of her material progress, the manufacture of high-grade steel, the generation of electric power and the promotion of scientific and technological education were seen as providing the motive force of change. The rediscovery of rich iron-ore deposits in Chota Nagpur, first mentioned in a Government report which had been forgotten, and the finding of Sakchi—the modern Jamshedpur--where the iron and steel works were eventually set up, constitute one of the most notable and inspiring chapters in the economic history of India. He also prepared the ground for the Hydro-electric Scheme in Western India, a project which provided a powerful stimulus to the textile industry and contributed to the creation of an important item in the infra-structure of modern industry in the country.

A remarkable feature of Jamsetji's outlook was his deep and abiding concern with scientific research. The Institute of Science at Bangalore —one of the most important institutions of its kind in the country—owes its existence to his efforts, although he did not live to see it built. It was characteristic of Jamsetji's scientific temper that every project which took shape in his mind was based on considerable research and study. No aspect of the problem escaped his scrutiny and examination. He knew more about cotton and the industry than most of his contemporaries and was eager to share his knowledge with competitors in the field. He was familiar with the problems of sericulture and during his travels abroad he was constantly preoccupied with the possibilities of transplanting trees which would benefit the people of India. Through his many-sided activities he created one of the most enlightened business houses in the country and left behind an inspiring example of what an industrialist could do for the progress of an underdeveloped country. In all his efforts were to be seen the glow of an ardent patriotism; "large was his heart and his soul sincere". He used his wealth as a trust and organized his charities on a systematic basis. Out of these endowments, financial assistance was given to young men to compete for the Civil Service and his biographer, Harris, notes that about 20% of the Indian members of the I.C.S. had been Tata scholars. One of the most remarkable features of his life was the foresight which he showed in all that he did and it receives special mention in the inscription of the bronze statue at the Institute of Science.

Jamsetji's travels took him across continents and his enfranchised mind derived ideas from many countries. For all this wealth he never lost touch with the realities of India. He was simple in his habits, dignified but not ostentatious, a good father and a good husband. He "remained to the last," said Lord Sydenham, "what he was by nature, a simple, modest gentleman, seeking neither title nor place, and loving with a love that knew no bounds the country that gave him birth."

Jamsetji died at Bad Nauheim on 19 May 1904. The body was taken to England and interred with Zoroastrian rites in the Brookwood Cemetery. Wrote his biographer Harris, "One patch of English soil should be sacred to Englishman and Indian alike. It was fitting that a man, 'still loftier than the world suspects', should lie so near the Empire's heart. Many a merchant also lies within hail, but among them there is none who could excel this man in honesty, industry and simplicity; and few whose death left a greater blank in the lives of those who knew him well."

[F. R. Harris—Jamsetji Nusserwanji Tata: A Chronicle of His Life, 1925, 1958; D. E. Wacha —The Life and Work of J. N. Tata, 1914;

Natesan—Famous Parsis, 1930; Shyamaprasad Mookerjee and Lalitmohan Chatterjee—Representative Indians, 1931; The Times of India, 12 April 1894.]

(Kumud Prasanna) S. P. AIYAR

TATYA TOPE ALIAS RAM CHANDRA PANDURANG (1813-1859)

Tatya Tope alias Ram Chandra Pandurang was born around 1813 in an orthodox Deshasth Brahmin family in Poona. His father, Pandurang Rao Tope, was an important noble at the court of the Peshwa Baji Rao II. He shifted his family with the ill-fated Peshwa to Bithur where his son became the most intimate friend of the Peshwa's adopted son, Nana Dhundu Pant. The other associates of Tatya Tope were Rao Sahib and Rani Lakshmi Bai. His traditional education in a political atmosphere fitted him for heroic deeds.

In 1851, when Lord Dalhousie deprived Nana Sahib of his father's pension, Tatya Tope also became a sworn enemy of the British. He co-operated with Nana Sahib in organizing an anti-British upsurge secretly in collaboration with other aggrieved persons. In May 1857, when the political storm was gaining momentum, he won over the Indian troops of the East India Company, stationed at Kanpur, established Nana Sahib's authority and became the Commander-in-Chief of his revolutionary forces. In the military encounters that followed he emerged as a gifted tactician with a marvellous organizing skill and as an unsurpassed guerrilla warrior with lightning speed.

After the reoccupation of Kanpur by the British as a result of ding-dong pitched battles and on being separated from Nana Sahib, Tatya shifted his headquarters to Kalpi to join hands with Rani Lakshmi Bai and kindle a revolt in Bundelkhand. He defeated the pro-British Raja of Charkhari and proceeded towards Jhansi but was defeated by Sir Hugh Rose at the battle of the Betwa and prevented from reaching his destination. Subsequently, after the capture of Jhansi by the British, he was routed at Koonch and Kalpi. At last he reached Gwalior where he declared Nana Sahib as Peshwa with the support of the Gwalior contingent. But before he could consolidate his position he was defeated by General Rose in a memorable battle in which Rani Lakshmi Bai suffered martyrdom.

The fall of Gwalior was a turning point in the career of Tatya Tope. Thereafter commenced his remarkable feats of guerrilla warfare over very vast regions of Central India, Malwa, Bundelkhand, Rajputana and Khandesh, from the recesses of the Vindhyas to the gorges of the Aravali, harassing and perplexing the British and their allies. Pursued from June 1858 to April 1859 by nearly half of the British forces in India under their ablest generals enjoying the fullest support of their military intelligence, he outmanoeuvred them several times either by his miraculous escapes from their military network or by baffling counterstrokes even when defeated. He could not be captured in the marathon chase of about 2,800 miles horizontally and vertically through forests, hills, dales and across the swollen rivers. At last he was betrayed by his trusted friend Mansingh at midnight on 8 April in the thick jungle of Paron and was hanged at Sipri on 18 April after a trial by a Court Martial.

A man of greatest daring and a patriot of the highest order, Tatya Tope showed superabundant energy, desperate courage and infinite capacity to defy death during his brilliant military exploits in the freedom struggle and made himself immortal. He proved to be the cleverest, the most troublesome and a highly elusive enemy, virtually a will-o'-the-wisp, for the British in India.

[Dharm Pal—Tatya Tope; S. N. Sen—Eighteen Fifty-Seven; P. C. Gupta—Nana Saheb; R. C. Majumdar—The Revolt of 1857.]

(Mantosh Singh) H. L. GUPTA

TATYASAHEB KELKAR

—See under Kelkar, Narasimha Chintaman

TAWADE, SITARAM RAMJI (1895-)

Sitaram Ramji Tawade was born of poor but respectable Maratha Hindu parents, Ramji Raghoji Tawade (father) and Laxmibai (mother) at Salel, taluka Malvan, District Ratnagiri, on 10 October 1895. He had two sisters and one younger brother, later the Vice-Chancellor of the Marathwada University. His ancestors were in the military service.

His first two wives died and he took as his third wife, Satyabhamabai, daughter of Bhaskarrao Jadhav, once leader of the Non-Brahmin Party of Bombay Presidency, in 1924.

He earned and learned from the beginning of his student's career in a Marathi school in his village to its end in America and England, and secured degrees of M.A., T.Ed. (Columbia) and Dip. Ed. (Oxon.).

He read and studied Hindu religious books and English books on many subjects.

His father moulded his character which was later on shaped very finely by his teachers and professors in Bombay, America and England.

He left Bombay on 28 October 1920 for studies in America and returned in February 1923 after securing the M.A. degree in Education from the Columbia University and a Diploma as a Teacher of Education. He won the University Scholarship of $300.00 in 1921.

He joined the Education Department of the Bombay Government in June 1923 as a Lecturer in the Secondary Teachers' College, Bombay, and retired on 10 October 1955 as the Educational Officer, Class I. In 1936 he took one year's leave for studies in England and secured the Diploma in Education from the Oxford University and returned to Bombay in June 1937 to rejoin his service.

From 1928 to 1960 he worked in various capacities as the Principal of the Training College for Men, Poona and Belgaum; Member of the Bombay University Senate; Member, Life Member and Fellow of some educational, historical and social institutions; and presided over some educational conferences.

From 1925 to 1946 he gave donations to eighteen educational institutions in various parts of Maharashtra.

He edited the Marathi magazine, the *Prathamik Shikshak* of the Training College for Men, Poona, while he was the Principal of that College. He also edited and authored about half a dozen books.

His experiments in teaching were successful and helped to spread education in villages on a large scale between 1930 and 1955.

A special issue of the Marathi magazine, the *Shikshak*, was issued to commemorate his sixtieth birthday on 10 October 1955, which was celebrated publicly in Poona.

He advocated educational, social, religious and political reforms and economic development and worked for them, directly or indirectly. He backed regionalism if it did not mar the national progress.

He is short and stout and wears Western dress outside home. His manners are pleasant. He has been quiet but heroic. He stamped his personality in the educational field of Maharashtra more than in other fields.

He realised the importance of educating the masses to make them able to realize their mental, educational, economic and political backwardness. He launched schemes to open schools in villages and started camps and seminars to guide teachers how to teach the students to make them grasp the subjects. Many of the Maharashtra students of his period are now front-rank politicians, social workers and writers.

[Krishnarao Bhaurao Babar—Vidarthi Sitaram, 1947; —Eka Shikshakachi Kahani, 1962; B. G. Jagatap—Principal S. R. Tawade Visheshank of the Shikshak, October 1957; Information supplied by S. R. Tawade in August 1966.]

C. B. KHAIRMODAY

TAYYEBULLA, M. (1894-1967)

Muhammad Tayyebulla was born in March 1894 at Gauhati in a 'Kaji' family which originally belonged to the village of Nayapara in Goalpara. The family was held in high esteem both in official and private circles because of its

early association with the Moghul judicial administration and the continued academic brilliance of its male members. Tayyebulla's father was a gold medallist at the Entrance examination of the Calcutta University. Starting his career as a school teacher, Tayyebulla's father Mahuatullah rose to the position of a senior Extra Assistant Commissioner earning a handsome salary of Rs. 450/- per month. He died early in 1903 at the age of forty-nine and hence Tayyebulla's young mother had to struggle on her own in indigent circumstances till she died in 1930 at the age of sixty-five.

Tayyebulla's first marriage was solemnised in a great hurry in 1921 because of his deep involvement in Congress activities at that time. His first wife died in 1935, and in 1937 he married for the second time. His second wife also died in 1945. He married for the third time mainly because only a wife could look after the young children with love and care.

Though born in an orthodox Sunni family (and his mother was deeply religious), Tayyebulla was no religious bigot. His father studied Sanskrit in his college course of studies and there was no bias in the family in favour of particular languages because of their religious faith. Possessing academic brilliance, Tayyebulla had his early education at Golaghat and Sibsagar and secured scholarships at the Entrance and Intermediate in Science examinations. In 1914 he did his B.Sc. with Honours in Physics, securing the first class first position in the Calcutta University. He studied Pure Mathematics at the Post-Graduate classes and did his Law from the Calcutta University.

Tayyebulla's eventful life of service in the cause of the country's freedom and independence began in August 1921 when he suspended his legal practice after his meeting with Mahatma Gandhi. He became a true *satyagrahi*, was arrested and put behind the prison bars for a period of eight months, till 1 July 1922. After his release, he joined the Jamia Millia National University at Aligarh as a Lecturer in the Science subjects and served in that capacity for about two years. During this period he came in contact with a number of revolutionary teachers who had resigned from Government institutions and students who were withdrawn from Government schools and colleges. Cultivation of things *Swadeshi* became the order of the day: Tayyebulla equipped his laboratory with *Swadeshi* apparatus and materials as far as possible. The Jamia Millia also richly endowed Gandhiji's concept of basic education.

Tayyebulla was an Assistant Secretary of the Reception Committee for the Pandu Congress Session in 1926. At different periods, Tayyebulla served the Congress organisation in Assam as General Secretary, Treasurer, Vice-President and President: the latter office he enjoyed in 1940, 1946 and 1948.

Tayyebulla was a frequenter in British jails: he served a jail term of six months in 1940 for the second time. When on 9 August 1942 the British Government launched its sudden and fierce attack on Indian nationalism, Tayyebulla was also arrested with other important national leaders. He was released on 27 March 1945.

Tayyebulla's nationalism was against communalism at home and imperialism abroad, besides being firmly opposed to British Imperial Rule in India. He was for *Purna Swaraj* to the point of severance of the British connection. Trained as he was in Gandhiji's teachings on merging *Khilafatism* with nationalism, Tayyebulla proposed two resolutions in the Subjects Committee of the Calcutta Congress Session in 1928, presided over by Motilal Nehru. One resolution extended the greetings of the people of India to the peoples of Turkey, Egypt, Syria, Palestine and Iraq in their struggle against Western imperialism. The other resolution congratulated the people of China on the achievement of their nationhood. These resolutions underlined the theme that freedom is indivisible and that fighters for freedom in every clime are one. The Calcutta Session passed these resolutions proposed in final form from the Chair. Incidentally, Jawaharlal Nehru was very enthusiastic about these resolutions and it was at that time that the Foreign Contact Committee of the A.I.C.C. was formed.

Tayyebulla was against the two-nation theory. Though he attended one or two Muslim League

conferences in the early period, he was an arch enemy of Muslim separatism as preached and practised by M. A. Jinnah. It was this anti-communal approach which determined his stand when the infamous Grouping Scheme of the Cabinet Mission in 1946 sought to complicate the communal problem in India. Tayyebulla as President of the Assam Pradesh Congress Committee headed the delegation to the A.I.C.C. Working Committee at New Delhi to urge the rejection of the scheme.

Tayyebulla was against unprincipled compromises. It was because of his efforts that the move to form a coalition ministry of the Congress, Muslim League and the local People's Party in the 1940's was foiled.

The teachings of the Koran greatly influenced him. On his own admission, his Islam included all the Prophets of the world. He had a modern mind and, among other books, the work on Soviet Communism by the Webbs appeared to have influenced him. Again, on his admission, Tayyebulla believed in a *Sarvodaya* society based on 'non-violent Socialism'. His works include, 'Islam And Non-Violence' and 'Karagarer Chithi'.

After freedom came, Tayyebulla was elected unopposed as a member of the Assam Assembly in November 1947. He was Minister in the Bardoloi Cabinet from 5 March 1948 to 20 January 1950, and held the portfolios of Excise and Prohibition, Information and Publicity, and Prisons. He resigned from the Cabinet due to certain differences of opinion with G. N. Bardoloi. In 1952 Tayyebulla was elected to the Rajya Sabha. He was re-elected to the same Chamber in 1958. He passed the last years of his life in comparative aloofness.

A nationalist Muslim all his life, Tayyebulla proved himself to be a true national leader by his deeds. When communal madness gripped the nation on the eve of freedom and in the post-partition period, men like Tayyebulla rendered yeoman's service in promoting the cause of communal harmony and secularism. Such was his devotion to the cause that almost all people regarded him with affection as a national leader in the true sense of the term. The affection was all the greater because, though a Muslim, he could rise above every sort of separatist consideration.

[M. Tayyebulla—Karagarer Chithi, 1962; —Islam and Non-Violence, 1959; —Memoirs; Pattabhi Sitaramayya—The History of the Indian National Congress.]

(A. C. Bhuyan) D. P. BAROOAH

TEJ BAHADUR SAPRU (SIR)

—See under Sapru, Tej Bahadur (Sir)

TEJA SINGH SAMUNDRI

—See under Samundri, Teja Singh

TEJAWAT, MOTILAL (1885-1963)

Motilal Tejawat alias Motichand was popularly known as the *Courtwale* Motilalji Tejawat. He was born on 1 Jyeshtha Shukla, V. S. 1944 (1885) in a village named Kolyari in the erstwhile Mewar State in a lower middle-class Oswal Jain family. His father, Nandlal, and mother, Kesar Bai, belonged to the merchant community who earned their livelihood by trade and from the land they owned. In the year 1912 Motilal was married to Lehar Bai whose father was a Pradhan or Diwan of the small Thikana named Jharol. Naturally, his father-in-law enjoyed a small Jagir of sixty villages. Motilal was a man of deep religious convictions. He believed in 'Ek Lingi' form of Lord Shiva and considered himself as a mere instrument in the hands of 'Ek Lingi' (Bhagwan) God. His only surviving son, Mohan Lal Tejawat, resides at Udaipur from whom details of his personal and family life were collected during a personal interview on 24 October 1967.

Motilal's childhood was spent in the village of his birth. He could study only up to the 5th standard in a modern school. But he knew Urdu, Gujarati and the local dialect of the Bhils as well, besides Hindi. The life and works of his contemporaries like B. G. Tilak, Vijay Singh

Pathik, Indulal Yagnik and M. K. Gandhi influenced him. Dayanand Saraswati's 'Satyartha Prakash' also influenced him in his young age, and he even went to Hyderabad (Deccan) in 1938 to participate in the Arya Samaj Satyagraha. In his later years he was inclined towards Marxist thought. Thus he was the product of his environment.

He started his career as a Government servant in the erstwhile Mewar State. But the maltreatment of the Jagirdar of Jharol dragged him into public and political life. He soon launched the 'Ekki Andolan' among the tribal people of his region on the lines of Begun and Bijoliya movements. In the year 1919 about a lakh of peasants gathered and jointly raised their voice against oppression by the Thikanadars. A pledge of unity was taken at a village called Phalasiya. Subsequently, the Badrana meeting was called which was attended by about 700 people from all walks of life, who reaffirmed their unity in the name of God Ek Lingji. Thus secret meetings were organised from time to time to unite the people against various forms of oppression.

Then Motilal took to constitutional means to present the grievances of the tribal people to the Ruler of Mewar. Eight to ten thousand people gathered on the banks of the Pichhola lake (in Udaipur City) where a memorandum was prepared within a short period of three days by Motilal Tejawat, which was named 'Mewar Pukar'. It was followed by a peaceful Satyagraha (*Dharna*) which brought him into the limelight. At his call 12,000 unarmed people gathered at a village called Chitra, to be dispersed later on at the point of machine guns. He was also imprisoned. Thereafter he resorted to terrorist activities which caused the abdication of Maharana Fateh Singh in the year 1921 (vide the *Madhumati*, January 1963 and the *Navjeevan* of 17 July 1961). The British Government misinterpreted his terrorist activities as being due to the influence of Russian Communism. Naturally, during the reign of Maharana Fateh Singh's successor the A.G.G. found easy excuses to interfere with the internal administration of Mewar to suppress the activities of Tejawat in the region of Bhumat, Kherwara and Salumber, where Motilal's influence was viewed with concern by the British officials. The British Government's suspicions against him, as reflected in the Foreign and Political Department (Secret) file No. 428 of 1923, were not ill-founded, for not only was he hostile to foreign rule but also opposed the Maharana and the feudal lords who supported the British point of view. Hence, his lifelong struggle against the Government. During the forties he started sympathising with the activities of the Praja Mandals. But he did not fall in line with the custodians of the Praja Mandals, for in 1952 he unsuccessfully contested election to the Rajasthan Legislative Assembly as an Independent candidate. Even after that he continued to work for the welfare and uplift of the tribal people of Mewar till his death on 5 January 1963. For his lifelong struggle on behalf of the Bhils and the Garasiyas he was honoured by the popular title of 'Courtwale Motilalji Bhil' by his numerous followers and admirers.

Motilal Tejawat's lifelong activities centered round the tribal people and their problems, such as land reforms to get rid of the zamindar's economic and manual exploitations. He also strove for their welfare by spreading literacy among them and making them economically self-sufficient. He believed that the Gandhian economic programme could improve the lot of the tribal people. So, he popularised the revival of village cottage industry among them. He also tried to eradicate such social abuses as killing of cows and eating beef. Thus he aimed at social and economic welfare of the backward people. His work was not limited to the Bhils and the Garasiyas of Mewar but he also thought of uniting the tribal people of the entire Rajasthan, to make their life non-violent, constructive, better, purer and cleaner. To impress his ideas upon his followers he lived and dressed like the Bhils. That is why he was nicknamed as 'Motilalji Bhil' by the people of Mewar.

Motilal Tejawat was the pioneer of that Bhil movement in Mewar which later on bestowed credit on other political leaders of modern Rajasthan. By launching a heroic fight against the Mewar Government for ending the physical and economic exploitations of the backward

Bhils and the Garasiyas in the twenties of the current century, he could unite them against oppression and torture, due to his austere personality, in the name of 'Ek Lingi'. Devoted and tireless labour enabled him to raise the moral and ethical standards of the Bhils in the hilly region of interior Mewar where he could direct the peasants agitating for land reforms and infuse in them the spirit to fight the foreign Government and its pillars, the feudal lords. In this respect he imbibed the outlook and ideology of nationalist leaders like Tilak, Gandhiji and Nehru. As a pioneer of the terrorist movement he can be placed at par with Vijay Singh Pathik. At his call the tribal people could launch a satyagraha and bear the brunt of British arms. Thus he possessed remarkable capacity for organising the people and leading them to achieve their goal. He wielded immense influence among his followers which caused great concern to the AGG. His selfless sacrifice and service were well rewarded by his admirers who followed him faithfully. In him one finds a combination of a nationalist democrat and a social reformer.

[Terrorist Movement in Rajasthan (unpublished thesis) by Dr. K. S. Saxena, approved for the Ph.D. degree of the Rajasthan University, Jaipur, in 1969; Information received from Mohan Lal Tejawat, son of Motilal Tejawat, during a personal interview on 24.10.67; F. No. 428 Pol. (Secret) of the F. & Pol. Deptt. of Government of India for 1923 (Extract from fortnightly Memo. No. 53 for the period ending on 30 September 1921); The Madhumati, January 1963 & January 1964; The Navjeevan, 18 February 1946, 2 September 1946, 17 July 1961, 9 December 1963 & 6 January 1964.]

(L. Dewani) V. S. BHARGAVA

TELANG, KASHINATH TRIMBAK (1850-1893)

Kashinath Trimbak Telang was born in Bombay in 1850 in a Gowd Saraswat Brahmin family—one of the ten or twelve which had migrated from Goa to Bombay in the early years of this nineteenth century. Among his contemporaries, Telang was incomparable in many respects. He was highly respected for his scholarship and wisdom.

One of the best products of the Elphinstone High School and later of the Elphinstone College (of Bombay), Kashinath became a Master of Arts in 1869 before he was twenty, and took his degree in Law in the same year. He was admitted to the Bar at the Bombay High Court at the age of twenty-two.

Among those who had a lasting influence on the young Kashinath's adult years were his school friend, Shripad Babaji Thakur, the first Indian from Bombay to be recruited to the Indian Civil Service, and his two teachers, Bal Mangesh Wagle and Narayan Mahadev Paramanand. Later, in politics, Telang regarded Dadabhai Naoroji as his guru, and throughout his public career he worked in close collaboration with Pherozeshah Mehta, Badruddin Tyabji and Dinshaw Wacha. Ramkrishna Gopal Bhandarkar, Mahadev Govind Ranade and Krishnajipant Nulkar regarded Telang as a valuable colleague in matters concerning social reform and social progress, and Narayan Ganesh Chandavarkar, who was five years younger, worked with him in almost all public activities. Principal Wordsworth of the Elphinstone College found in Telang a man of rare devotion to every cause that was just.

At an early age, Kashinath was married to Putalben, daughter of Bhairavnath Kanvinde. After her marriage, and as Kashinath's wife, Putalben was re-named Annapurnabai. They had six children, four daughters and two sons.

The period of ten years from 1870 to 1880 was one of apprenticeship for Telang in his public career. During this period he read two papers which earned for him a reputation as a scholar and a thinker and as a powerful critic. The first paper was on Shankaracharya whose teachings profoundly influenced Telang's thoughts and his outlook on life. In the second paper, which was on the Ramayana, he refuted the fantastic theory put forward by a German scholar that the great epic was copied from Homer's 'Iliad'. During

these formative years, he entered the political arena with his powerful writings on the Vernacular Press Act of Lord Lytton, the Viceroy, which sought to stifle freedom of expression in Indians. In his paper on the subject of Free Trade and Protection, Telang argued in favour of the retention of the duties on the import of cotton goods from Manchester, in order that protection may be given to the Indian textile industry, although he was an advocate of the principle of Free Trade. Before he was thirty, Telang had already become known to his contemporaries as "the brilliant specimen of the highest Indian intellectuality" as Dinshaw Wacha called him.

Two of the political bodies, in the activities of which Telang took a leading part, were the East India Association (1880-85) and the Bombay Presidency Association which took the place of the former in 1885.

By conviction, Telang was a reformer and was regarded by his great contemporary, Pherozeshah Mehta, as an authority on all matters concerning Hindu social reform and legislation on it. His address on "Should social reform precede political reform?" was intended as an answer to the Lieutenant-Governor of the United Provinces, Sir Auckland Colvin, who, in a patronising mood and manner, advised the leaders of the newly-founded Congress not to talk of political reform or presume to advise the rulers about reforms in administration until they had set their own house in order in social matters. This address in which Telang pleaded that social reform and political reform could go hand in hand, reflected the role which he played in the public life of the country. He was an ardent social reformer and, at the same time, was among those who led the movement for political reform.

Although Telang's name ranked high among those most highly respected in the domain of social reform, and although, as he said in one of his memorable addresses, he believed that "Modern civilization did not bring with it peace but a sword to fight for justice", he was not known for the heroism which is associated with pioneers of the movement of social reform like Rammohun Roy, Ishwarchandra Vidyasagar, Vishnushastri Pandit, Agarkar and Karve. After giving a tough fight to orthodoxy in the controversy over the Age of Consent Bill of 1891, he had the marriages of his two daughters performed at the ages of nine and thirteen. Telang himself confessed that he had done what he should not have done. He was severely criticised and condemned even by some of his friends. There were a few close friends who knew him better. They could appreciate and sympathise with his difficulties as a householder and a husband. His wife, who was very ill at the time, had set her heart on the immediate marriages of her daughters. It was feared that she might fall a victim to her illness if her husband refused to respect her wishes and adhered to his principles. He allowed his loyalty to his wife to supersede his loyalty to his principles. Telang himself was on his deathbed at the time and died, shortly after the marriages were performed, on 2 September 1893 when he was only forty-three.

Whenever Telang spoke on education, he impressed his audience by his broad vision and his progressive outlook in regard to all educational questions. He gave evidence of these qualities while he worked as a member of the Hunter Commission on Education and on the Joint Schools Committee appointed by the Bombay Municipality. No educational problem had a greater claim on his attention and energies than that of the education of girls.

The institutions to which Telang gave his best were the Students' Literary and Scientific Society and the Hindu Union Club. Many of his learned papers were read before the S.L. & S. Society, and he looked upon the Hindu Union Club as an institution which could promote "social union by interchange of ideas and sympathies" among the Hindus. As President of the Club, he successfully tried to bring together under its roof the elite among the Hindus of all castes and sections. Although Telang regarded himself as an Indian first, he was proud to be a Hindu, and exemplified in himself the best type of the Hindu culture. He suffered from piles. A surgical operation could have cured him, but his parents would not let his piles be touched with a knife. John Adam, Telang's intimate friend, described his submission to their objections as

an unpardonable surrender to ignorance. "Yes, it is so," Telang said to his friend from his death-bed, "but I am a Hindu and can no more help being a Hindu than you, being a Scotchman, can help being a Scotchman." In him was exemplified the noblest type of a Hindu and, therefore, of an Indian.

Before Telang was forty, he was appointed a Judge of the Bombay High Court—the highest appointment conferred upon an Indian in those days. At the time of his death, he also filled another post of great honour, that of the Vice-Chancellor of the University of Bombay. He was the first Indian appointed to this exalted post, and it speaks of the esteem in which he was held in public life.

[Naik, Vasant N.—Kashinath Trimbak Telang, Madras; Kashinath Trimbak Telang—(1850-93), published by Telang Centenary Celebration Committee, Bombay; Kashinath Trimbak Telang: A Sketch of his Life and Career, published by Natesan, G. A. (Madras); Telang's Legislative Council Speeches, Bombay, 1895; Tyabji Hussain—Badruddin Tyabji; Mody, H. —Pherozeshah Mehta, 2 vols.; Select Writings and Speeches, 2 vols., I (1916), II (1927), Bombay; Indian Antiquary—(a monthly Journal of Oriental Studies), Vols. I-V, IX, XI, XIII, XIV; Journal of the Bombay Branch of the Royal Asiatic Society, Vols. X, XVII and XVIII; Karnatki, S. N.—Namdar Nyaymurti Kashinath Trimbak Telanganchen Charitra (Life in Marathi), Bombay, 1929; Mehta, Mohanlal—Kashinath Telangnun Charitra (Life in Gujarati), 4th edition, 1903, Bombay; Information supplied by the relatives (great-grandson and others) of the late Justice K. T. Telang, and from an article by the late Professor V. N. Naik which appeared in the Telang Birth Centenary Number of the Social Reform Annual (1951) published by the Bombay Social Reform Association.]

(Kumud Prasanna) G. L. Chandavarkar

TENNETTI VISWANATHAN
—See under Viswanathan, Tenneti

THACKERSEY, VITTHALDAS DAMODAR (SIR) (1873-1921)

Sir Vitthaldas Damodar Thackersey was born on Sunday, 30 November 1873, at Hanuman Galli, Kalbadevi Road, Bombay, of Hindu Madhavani Bhatia Vaishya parents, Seth Damodar Thackersey Mulji (father) and Nathibai (mother). Seth Damodar started in Bombay in about 1861 'Thackersey Mulji Pedhi and Cloth Shops' and later on some textile mills. Sir Vitthaldas had five uncles, two sisters and one brother. His family background was good and the economic and social status were better. He married thrice, his third marriage being with Premaleelabai on 10 February 1913 at Rajkot. All his wives were from rich families.

He had his primary education in Bombay from 1879 to 1884 and passed the Matriculation examination on 23 December 1891 from Bombay. He joined the Elphinstone College, Bombay, but left it to join his father's business.

He studied privately from 1893 all the subjects connected with his business, viz., finance, banking, currency, labour problems, etc.

He studied books on English and Sanskrit literature and Hindu religion. He daily offered prayers to God.

His wide reading and good associations greatly influenced him to push on with his career as a businessman and an industrialist.

He expanded his business in the textile export and import, and other fields and earned fabulous wealth. He became one of the leading rich men of Bombay by 1900.

He published in 1894 a Gujarati pamphlet, giving his views on the dire necessity of improving the textile industry of Bombay. It was referred to in 'The Encyclopaedia of India', Volume II, as an original contribution. He also published in 1899 his Note on the "Short Period Loans" and submitted it to the Bombay Municipal Corporation on 10 December 1899, urging it to raise short period loans for undertaking public works for the good of the masses.

From 1905 to 1918 he was a member of the Bombay Legislative Council and the Central Legislative Council when he launched some

schemes for the Bombay City and made suggestions to the Government for uplifting the masses.

He attended the War Support Conference, held by Lord Willingdon on 10 June 1918 in the Town Hall, Bombay, and sided with the loyalists when B. G. Tilak and his supporters left it, as the latter was not allowed by the Governor to speak on India's political rights. This incident raised unpleasant controversies till 1920.

He had travelled all over the world from 1908 to 1919 when he learnt much for improving his business concerns.

He gave sumptuous donations to the Sanskrit Pathshalas at Benares, Dwarka and other holy places which he often visited as a pilgrim. His financial help to Dhondo Keshav Karve (Bharatratna) enabled the latter to run the Hingne Ashram, Poona, for women's training and the Nathibai Thackersey Women's University, Bombay, named after his mother. The Damodar Thackersey Hall, Parel, Bombay, was built in 1919 to perpetuate his father's memory in the labour area.

He was a self-made man and stood for progress in all fields of human life. He advocated reforms in social, religious, political and national matters. Economic development of India was his favourite subject.

His dress was European, manners cultured and mode of life quiet but heroic. He offered his daily prayers without fail till the time of his death.

His father worked for the Congress and he followed his father, but he chose a moderate line of criticising and opposing the British Rulers.

He worked honestly and diligently through the Bombay Municipal Corporation, the Bombay Legislative Council and the Central Legislative Council to promote the welfare of the masses.

His main achievement was the development and spread of industries, particularly textile ones, in and outside Bombay.

[Chitrav, Vidyanidhi Siddeshwarshastri—Arvacheena Charitrakosha, 1947; Jayakar, M. R.—The Story of My Life, Volumes I and II; Joshi, Kalyanraya Nathubhai—Sir Vitthaldas Damodar Thackersey (Biography in Gujarati), 1932; Kanji, Dwarkadas—India's Fight For Freedom: An Eyewitness Story, 1966; Karve, Dhondo Keshav—Atmabritta (in Marathi), 1928; Shikare, D. N.—Bharatratna Maharshi Karve, 1958.]

C. B. KHAIRMODAY

THAKKAR, AMRITLAL VITHALDAS

—See under Thakkar Bapa alias Amritlal

THAKKAR BAPA ALIAS AMRITLAL
(1869-1951)

Born on 29 November 1869, at Bhavnagar in Saurashtra, Amritlal, later on known as Thakkar Bapa, was the second son of Vithaldas Thakkar. He belonged to the (Goghari) Lohana Community, a business community.

Married to Mulibai, Vithaldas had one daughter, Jabiben and six sons, Parmanand, Amritlal, Maganlal, Manilal, Keshavlal and Narayanji. Vithaldas was employed in a business firm on a meagre salary.

At the age of eleven or twelve, Amritlal married Jivkorbai. She died in 1909. And after about a year or two, he married Divaliben. She too died in about two years after the marriage.

Amritlal completed his primary education at Bhavnagar and Dholera. He joined the Anglo-Vernacular School and then the Alfred High School at Bhavnagar. He stood first in the Matriculation examination in the whole of Bhavnagar State in 1886 and was awarded the Jashvantsinhji Scholarship. Amritlal joined the Engineering College, Poona (1887), and did his L.C.E. (Licentiate of Civil Engineering) in 1890.

Amritlal's father Vithaldas, a man of strong character, ran the hostel for the boys of his community at Bhavnagar. During the famine of 1900, Vithaldas organised relief work in Bhavnagar for the needy persons of his community. To Thakkar Bapa, his father was his first Guru. His mother, Mulima, a kind-hearted lady, was always ready to help the poor neighbours.

From 1890 to 1900 Amritlal served in various capacities as an engineer in the States of Kathiawad.

In 1900 he went to East Africa to serve on the Uganda Railway for three years. After his return from East Africa, he joined as a Chief Engineer in Sanghli State. Here he came in contact with Gopal Krishna Gokhale and Dhondo Keshav Karve. Thakkar Bapa considered Karve as one of his four Gurus.

After a year, he resigned from the Sanghli post and got an appointment in the Bombay Municipality. He was posted at Kurla, a suburb of Bombay. It was here that he came in contact with nearly 200 to 300 untouchables. With the help of Ramji Shinde of the Depressed Classes Mission, he started a school for the children of the Kurla sweepers. To Thakkar Bapa, Shinde was his second Guru.

Encouraged by G. K. Deodhar of the Servants of India Society, he implemented the scheme of making sweepers debt-free. Deodhar became his third Guru. (He was already in touch with D. K. Karve, whom he considered his fourth Guru.)

After the death of his father in 1913, he resigned from his post and joined the Servants of India Society on 6 February 1914 and soon after that he carried out famine relief work in Gokula and Mathura in U.P.

During this period Thakkar Bapa was introduced to Gandhiji by Gokhale in Bombay. Since then a close relationship developed between the two. In 1915-16 Thakkar Bapa organised Co-operative Societies for sweepers in Bombay, opened a school for the children of the labourers in Ahmedabad and organised famine-relief work in Kutch.

In 1917 he, along with Deodhar and Joshi, conducted revenue inquiry in the Kaira district of Gujarat. He toured the Gujarat-Kathiawad regions to collect data for the Compulsory Education Bill introduced in the Bombay Legislative Council in 1918.

During 1918-19 his services were loaned to the Tata Iron and Steel Company of Jamshedpur to improve the conditions of the workmen. Also, he organised famine relief work in the District of the Panchmahals in Gujarat. Here he was able to observe at first hand the total neglect and misery of the Bhils.

In 1920 Thakkar Bapa went to Orissa which was caught in a severe famine. His famine work marked the beginning of his public life in Orissa. He organised Khadi work in Kathiawad in 1921.

The Bhils of Panchmahals once again were facing severe famine in 1922. Thakkar Bapa took up their cause and founded the Bhil Seva Mandal in 1923.

In 1926 he presided over the Bhavnagar State Subjects' Conference and in 1928 he presided over the Kathiawad States People's Conference at Porbandar. In 1929 he acted as the Chairman of the Investigation Committee to enquire against the Patiala ruler.

In 1930, during the hectic days of the Civil Disobedience Movement, while participating in the liquor picketing at Mehmedabad, a town near Ahmedabad, he was arrested and sentenced to six months' jail with hard labour, but was released after nearly forty days.

During Gandhiji's epic fast unto death in 1932, Thakkar Bapa played a singular role in the negotiations which led to the Poona Pact. At Gandhiji's request, Thakkar Bapa accepted the General Secretaryship of the Harijan Sevak Sangh. In less than a year, he organised 22 Provincial branches and 178 District centres of the Harijan Sevak Sangh. During 1933-34 he undertook a Harijan tour, along with Gandhiji, in which 12,504 miles were covered in nine months. From 1934 to 1937 he was busy with Harijan work.

From 1938 to 1942 he worked on various committees appointed by the Governments of C. P. and Berar, Orissa, Bihar, Bombay, etc., for the welfare of the aboriginal tribes and backward classes.

During 1943-44 he organised famine-relief work in Orissa, Bengal and other parts of India like Madras and Bijapur.

In 1944 he organised the Kasturba Gandhi National Memorial Fund and was appointed Secretary of the Fund and subsequently of the Trust. In the same year, he founded the Gond

Sevak Sangh, now called 'Vanavasi Seva Mandal', in Mandle, C.P.

He became the Secretary of the Mahadev Desai Memorial Fund in 1945. He was also appointed Vice-President of the Adimjati Mandal, Ranchi, with Dr. Rajendra Prasad as its President in 1946.

From October 1946 to March 1947, he was at Noakhali and other districts of East Bengal with Gandhiji among the victims of communal riots.

After Independence, he was elected to the Constituent Assembly. He acted as Chairman of the Excluded and Partially Excluded Areas (other than Assam) Sub-Committee of the Constituent Assembly and a member of the Sub-Committee for Assam (1947). He was also a trustee and a member of the Executive Committee, Gandhi National Memorial Fund. On 29 November 1949, on completion of his 80th year, he was presented with a Commemoration Volume at a public meeting held in Delhi, over which Sardar Patel presided.

Till the time of his death on 19 January 1951, he kept himself busy with problems of the neglected sections of our society.

Thakkar Bapa was extremely simple in his mode of life. A man of few needs, his work was his sole recreation.

He was convinced that untouchability should be abolished and the Adivasis in various parts of India must enjoy the fruits of our civilized society.

To him service of humanity was the service of God. He was fully aware of the importance of elementary universal education. He criticised the famine policy of the British Government, its negligence of the welfare of the aboriginal tribes and the ruthlessness with which it tried to suppress the national movement.

His views on labour problems were based purely on humanitarian grounds.

He was convinced that, in a larger way, Khadi production and cottage industry could be a boon for the poor people in the villages.

Thakkar Bapa was a man of action. From his occasional writings in *The Servant of India*, *The Harijan* and *The Hindustan Times*, and through the pages of his Diary, Kale Memorial Lecture (1941) on 'The Problems of Aborigines in India' and his book 'Tribes of India' (1950), one gathers the impression of a loving human soul who worked tirelessly with deep learning and scientific method.

As a devoted member of the Servants of India Society, he abided by the regulations of the Society and did not participate in the revolutionary freedom movement launched by Gandhiji. In the words of Pyarelal, "He likes more and more to realize the contents of independence in terms of those for whom the Congress under Gandhiji's leadership struggled to win it, viz., the lowliest and the lost, without which the political independence that we have won must remain an empty mirage." Gandhiji once said about him that his ambition was to equal Bapa's record of selfless service. He was truly called 'Bapa'—the father of the forlorn people.

[Shah, Kantilal—Thakkar Bapa (1955); Meghani, Zaverchand—Thakkar Bapa (1929); Shri Thakkar Bapa Commemoration Volume (1949); Oza, Dhanvant—Thakkar Bapa (1960); The Servants of India Society's Journal; The Navjivan Files (a Gujarati weekly); The Harijan Files (an English weekly); Thakkar, Amritlal—Tribes of India (1906); —The Problems of Aborigines in India (Poona, 1941); Elwin, Verrier—In the Deserted Villages of Gujarat.]

(Kumud Prasanna) R. L. RAVAL

THAKUR DASS BHARGAVA

—See under Bhargava, Thakur Das

THAKUR KESRI SINGH BARHAT
(1872-1941)

Inspired by the revolutionary fervour that had swept the whole of Bengal after the Bengal Partition, there came into existence a revolutionary organisation in Rajasthan in the latter part of the first decade of this century. The groundwork had already been done by the

educational and social reformers in the early nineties of the last century. The pioneers of the new wave of nationalist ideas were Arjunlal Sethi, Barhat Thakur Kesri Singh and Rao Gopal Singh of Kharwa. Starting their nationalist work as reformers they ended as revolutionaries. Those who influenced their thinking and work during that early period were Shyamji Krishna Varma, Aurobindo Ghose and Tilak. The revolutionary movement in the country that had widened its base and spread its influence in U.P., Delhi and Punjab in the first two decades of this century received much moral and material help from Rajasthan. There some of the young revolutionaries from northern India could work more safely and swiftly. They looked towards these fearless and patriotic souls of Rajasthan for shelter and help.

Thakur Kesri Singh was born in 1892 at Shahpura in the family of a highly cultured and brave Rajput leader of Udaipur State. His father, Thakur Kishen Singh, as one of the chief counsellors of the ruler of Udaipur State, had also earned the displeasure of the British Resident Col. Walter for his frank and patriotic views as early as 1885. Thakur Kishen Singh was a great scholar who had written a complete history of Rajputana. Kesri Singh's younger brother, Zorawar Singh, coming under the influence of his brother had joined the revolutionaries and was one of the main accused in the Arrah Murder case. He remained untraced till his end. His own son Pratap Singh, implicated in the Benares Conspiracy Case, met a martyr's end in 1917 at the young age of twenty-two. He had endured the cruel treatment meted out to him in the Bareilly jail for nearly three years. Kesri Singh was himself undergoing at this time the sentence of life imprisonment in a British jail at Hazaribagh. He heard about his son's martyrdom only on his release in 1919.

In 1914 Thakur Kesri Singh was tried in the Kota State for his alleged involvement in the murder of a rich Sadhu named Pyare Ram and was sentenced to life imprisonment. In the judgement given on 11 December 1914, the judge observed: "...Barhat Kesri Singh, who has served in the Kotah State for a long time, is a man of learning and possesses intelligence above the average. His ideas towards the Government of India were as disaffected and antagonistic as those of the seditious and anarchical societies of Bengal. He was desirous of disseminating similar views in Rajputana and his efforts resulted in establishing a Rajput Boarding House at Kotah, and a Rajput Charan Boarding House at Jodhpur.... It has been admitted...that Kesri Singh's intention in acquiring the wealth of Pyare Ram was to apply it to the *Desh Unnati* and Education...." The Political Secretary to the Government of India, in a letter dated 27 June 1914, wrote to the Agent to the Governor-General in Rajputana: "It appears that there has been existing for some years in Rajputana without the knowledge of the Durbar or of the Political Officers a secret political organisation directed originally against the Chiefs of Rajputana but subsequently against the British Government.... There is, further, some reason to believe that efforts were made by Kesri Singh, fortunately with little result, to tamper with the loyalty of the Rajput troops."

As he was not fit for being transported to the Andamans, Kesri Singh was lodged in Hazaribagh jail in Bihar. His release by the Bihar Government in 1919 following his petition for mercy in view of the fact that the prosecution had failed to establish his complicity and involvement in the murder of the Sadhu created a very embarrassing situation for the Government of India. Mr. Craik, Home Secretary to the Government of India, wrote on 23 September 1919: "...it is most undesirable that this dangerous criminal should now be at large. *Prima facie* it would appear that his release was irregular, and due to the negligence of the Government of India's agents, and there would not seem to be anything illegal in rearresting him to serve the remainder of his sentence...."

He was, however, not rearrested and allowed to settle down in Kota State. The ruler of the State told him that he had agreed to his prosecution under the pressure of the British Government. With the help of Jamnalal Bajaj he started a Hindi weekly named the *Rajasthan Kesri* from Wardha in 1919. Shortly afterwards, he returned

to Rajasthan and began to spread his views regarding social and educational reform among the Rajputs. The last few years of his life were spent as a recluse in the hills near the Kota town.

His influence among the Rajputs including some of the rulers of the Princely States of Udaipur, Kota, Bundi and Kharwa was well known. On many an occasion he had by his wise counsel saved them from acting irrationally or getting the pride and honour of the Rajput community compromised. There is a famous instance of the Maharana of Udaipur State returning to his State without even getting down at the Delhi Railway station in 1903 when he received in course of his train journey a soul-stirring message from Thakur Kesri Singh conveyed in the form of verses composed in Rajasthani dialect meaning that he would be breaking the noble tradition of Udaipur rulers if he would attend the Delhi Darbar ceremony on 1 February 1903. The only ruler absent on that historic occasion to pay homage to Lord Curzon and participate in the celebrations to mark the commemoration of the accession to the British throne of Edward VII was the Maharana Fateh Singh, the ruler of Udaipur.

Thakur Kesri Singh was a thinker and an intellectual who had read a lot of the philosophical and religious works published in Sanskrit, Pali, Bengali, Marathi, Gujarati and Hindi. He was a gifted poet with a clear and perceptive mind. He died on 14 August 1941.

[Sumanesh Joshi—Life-Sketch published in Rajasthan Men Swatantrata Sangram Ke Sainani, Jaipur, 1973; Personal interviews of the Research Fellow with Thakur Kesri Singh's daughter and son-in-law, Manav Fateh Singh, at Kota in 1967; Typed copies of the life-sketch of Thakur Kesri Singh and other material given to the Research Fellow by Manav Fateh Singh; Foreign and Political Department General 'B' Proceedings, Nos. 106-110 (July 1915); Foreign and Political Department Proceedings No. 39 (November 1915); Foreign and Political Department Proceedings No. 65 (May 1916); Foreign and Political Department (Internal 'B') Proceedings Nos. 471-487 (June 1920); Home Department Political 'A' Proceedings Nos. 161-169 & K. W. (March 1920) of the Government of India available at the National Archives of India; The Mahratta, 7 March 1920; The Jagaran (a weekly in Hindi), 12 August 1963, published from Ajmer; The Kadambini (a monthly magazine in Hindi), April 1966; R. C. Majumdar—History of the Freedom Movement in India.]

L. Dewani

THAKURDAS, PURSHOTAMDAS (SIR) (1879-1961)

Sir Purshotamdas Thakurdas, a scion of a Gujarati *Bania* family, was born in Bombay on 30 May, 1879. His father Thakurdas Atmaram Mehta died when he was four years old; and his mother, Diwalibai, two years later. The little boy was not allowed to feel the loss of his parents by his uncle, Vijbhucandas, and his aunt, Ambalaxmi; they lovingly brought him up as their own. He was educated at the Mumbadevi Municipal Primary School, the Tejpal Anglo-Vernacular School and the Elphinstone High School from where he matriculated, winning the prize for French. He joined the Elphinstone College and graduated in 1900. A year later, he married Dhaukore, daughter of Damji Bhanji Kothari; they had a daughter.

He had intended to follow his father in the practice of Law but soon gravitated to the old family firm doing business in cotton and oil seeds. Joining as an apprentice in 1901, he became the senior partner by 1907. He soon acquired the feel of the trade and very firmly began to root out evil practices like "watering" and "mixing". He succeeded and the cotton trade was purified. He was largely responsible for establishing the Indian Central Committee (1921) and was "the reigning Mughul" of the East India Cotton Association for over thirty-five years: these two institutions curbed malpractices and established the reputation of the cotton trade. He was also on the Governing Body of the Plant Research Institute at Indore till 1950.

But cotton did not exhaust his interests. It opened the doors to wider avenues of trade, commerce and public life. His well-established reputation for business integrity and commercial sense won him friends and admirers; and when only twenty-eight, he was pressed to be the first Vice-President of the Bombay Indian Merchants' Chamber and Bureau (today the Indian Merchants' Chamber), a position he held for seven years, although his association continued for thirty-five years. In 1926 he was intimately involved with the emergence of the Federation of Indian Chambers of Commerce and Industry and presided over the second session and set the tone of the Federation. As his biographer states, he was already "convinced of one thing. The progress of Indian commerce and industry was intertwined with and indeed an integral part of the Indian national movement. Progress on the political front meant progress on the economic plane". (Moraes, Frank: Sir Purshotamdas Thakurdas, Asia Publishing House, p. 38.)

This was the sheet-anchor of all his activities. On the Acworth Committee (1920) he demanded State control of Indian Railways being the only Indian to do so; other Indian members favoured Company management. On the Retrenchment Committee (Inchcape Committee, 1922) his studied labours and intensive probing brought forth minutes of dissent on the India Office, the armed services and particularly on the discrimination in the rations given to Indian and British soldiers, among other such minutes. But it was on the Royal Commission on Indian Finance, Currency and Practice (1925) that he fought his most relentless battle against "a formidable combination of British interests, political and economic, entrenched behind a powerful barrage of bureaucrats and businessmen" (*ibid.*, p. 74). He was a lone fighter for the 1s. 4d. ratio against heavy official odds; but with single-minded devotion and determination produced a minute of dissent.

The ratio struggle he carried on in the Indian Legislative Assembly to which he was elected by the Indian Merchants' Chamber, although he was at that time a nominated member of the Council of State. Before that he had worked assiduously in the Bombay Legislative Council and made his mark as a legislator of independent views. Sir Purshotamdas, in spite of his herculean efforts, lost the battle of the ratio by a small margin of three votes.

Recognition and honours came to him unsolicited. His business integrity and acumen made him a much-sought-after figure in industrial, commercial and banking circles and he was a Director of several concerns of repute. Official honours also chased him: the Kaiser-I-Hind Medal, M.B.E. (1907), was followed by the C.I.E. (1919); he was appointed Sheriff of Bombay (1920) and was Knighted in 1923; a K.B.E. was bestowed on him in 1944.

His public life incorporated social service of a high order. The Gujarat famine of 1911 found him functioning as Secretary of the Relief Fund and his efficiency and drive won him encomiums. His philanthropy was not charity but he gave generously to schemes involving self-help and education. His Village School Building took education where it was most neglected and needed—to the villagers—and rural Gujarat was the main beneficiary. A deeply religious man, Sir Purshotamdas was greatly responsible for throwing open his favourite place of worship, the temple at Dakor, to the Harijans. A great believer in human dignity, he untiringly conducted the crusade both in India and in England against the treatment meted out to Indian settlers under the British flag in Africa and Fiji. He was not a politician but he was very much in politics when injustice, discrimination and human indignity were involved. It was on his initiative that the Abolition of Indenture Act, 1916, was passed. He was associated with the Imperial Indian Citizenship Association for over thirty years.

Sir Purshotamdas feared no man, however high in authority; he sought no favours; he joined no political party but rendered immense service to his country and countrymen.

[Moraes, Frank—Sir Purshotamdas Thakurdas, Asia Publishing House, Bombay, 1957; Personal knowledge of the Contributor.]

(Kumud Prasanna) A. J. Dastur

THAKUR PYARELAL SINGH
—See under Singh, Pyarelal (Thakur)

THAMPI, VELAYUDHAN CHAMPAKARAMAN (1765-1809)

Velayudhan Champakaraman Thampi (popularly known as Velu Thampi Dalava) was one of the foremost freedom fighters in Indian history. He was born at Thalakulam, a village a few miles to the north of Nagercoil, on 6 May 1765. He belonged to an aristocratic Nair family in the southern division of the erstwhile State of Travancore.

Velu Thampi had his education at home in Malayalam, Tamil and Sanskrit. He had also an expert training in the art of fighting at the *Kalari* or military training camp at Thalakulam. Physically, he was hardy and well-built, and had a striking personality. Even as a boy he was of a daring disposition, with a high sense of duty.

Velu Thampi's official career began with his appointment as a 'Kariakar' in South Travancore during the reign of Rama Varma (Dharma Raja, as he was popularly known) when the famous Raja Kesava Das was the Dewan. In 1797 Dharma Raja died, and was succeeded by his imbecile nephew, Bala Rama Varma. He was a mere puppet in the hands of his favourites, Jayanthan Namburi, Sankaranarayanan Chetty and Mathu Tharakan. Kesava Das continued to be Dewan for two more years, but soon he fell a victim to court intrigues and died a prisoner under suspicious circumstances.

Power now passed on to the Maharaja's favourites, and as the finances of the State were at a low ebb, the favourites, taking the law into their own hands, began to raise forced contributions from persons of position and high standing on pain of being publicly flogged or thrown into prison.

Among those who were called upon to make such contributions was Velu Thampi. He asked for three days' time to collect the amount demanded. When this was granted, Thampi, instead of raising the amount, collected a large body of armed men from South Travancore and marched to Trivandrum at their head to pull down the favourites from power. The approach of Velu Thampi and his men so frightened the Maharaja that he, in a state of panic, agreed to yield to the demands of the rebel leader Accordingly, as demanded by Velu Thampi, Jayanthan Namburi was dismissed from service and expelled from the State; his colleagues, Sankaranarayanan Chetty and Mathu Tharakan, were publicly flogged and had their ears cut off; and all unlawful levies collected were refunded. Subsequently Velu Thampi was appointed to a high office in the State, and before long became the Dalava (Dewan).

As Dalava, Velu Thampi proved to be an officer of conspicuous ability and dynamic drive. He reorganized the administrative system on a sound basis; commerce and industry were given due encouragement; large tracts of land were brought under cultivation; and corruption was put down with a ruthless hand. Velu Thampi's strict discipline and stringent measures were highly resented by a large section of the people, but they were powerless against his masterful sway, particularly because he had the support of Col. Macaulay, the British Resident, who was on very good terms with him.

The financial condition of the State, however, still remained most unstable and the subsidies to the East India Company were heavily in arrears. Velu Thampi strove to place the finances on a stable basis, but his efforts served only to further embitter the feelings of his opponents. One measure that made him particularly unpopular was his policy of retrenchment of military expenditure by making drastic reductions in the allowances made to the troops on a wartime basis. This led to a mutiny which, however, was promptly suppressed by the Dalava with the help of the Company's forces.

When the East India Company became aware of the disturbed state of affairs in Travancore they wished to take advantage of the situation, and, with a view to tightening their hold on the Maharaja, they insisted on his signing a fresh treaty with the Company. One of the terms proposed was to raise the annual subsidies to the Company and to empower them to take up the

administration of the State, if the subsidies were to fall into arrears. Velu Thampi stoutly opposed the proposal at first; several months of discussion followed; and at last he thought it prudent to yield and persuade the Maharaja to sign the treaty.

As soon as the treaty was signed, Col. Macaulay became overbearing in his attitude and began to interfere more and more in the internal affairs of the State. He now called upon Velu Thampi to pay up all arrears of subsidies forthwith. Thampi saw that an open conflict with the Company was inevitable. He soon fell out with Macaulay, and the old friends became bitter enemies.

About this time Velu Thampi found an ally in Paliath Achan, the Minister of the Raja of Cochin, who, too, was smarting under the domineering attitude of Macaulay. When Macaulay came to know of the alliance between the two Ministers, he summoned two strong forces of the Company from Malabar and Trichinopoly. Velu Thampi feigned alarm at the approach of the new forces and offered to resign, but just about that time, Paliath Achan, with two Travancore Army Officers, made an attempt on the life of Macaulay who was then staying in Fort Cochin; but the attempt failed, and Macaulay escaped into a British steamer. Immediately Velu Thampi, who was awaiting events at Alleppey, proceeded to Quilon where the State forces were gathering in large numbers.

It was then that a most unfortunate event happened near Alleppey that further embittered the relations between Velu Thampi and the East India Company. Two parties were on their way from Quilon to Cochin. One party consisted of three British Officers and a lady, and the other consisted of thirteen British soldiers and thirty-three Indian sepoys in the service of the Company. The two parties fell into the hands of Velu Thampi's men, and all, except the lady who was spared, were brutally done to death. The three officers were murdered in cold blood, and all the British and Indian soldiers of the second party were drowned in a river with heavy stones tied round their necks.

In the meantime Velu Thampi, who could not hold his own against the Company at Quilon, proceeded to Kundara, a village a few miles away, and issued his historic "Kundara Proclamation", exhorting his countrymen to muster strong under his banner and make a heroic attempt to overthrow the British domination and redeem the freedom of the State. The people were stirred beyond measure by the appeal. They flocked in large numbers responding to his call; but in the fierce fights that ensued the Travancore army suffered a series of reverses. In the meantime at Cochin Paliath Achan too found it hard to stand against the onslaughts of the British forces, and availed himself of the earliest opportunity to surrender and sue for peace.

Nothing daunted, Velu Thampi made up his mind to fight to the last. But just about that time two strong British regiments which were summoned from Trichinopoly and Ceylon entered the State through the Aramboly Pass in the south and marched to Trivandrum. The frightened Maharaja at once proclaimed a cessation of hostilities and sued for peace. Velu Thampi now saw that everything was lost. He paid a last visit to the Maharaja, and, advising him to hold him solely responsible for all that had happened, he left Trivandrum for good, accompanied by his brother Padmanabhan Thampi.

The helpless Maharaja now ordered the dismissal of Velu Thampi, declaring him a traitor. He appointed Ummini Thampi as Velu Thampi's successor, and made peace with the East India Company. Immediately, by the order of the new Dalava, at the instance of Col. Macaulay, a State-wide search was instituted for apprehending Velu Thampi, and a reward of fifty thousand rupees was offered for his capture. In the meantime Velu Thampi and his brother sought refuge in a village called Mannadi, some miles away from Quilon, in the house of a temple-priest. Before long the place of refuge came to be known, and a strong contingent of the State forces surrounded it. Velu Thampi, seeing that there was no escape, plunged his dagger into his bosom, but as the self-inflicted wound did not kill him outright, he called upon his brother to complete the job. When Padmanabhan Thampi saw that his brother was in an agony of pain, he drew his sword, and severed the head from the body of the dying man with a single stroke.

In accordance with instructions from Col. Macaulay, the body of Velu Thampi was brought to Trivandrum and kept exposed in a common gibbet for public view for several days. His brother, who was taken captive, was hanged; his house was razed to the ground; and the women-folk of his household were deported to the Maldive Islands. This barbarous act was universally condemened, and when Lord Minto, the then Governor-General, came to know of it, he denounced it as something "repugnant to the feelings of common humanity and the principles of civilized government."

Velu Thampi was a man of indomitable courage, dauntless independence and sterling patriotism. His was a life of dedication to the cause of his country and his people. He fought and fell like a hero. By temperament he was self-willed, impetuous, overbearing, often reckless in action and ruthless in his dealings with his opponents. But in spite of all his shortcomings, he was a great leader whose name has found an assured place in history as one of the foremost freedom fighters of his country.

[N. Balakrishnan Nair—Swarajyabhimani (A Biography of Velu Thampi in Malayalam); V. Nagam Aiya—Travancore State Manual, Vol. I; T. K. Velu Pillai—Travancore State Manual, Vol. II; S. B. Choudhury—Civil Disturbances during British Rule in India (1765-1851); K. K. Pillai—Suchindram Temple; G. P. Pillai—Travancore for Travancoreans; Joseph Chazhikadan—Velu Thampi Dalava; S. N. Sen—A Note on Velu Thampi's Rebellion (in Indian Historical Records Commission Proceedings, Vol. XIX); A. Sreedhara Menon—A History of Kerala.]

(N. Velayudhan Nair) G. P. SEKHAR

THANGAL (MAJOR) (1817-1891)

Thangal Major was one of the heroes of the Anglo-Manipur War of 1891 which resulted in the conquest of Manipur by the British. He was born in 1817 but his origin is still a mystery. Though some of the Naga tribes of Manipur claim that he was originally a Naga converted to Hinduism and absorbed into the Manipuri (Meitei) community, Manipuri scholars assert that Thangal was a Manipuri. His father's name was Kangabam Jatra Singh. His family was closely associated with Raja Gambhir Singh. His uncle once saved the life of Gambhir Singh. The name Thangal was given to him by the King for his bravery in an expedition to the Thangal Naga village.

After the death of Gambhir Singh, Thangal remained loyal to his minor son, Chandrakriti Singh. At the failure of the conspiracy to murder Nara Singh, the Regent, in 1844, Thangal followed the Queen-Dowager Kumudini Devi who fled to British India and helped the young Prince, Chandrakriti Singh, to regain his throne in 1850. Consequenlty, Thangal had become a very important member of the Durbar. The posts held by him were those of Laipham Lakpa, Nunehanjaba, Commandant of the Tooli Naha Regiment of the Manipur Army with the rank of Menjor (Major), the highest military rank, the Ayapurel, Minister-in-charge of Burmese affairs, a Minister of the Durbar, etc. He was addressed by the King and the Princes as 'Ipu', which literally means 'grandpa', as a mark of respect to his age and wisdom. Later on, he was designated as General Thangal.

Thangal was a great patriot and administrator; he knew Manipur and her people very well. He was conversant with every detail of the hills and rivers of the kingdom. In the work of boundary demarcation between Manipur and the Naga Hills in 1872, the British Survey officers were astounded at Thangal's thorough knowledge of the geography of Manipur. He was a very shrewd administrator and a wise statesman. Nothing could happen in the kingdom without his knowledge. He realized how powerful the British were and wanted to maintain friendship with them. However, when the interests of Manipur were involved he was quite adamant. He was never reconciled to the cession of the much-coveted Kabaw Valley to Burma and border skirmishes between Burma and Manipur were frequent. He participated in the Lushai Hills

expedition in 1872. During the Naga Revolt of 1879-80 he was deputed by Maharaja Chandrakriti Singh to lead the Manipur contingent of 2,000 soldiers to help the besieged British garrison of Kohima. He was feared and respected by the British Political Agents in Manipur.

However, things changed after the death of Chandrakriti Singh in 1886. In a Palace revolution in September 1890, the reigning King, Surchandra Singh, was driven out by his half-brothers and Kullachandra Singh was installed as the new ruler with the support of Prince Tikendrajit Singh and Thangal General. Surachandra Singh appealed to the British Government to restore him on the throne of Manipur. This gave an opportunity to the British to intervene in the internal affairs of Manipur. Mr. Quinton, the Chief Commissioner of Assam, was deputed to Manipur to recognise the new king and exile Prince Tikendrajit Singh to British India. Thangal and Tikendrajit Singh saw through the treacherous game of Quinton who unwittingly attacked the royal palace on 24 March 1891 to arrest Tikendrajit Singh. Thus hostilities broke out and Mr. Quinton and his associates were executed. It was Thangal who clearly pointed out to Prince Tikendrajit that there was no point in trying to be friendly with the British who had defied the sovereignty of Manipur. It was he who gave the order to execute the British officers who were already guilty of waging war against Manipur, which, according to the laws of Manipur, was punishable by death. Eventually, Manipur was invaded and conquered by the British forces in April 1891.

Thangal General and other Princes went underground and the British occupation forces under the command of General Collett announced a reward of Rs. 2,000/- for those who could give information regarding the whereabouts of the old General. Feeling that prolonged hiding on his part would bring more hardship to the people, who were greatly terrorised by the invaders, Thangal General surrendered to the British who were astonished at this unexpected action of the old soldier. Thangal and the other Princes were tried by a special military court and he was sentenced to death for waging war against the Queen Empress and other charges. Thangal did not care to appeal to the Viceroy as was done by Tikendrajit and the Royal Princes. He was hanged to death along with Bir Tikendrajit Singh on 13 August 1891 at the Imphal market at the age of seventy-four.

He was short in stature and was active, with a good physique. He had a fine old face, much lined and wrinkled with age and the cares of State which had fallen upon him when he was quite young. He had piercing black eyes, shaggy overhanging white eyebrows and white hair. His nose was long and slightly hooked, and his mouth was finely cut and had a determined set. He used to wear a delicate pink silk *dhotee*, a dark coat copied from a first-rate English pattern, and a pink turban, and when the orchids were in bloom, he seldom appeared without a large spray of some gorgeous-hued specimen on the top of his turban. He was very enterprising, fond of building bridges, and improving the roads about the capital. He was a keen soldier, enjoyed watching good shooting, and had been in his younger days a first-rate shot himself. Once he had promised to get anything done, he did not go back on his word, and one knew he was reliable.

His contemporaries, Sir James Johnstone, a Political Agent in Manipur, and Mrs. Grimwood, the wife of the ill-fated Political Agent Mr. Grimwood, write very highly of him. Mrs. Grimwood describes him as a keen soldier and an obstinate old man. She observes, "If he had his faults he had his virtues also. He was very enterprising, fond of building bridges and improving the roads around the capital." Sir James Johnstone, a friend of Thangal, calls him "a remarkable character". "He was a strong, able, unscrupulous man, not likely to stick at trifles and like most Asiatics of his type, capable of anything. Thangal was in many ways kind-hearted and in others ruthless." Johnstone continues, "I quite acknowledge old Thangal's many faults but I also remember his good qualities and shall ever regret that he came to such an untimely end."

Indeed, Thangal was a unique personality who, starting from a humble origin and reaching the

topmost position that a commoner could attain by dint of sheer merit, had won for himself a place in the history of Manipur.

[Johnstone—My Experiences in Manipur; Khelchandra—Ariba Manipuri Sahityagi Itihasa; Dun—Gazetteer of Manipur; Demt—Diary and Report of Manipur Boundary Commission (1894); L. M. I. Singh and Khelchandra Singh —Cheitharol Kumbaba; Manomohan Ghosh —The Appeal of the Manipuri Princes with Memorandum of Arguments submitted on their behalf to the Government of India, 1891; Mrs. Grimwood—My Three Years in Manipur.]

GANGUMEI KABUI
N. KHELCHANDRA SINGH

THEAGARAJA CHETTY, P.

—See under Chetty, P. Theagaraya (Sir)

THEVAR, PASUMPON MUTHURAMALINGA (1908-1963)

Nobody in the small village of Pasumpon near Kamuthi, Ramanathapuram district, would have thought that a male child born to Ukkirapandia Thevar and Indirani on 30 October 1908 would rise to great fame. Nothing much is known about the parentage of Thevar excepting the fact that his father had obtained a vast area of about thirty-two villages from the Raja of Ramnad. Thevar's forefathers were all noted for their personal valour and heroism. In fact, the Maravars, to which community Thevar belonged, are historically an ancient warrior community of the South. Being born in the family of a local chieftain, Thevar was almost a royal personage minus the arrogance, selfish ambition and other associated vices. His parentage had imbued in him a sense of honour, generosity, benevolence and kindness. It is said that even today his house is almost like a *choultry*, feeding the depressed and the poor, wayfarers and others. After finishing his education in the village school, Thevar was admitted to the Pasumalai Misson High School, Madurai. Though he did not step into the corridors of a college, his school education gave him an appetite for further studies. According to the custom prevalent in his community, a girl maternally related was his designated bride. Had he consented, the marriage would, perhaps, have taken place. But it was continuously postponed and never took place. Thevar remained a bachelor and led an ascetic and disciplined life. Financially the family was very well off, though not opulent.

Amassing wealth had never been a passion with Thevar and, as such, his lands were extensively let out on lease. The tenants enjoyed the fruits of their toil and there was not even a single case of rent extracted in the manner of the traditional bailiff. His status in the society was more like that of a royal personage. But there was nothing royal about his costume or bearing--so simple was he in dress and appearance and so easily accessible both to the poor and the rich. Very honest in preaching and practice, he was a terror to the hypocrites and double-tongued elements. With the sacred ash on his forehead, he was a devout Hindu and a great devotee of God Muruga.

The education that he obtained in the village school and later at a secondary school gave him ample scope to widen his scholastic powers. His scholarship was wide in English and Tamil. Biographies of great revolutionary leaders and religious treatises, besides contemporary political problems, are said to have been of great interest to him. That was why he was at his best, both in political speeches and philosophical and religious discourses. Great revolutionary leaders like Tilak, Savarkar, Chittaranjan Das, Lajpat Rai and Netaji had influenced him politically; spiritually, the influence came from Saint Ramalingar, Swami Vivekananda and Aurobindo Ghose. Swami Siyanantha of the Divine Life Society conferred a title on Thevar. Thevar's mastery of Saiva Siddhantha was widely acclaimed as of a high order. If his political orations were emotional and terribly pungent, his religious and philosophical discourses were lucid and thought-provoking. In both of these, he made himself easily understood even by a layman. He travelled

to Burma and Ceylon in 1936 and he is said to have visited Korea and China *incognito* in 1949. But wherever he went and whomsoever he met, he was a true representative of Tamil language and literature. He is said to have presented to the President of Burma a copy of 'Thirukkural'.

At the early age of nineteen he entered politics. For about a decade he remained in the Congress Party, worked vigorously and organised it in the southern districts of the Madras State. His emotional fervour and revolutionary tendencies caused him to clash with moderates like Gandhiji in the Congress Party. He differed from Gandhiji's method of achieving freedom through Ahimsa or Non-violence. Ahimsa was only for cowards, he said. Even when in the Congress, he had affiliations with the Forward Bloc founded by Netaji. His association with Netaji went as far back as 1928 when he met him during the Indian National Congress session at Madras. His attachment to him continued to grow, and thereafter Thevar left the Congress and organised the Forward Bloc in Tamil Nadu in 1939. The very next year he started a Tamil weekly, the *Nethaji*, and this continued till he was arrested during the August revolution of 1942. Unlike many a leader, he accepted responsibility for the 1942 movement and underwent imprisonment.

When he was a labour leader of the Mahalakshmi Textile Mills (1936-37) and President of the T.V.S. Workers' Union he wielded great influence among the labourers. He was first arrested on 15 October 1938 for stirring up labour trouble. He was a close associate of V. V. Giri in those days. As a leader of the freedom struggle and an associate of Bose, the Britishers accused him of treason and he was arrested in 1939 and kept behind prison bars for six years.

Thevar's connection with the State and the Union Legislatures was a long one. From 1937 onwards he had been a Member of the Legislative Assembly at Madras. Thrice he was elected to Parliament (1952, 1957 and 1962) and for over a decade he was a regular participant in its proceedings at Delhi. Even when he was in jail he was returned to both the Assembly and the Parliament on more than one occasion, such was the tremendous power and sway he had over the people of East Ramanathapuram. Motives of jealousy and political rivalry cannot be ruled out when K. Kamaraj, then Chief Minister of Madras, got Thevar arrested in 1957. The weapon was the Preventive Detention Act. Thevar was released in 1959. An attempt was made to attribute to him responsibility for communal riots and also to denigrate him as a communal leader, following the murder of a Harijan, Emmanuel. But the judiciary vindicated him as far from being communal and acquitted him in 1960. Ananthanarayanan, subsequently Chief Justice of Madras, conducted the trial at Pudukkottai and paid glorious tributes to Thevar.

The fact that the Maravars of Ramanathapuram adored him as a god did not go to show that Thevar was a communal leader. Thus considered, every leader in India could be termed communal. His followers took inspiration from him in many ways. The populace found in him a moral force to rise against oppression and dishonesty. People from a cross-section of various communities, Brahmins, Gounders, Naidus and Reddiars, would testify even today to his wide scholarship, catholicity of outlook, benevolence and kindness.

Thevar gradually sank into a decline during the couple of years prior to his death. He could not recoup his failing health, in spite of diet control and rest. He rejected allopathic treatment and relied on indigenous medicine. He breathed his last on 30 October 1963.

As a social reformer, Thevar fought for the repealing of the Criminal Tribes Act. Under the cloak of law, the three warrior communities (i.e., Kallar, Maravar and Agambadiyars) of selected regions in Madras State were suppressed by the Britishers under this Act. Thevar spoke at hundreds of meetings and called attention to the hardships endured by the people through that cruel legislation. Even after independence he pleaded with Prakasam to repeal the Criminal Tribes Act. Long before, he had actively worked for opening the temples for all, which were until then closed to the Harijans.

He was distinguished for religious toleration, though he strictly adhered to the Hindu customs

and manners. He himself was brought up by some Muslim woman after he became motherless at the early age of three. One could rarely see him without the sacred ash on his forehead. Being well-versed in Saiva Siddhanta Philosophy, he was an ascetic, though involved in politics. He said, "Politics and religion are two eyes of the nation. Politics without divinity is a body without the soul." During a visit to Benares Thevar spoke extempore on Saivism in English at the Benares University. Dr. C. P. Ramaswamy Aiyar, then the Vice-Chancellor, was in the chair and he is said to have highly commended the discourse. Thevar was an avowed enemy of atheists and never failed to counter their vicious propaganda.

In Thevar's opinion, the Western system of education was lacking in character-building qualities. To inculcate a sense of discipline, he advocated an education based on Indian culture and civilization coupled with modern science. In short he was an advocate of a modified ancient Gurukula type of education.

He was a nationalist and a genuine democrat in every sense of the term. He closely associated himself with Netaji and his views. He wanted India to be completely independent. Unlike the moderates who soft-pedalled the issue, he championed the cause of freedom by advocating revolutionary methods. "Freedom must be by achievement and not by adjustment," he said. He believed in unity in diversity and considered India as one nation and one people. As Netaji said, Thevar believed that all power belonged to the people. He was vehemently critical of the British rule in India and he was not for any sort of compromise with the British rulers. He condemned the massacre of Jallianwala Bagh. Being anti-imperialistic, he was not in favour of India maintaining any connection with the Commonwealth. "Nation is first, next only Internationalism," he observed.

Though he could easily afford to lead an ostentatious life, he never had a taste for it. Perhaps in his younger days, to befit the status of the family he wore a spotless white *dhoti* and silk *jibba* with lace-bordered long *angavasthiram*. But once he entered politics he wore pure Khadi cloth. He led a simple and saintly life. He presented a spiritual personality with a clean-shaven face and well-groomed hair, the flowing end of which, with a slight curl, falling behind the neck. He never had a twisted moustache but in the forties he had a beautifully trimmed full moustache. He was tall and erect and was impressive and majestic in appearance. For hours together he would lecture untiringly. His resonant voice and ringing tone never failed him. His spontaneous flow of words, rich in meaning and punctuated by quotations, would impress a layman and an intellectual alike.

[Sayings of Thevar; A. Pillay—Life Sketch of P. M. Thevar; J. E. Mohon—Mara Tamizhan Thevar (in Tamil); Mavar Idayaradan (in Tamil, two parts); Personal interviews of the Research Fellow with P. K. Mookiah Thevar, Vice-President, All India Forward Bloc, with A. R. Perumal, President of the Tamilnad Forward Bloc and with Hemanta Kumar Basu, President, All India Forward Bloc.]

(Emmanuel Divien) P. K. MOOKIAH THEVAR

THIKRIWALA, SEWA SINGH (SARDAR)
(1882-1935)

The annals of the martyrs who laid down their lives in India's fight for freedom are not complete without a mention of Sardar Sewa Singh Thikriwala, a veteran Akali leader and a pioneer of the Praja Mandal Movement in the former Princely States of the Punjab: a man of the masses who fought for their emancipation, both cultural and political: a hero who not only lit the light of liberty in the minds of his people but also struggled hard against the tyranny of the autocratic government of a British-backed despot, Maharaja Bhupindra Singh. Sardar Sewa Singh drank the nectar of life-in-death while on a hunger-strike in the Patiala gaol. With his tireless efforts he brought about a revolution in the cultural, religious and educational life of the area and made people aware of their political rights. He has aptly been called the 'Malwa-

Mukat' (the Crown of Malwa) by historiographers.

Born in an aristocratic family in the village of Thikriwala in the erstwhile Patiala State, Sardar Sewa Singh was educated at Patiala. His father, Sardar Deva Singh, was a close friend of Maharaja Rajindra Singh. Sewa Singh also started his career as a courtier. Later he was appointed a Plague Control Officer at Barnala. But he was not mentally cut out for State service. Soon he gave up the job and took to public life to serve the people better.

Thikriwala Sardar was basically a religious man: religious but without being narrow-minded or communal in any sense. It was solely through his endeavours that the first rays of Sikh renaissance shone in the area which then formed the Phulkian States. He worked for the spread of Sikhism with a missionary zeal as also for the eradication of social evils among the Sikhs. He built many Sikh schools and gurudwaras and was instrumental in initiating many a young Sikh to the baptismal ceremony. He preached the 'Anand-Karaj' way of solemnising marriages, warned people against the hazards of alcoholism, spoke bitterly against untouchability and condemned many wasteful rituals that the Sikhs were tied to. He was, in short, an advocate of the ideals of the then prevailing Singh Sabha Movement.

The massacres of Jallianwala and Nankana awakened him to the political realities of the time. He was attracted towards the Akali Dal which had been formed in 1921 with headquarters at Amritsar. He organised a local Akali Jatha and affiliated it with the main body. The Thikriwala Akali Jatha was perhaps the first mofussil unit of the Dal. Sardar Sewa Singh was elected Vice-President of the Akali Dal. From that day onwards he always donned a black turban and wore khadi. He participated in and organised many *morchas*, particularly of Nankana Sahib, Guru-ka-Bagh, Jaitu, Sangrur and Muktsar. He also founded the *Quami Dard*, a Punjabi daily, to project the progressive policies of the Dal.

By 1929 Sardar Sewa Singh began taking an active interest in the Praja Mandal Movement which had almost the same objectives as the Thikriwala Akali Jatha, namely, to fight against the Princely excesses and to throw off the yoke of colonial slavery. Now he was a hero of the national freedom movement. He participated in the Lahore Session of the AICC in December 1929 along with 500 of his followers. He was the Chairman of the Reception Committee for the first Punjab States Praja Mandal Conference held in Lahore in early 1930.

A friend of the landless and poor peasants, Sardar Thikriwala distributed all his lands among his tenants and initiated a movement demanding land reforms. He worked for the abolition of landlordism in the Phulkian States.

It was mainly through his efforts that two memorials, indicting severely the Maharaja of Patiala, Sir Bhupindra Singh, were addressed to the Viceroy. Sewa Singh also led a movement for exposing the misdeeds of the Maharaja. These activities made him an eyesore to the Patiala rulers.

Of the several imprisonments he courted, the first one was in October 1923 when the British Government declared the Akali Dal illegal and arrested sixty-two of its prominent leaders. He remained interned in the Lahore Fort for three years. On the expiry of his term when he came out of the Fort he was immediately rearrested —this time by the Patiala Police. He was to spend another three years in Patiala jail where all types of persecutions were let loose on him. He was also arrested by the Malerkotla State, by the Jind State, by the British Government at Calcutta and a number of times by the Patiala Government, the last time being in 1933 which culminated in his death in Jail in 1935 after a long fast. Even his mortal remains were not given to his relatives till late in 1938 when Maharaja Yadavindra Singh succeeded to the throne.

Among his memorials are a life-size statue on the Mall, at Patiala, a high school in his native village and a metalled road linking Barnala to Thikriwala.

[Saheed Sardar Sewa Singh Thikriwala (in Punjabi), published by the Public Relations

Department, Punjab, Chandigarh, 1965; Man Singh—Dashmesh De Sher (in Punjabi), New Delhi, 1960; Giani Nahar Singh—Azadi Dian Lahiran (in Punjabi), Ludhiana, 1960.]

(D. L. Datta) SURJIT SINGH

THILLASTHANAM SESHA SOUNDARA RAJAN

—See under Rajan, T.S.S.

THIVY, JOHN ALOYSIUS (1904-1957)

John Aloysius Thivy was an Indian who was domiciled in Malaya and became a great leader of the Malayan Indian Congress. He contributed much to the growth of Indian unity in Malaya and was responsible for the spread of nationalism among the Indians and thus indirectly helped the growth of the nationalist movement in India. During the short span of a life of fifty-four years, he achieved many things which mark him out as a great leader of the people. John Aloysius Thivy's father was an Indian Catholic Christian who settled in Malaya and became influential as a rubber planter. His forefathers belonged to the Vellala Community of non-Brahmins and became converts to Catholic Christianity. They belonged to the upper middle-class in social status. Thivy's father became rich and influential as a planter and then became a member of the State Council of the Federated Malay States.

John Aloysius Thivy was born at Kaula Kangsan in Malaya in 1904, and he and his brother were educated in the Convent schools of Malaya; later Thivy took the Senior Cambridge examination. Then he came over to Madras and got his B.A. degree from the Madras University. During his educational career, Thivy was very much influenced by the scholarship and personality of L.D. Swamikkannu Pillai, the great ephemerist and historian. Then he went to England, studied for the Bar at the Inner Temple, London. He was also influenced by the great educationist Dr. A. J. Boyd, Principal of the Madras Christian College.

On 20 April 1934 Thivy married Blanchettenec La Porte, a French lady whose father was the Librarian of the Pondicherry Public Library. She was a good scholar in French and from her Thivy must have learnt the French language. Their married life was a happy one and Mrs. Thivy was a good companion and guide in the nationalist activities of her husband. His study tour to England enabled him to visit the countries of Europe and this foreign travel qualified him to be appointed as Indian envoy to several foreign countries later. In Malaya Thivy was closely associated with Malcolm Macdonald, the Commissioner-General of Singapore. The visit of Mahatma Gandhi to Malaya in 1932 was a momentous one in shaping the nationalist views of Thivy. He was greatly attracted by the simple and plain personality of the Mahatma and his views on Indian Swaraj. Other great Indian leaders who influenced the career of Thivy were Netaji Subhas Chandra Bose and Rash Behari Bose. The field of Thivy's nationalist activity was mostly Malaya.

Thivy was a sincere Christian and equipped himself with the knowledge of various other religions like Hinduism and Islam. He attended the Fourth International Conference for Peace and Christian Civilisation at Florence and the International Committee for Unity and Universality of Culture at Rome. He was of the view that world unity could be built on the basis of religious toleration and understanding. As a social reformer Thivy was not in favour of the caste system and untouchability and he stood for fair treatment and equal opportunity for both men and women. He was a sincere and true Roman Catholic and in a speech at the Hague he declared: "It is not enough for the Catholics to feel united as one body and claim to be universal in character. I emphasise the method of unity in diversity and not unity in uniformity." In a speech at the Malayan Indian Congress held at Singapore, Thivy maintained that the spirit of freedom was inborn and inherent in every human being and it needed only a man of destiny to probe through the surface and to rouse the feelings of patriotism and nationalism by pointing out the humiliation and degradation

which a subject people had to experience. In taking part in the Azad Hind organisation he emphasised the necessity of all Indians in Malaya to join the organisation regardless of class, caste and religious differences. As an admirer of the Indian freedom movement started by the Indian national leaders, Thivy watched with great enthusiasm and inspired the Indians overseas to help the Indian movement with sympathy and real help. Wherever an Indian was, it was his duty to fight for the freedom of his mother country. Though he had some faith in revolutionary and terrorist activities, he was a firm believer in the constitutional method of agitation.

The awakening of Asia after the defeat of Russia by Japan, the outbreak of revolution in China and the national awakenings in Egypt, Turkey, India and Indonesia, moved him to condemn colonialism and imperialism. He was opposed to the division of the world into power-blocs and the monopoly of political and economic advantages by the powerful giants of imperialism. His views on the duty of Indians in the countries in which they had settled were reasonable and he used to advise his followers to think of the welfare of their adopted country and not to forget their duties and responsibilities. Thivy must be regarded as the first Malayan Indian leader who had the welfare of the labourer at heart and tried to improve and ameliorate their living conditions in Malaya. As the assistant editor of the *Malaya Tribune*, he fought for the unity of the labouring class from 1941 to 1943.

After the Japanese occupation of Malaya and Burma during World War II, Subhas Chandra Bose organised the Indian National Army. Thivy seems to have taken an important part in that movement. He was the Vice-President of the Indian Independence League and a Minister in the Provisional Government of Azad Hind during 1942-45. He was with Netaji Bose in Burma in 1944-45. In 1943 he became the Chairman of the I.N.A. movement for Malaya and Singapore. After the close of the Second World War Thivy inaugurated the Malayan Indian Congress and became its first President in 1946. As an Advocate since 1933 he was well known for fighting for the maintenance of justice in Malaya. He was appointed a Judge in the Japanese-occupied part of Malaya during 1943-44. He represented Malaya at the Asian Relations Conference at New Delhi in 1947. Thivy rendered useful service as a member of the Asian Relations Organisation, of the Committee for framing the Malayan constitution, of the Indo-Mauritian Association and of the Overseas Indian Conference (London, 1953).

On the attainment of Independence by India in 1947 the services of Thivy were utilised by the Government of India. He served the Government in various fields such as the Representative of the Government of India in Malaya during 1947-50; Commissioner for the Government of India in Mauritius, 1950-53; Consul-General in Madagascar, 1953; Envoy and Plenipotentiary to Syria in 1953-55; and Ambassador to Greece and at the Hague till his death in December 1957 in the latter place.

[J. A. Thivy—A Short Sketch of the Indian Independence Movement (East Asia) Under the Aegis of the Provisional Government of Azad Hind, Hanoi, October 1945 (unpublished); The Hindu Files; The Malaya Tribune Files; Leaders of Malaya and Who's Who, 1956; Interview of the Research Fellow with Mrs. Thivy (16 March 1967); Private papers of John A. Thivy.]

(Emmanuel Divien) A. KRISHNASWAMI

THOMAS, DANIEL (1888-1948)

Arumainayagam Daniel Thomas, son of E. D. Thomas, a popular lawyer at Sri Vaikuntam in the Tirunelveli district, was born on 26 July 1888, at Tirunelveli (Tamilnadu) in a middle-class Christian family. He studied at the Christian College High School, did his F.A. course in the old Christian College, and the B.A. in St. Peter's College, Tanjore, and passed out with distinction. After taking his degree in Law from the Madras Law College in 1907 when he was only nineteen years of age, he joined the Tirunelveli Bar in the following year and built up an extensive lucrative practice. He soon became the

doyen of the Tirunelveli Criminal Bar, appearing in many sensational cases.

He took a great interest in local administration and did valuable work as Chairman of the Palayankottai Municipal Council for fifteen years and as Vice-President of the Tirunelveli District Board for six years. He served with distinction as President of the District Secondary Education Board from 1925 to 1935 and as a member of the Senate of the Madras University. He was the President of the Y.M.C.A. at Palayankottai for fifteen years and in Madras took an active part in the activities of the Y.M.C.A., T.O.C.H. and similar other institutions.

Elected to the Madras Legislative Council, under the Montagu-Chelmsford Reforms of 1919, he was one of the most active members of the Legislature for twelve years. From 1928 to 1936 he was in the Justice Party and subsequently joined the Congress. Even while in the Justice Party, he lost many political plums due to his nationalistic views, e.g., opposing the ban on Bharathi's poems and protesting against the lathi-charging of peaceful picketers. In the General Elections of 1946 he was returned to the Madras Assembly on a Congress ticket, and was appointed Minister of Local Administration. After resigning the post he practised for a while successfully in the Madras High Court. In 1947 he joined the new Cabinet formed by Kumarasami Raja, as Minister for Prohibition and Housing, and introduced bold schemes for the construction of houses in the city and in different parts of the Presidency on a co-operative basis. He had some plans for the improvement of the holiday resort of the Courtallam Waterfalls. His death on 15 June 1948 was very largely due to overwork as a Minister. He was so conscientious that he overdid things, with the result that his frail health broke down. He was interred in the St. George's Cathedral, Madras, and was survived by his wife, four sons and three daughters.

Being uniformly courteous, affable and considerate, he won the affection and confidence of all who knew him. In the Legislature he proved an able debater, his speeches being marked by good humour and suavity. He was a keen student of English literature, read widely and was a gifted writer and an ardent lover of books. He could never be found without a book in his hand, even when waiting in Courts. He had a library of 32,000 volumes of well-thumbed books with his markings and parallel quotations. He gave gifts of books to many local public libraries and 5,000 books to St. John's College. His University Extension Lectures were always highly appreciated. For nearly a quarter of a century he was connected with the Tirunelveli Diocesan Council (Protestant Church) as its founder-member and the first Secretary and enabled the Indian Churches gradually to throw off the shackles of the Church of England. He set apart one-tenth of his income for charitable purposes. His efforts for the union of the Churches in South India were commendable. Deeply interested in Christian endeavour in all parts of the world, he was invited to take part in the anniversary celebrations of the Moral Rearmament Conference in California (shortly before his death) and he replied as follows: "At this juncture in the world situation nothing is of greater importance than for the people to find a common ideology of democracy, liberty and goodwill. The greatest need of the hour is to plan a moral and spiritual rebirth of nations which will make the peace of the world secure."

Daniel Thomas fought for the property rights and a better place in society for women, for provincial autonomy, for improving the condition of the ryots and the depressed classes, and stressed the need for universal compulsory elementary education. First he stood for a progressive realisation of self-government and then for complete independence. He was opposed to the Second Chamber in Madras, and to any hasty legislation regarding linguistic Provinces. Though he was for total prohibition, he was very much concerned about the practical difficulties in solving the problem by legislation alone. He pleaded for earnestness on all sides, for encouraging the vernacular medium of instruction, for separation of the executive and the judiciary, for village panchayats, cottage industries like hand-loom weaving, and for encouraging the indigenous medical system. The study of comparative religions at research level was one of

his pet suggestions to Universities. In short, he worked whole-heartedly for the good of the Province and was an eminent leader with a broad outlook.

[The Hindu and the Madras Mail Files; Notes obtained from Raja Thomas, Advocate, Tirunelveli (son of Daniel Thomas); Madras Legislative Council Debates, 1927-36.]

(Emmanuel Divien) D. BALASUBRAMANIAN

TILAK, BAL GANGADHAR (LOKMANYA) (1856-1920)

Bal Gangadhar Tilak, widely acclaimed as 'the father of Indian Unrest', was born on 23 July 1856 at Ratnagiri, in an orthodox Chitpavan Brahmin family. His forefathers were Khots or petty landlords. His great-grandfather, Keshavarao, was an expert horseman and an accurate marksman. He held a high position under the Government of the Peshwas, but he resigned his office in 1818 as soon as the British took over the administration of the country. Tilak's grandfather, Ramchandrapanth, was a talented man and died in Benares as a Sannyasi. Tilak's father, Gangadhar Shastri, was a good Sanskrit scholar and a friend of Ramakrishna Bhandarkar. Tilak's mother's name was Parvati Bai Gangadhar. Tilak's father, Gangadharpanth, started his career as a school teacher at Ratnagiri. In 1886 he was transferred to Poona as an Assistant Deputy Education Inspector for Primary Schools. In spite of the ancient aristocratic heritage, the family belonged to the lower-middle class when Bal Gangadhar Tilak was born. In 1871 Tilak married Tapibai. After marriage her name was changed to Satyabhamabai. She belonged to the Ballal Bal Chitpavan family of Ladghar village near Dapoli in Ratnagiri district.

Tilak received most of his education at Poona. A brilliant student, Tilak was known even in his childhood for his fierce self-respect, regard for truth and his intense reaction to injustice. He passed his B.A. in the first class with Mathematics and Sanskrit (1876) and completed his education with a Law degree in 1879. While he was a student at the Deccan College, Poona, he was much influenced by the teaching of Professor Wordsworth and Professor Shoot. The former taught him English Literature and the latter taught him History and Political Economy which helped him to appreciate English ideas. Tilak, in spite of his Hindu conservatism, was much influenced by Western thought on Politics and Metaphysics. He was particularly fond of Hegel, Kant, Spencer, Mill, Bentham, Voltaire and Rousseau. As he himself expressed it in the 'Gita Rahasya': "To a certain extent my line of argument runs parallel to the line of thinking followed by Green in his book on Ethics."

After completing his education, Tilak spurned the lucrative offers of Government service and decided to devote himself to the larger cause of national awakening. He firmly believed that modern education had to be taken to the masses by the Indians themselves if they were to grow in stature to overcome the pathetic acceptance of the concept of the rulers and the ruled which the Britishers wanted to preserve so assiduously. He joined Agarkar, Chiplunkar and Namjoshi in starting the New English School and later in founding the Deccan Education Society and the Fergusson College in 1885. He, however, parted company with them in 1890, following serious differences about the fundamental commitments of the members of the Society.

In a way it could be said that Tilak's true public life started only after his dissociation from the Deccan Education Society in 1890, by which time he had acquired complete control over the *Kesari* and the *Mahratta*, the two newspapers which were started by the Members of the Society in 1881. The columns of these newspapers unfold before the reader the many facets of Tilak's complex but captivating personality, many of them inexplicably contradictory. A radical so far as his political views were concerned, Tilak was a conservative so far as the question of social reforms was concerned. Social reforms did not receive a high priority in his programme of action. Tilak's orthodoxy was evidenced by his opposition to the Age of Consent Bill. Once he took tea in a Christian Missionary School and

underwent a penance for it. On 24 March 1918 an All India Depressed Classes Conference was held under the Presidentship of Sayajirao Gaikwad, the Maharaja of Baroda. Although Tilak spoke for the removal of untouchability, he refused to sign a manifesto declaring that the signatories would not observe untouchability in their day-to-day life.

Through his writings and speeches, he led the radicals in rousing public indignation against the ways of the British administration, their callous indifference to the sufferings and indignities which the Indian people were made to suffer at the hands of the British officers. The famine of 1896 and the subsequent plague epidemic in the Bombay Province brought Tilak into conflict with the Government. Through the columns of the *Kesari* and the *Mahratta* he roused the people to demand from the Government what was due to them and demand it not as a favour but as a right. Tilak built up a new spirit of popular resistance against foreign rule and made the masses aware of their strength.

On the national plane also, Tilak's impact was equally forceful and revolutionary. He came on the national scene as a symbol of radical youth. During the 1896-97 plague in Maharashtra, Tilak bitterly criticised the Government for the plague measures taken and for the harassment to the public. The dissatisfaction among the Maharashtrians led to the murder of Mr. Rand on 22 June 1897 at Poona. Tilak was accused of sedition and tried. On 14 September 1897 he was sentenced to eighteen months' imprisonment.

But for a long time he was nowhere near the 'inner circle' which evolved the policies of the Congress. His concept of a political party was radically different from that of the other leaders. He wanted the Indian National Congress to be a rallying point for all classes and communities in India. He primarily strove to create a social sanction for the political ideals of the generation which was oppressed by an alien rule. Tilak essentially aimed at building up a militant mass movement in support of the political objectives which he had in mind. These extreme political views of Tilak alarmed the moderates in the Congress Party. Tilak expressed his views on Swaraj strongly at the Calcutta session of the Congress in 1906.

But it was not long before Tilak's ideology appealed to a people who were completely disillusioned by the indifference of the Government to their sufferings. His thesis of national education, Swadeshi and Boycott leading to Swarajya was revolutionary in concept and it fired the imagination of the people. While addressing an audience at Calcutta in January 1907, Tilak said: "Your future rests entirely in your hands. If you mean to be free you can be free. If you have not the power of active resistance, have you not the power of self-denial and self-abstinence in such a way as not to assist this foreign Government to rule over you? This is boycott. We shall not give the Government assistance to collect revenue and keep peace. We shall not assist them in fighting beyond our frontiers; we shall not assist them in carrying on the administration of justice and when time comes we shall not pay taxes. If you can do that by your united efforts, you are free tomorrow. The point is to have the entire control in our hands. I want to have the key of my house and not merely one stranger turned out. Self-government is our goal" (Bal Gangadhar Tilak—'Writings and Speeches'). This was unusual language which exuded self-confidence which was contagious. It infused a new spirit of defiance into the people. Tilak's uniqueness lies in the fact that at a time when British imperialism was at its zenith, he aroused a desperate people to demand 'Swarajya' as a matter of right.

The partition of Bengal gave a sharper edge to the struggle for freedom. Tilak, as a gifted general with a clear political vision, used this tension to create unrest all over India through his speeches and writings. He was also in close touch with the revolutionaries of his time and was not unreceptive to their plan to open another front for the freedom struggle. In 1907, when the Indian National Congress was held at Surat, there was an open split between the Moderates and the Extremists. The Extremists were supposed to be followers of Tilak and were mostly members of the Revolutionary Party in Bengal

led by Aurobindo Ghose. Tilak wrote two articles in the *Kesari*, "The Country's Misfortune" and "These Remedies Are Not Lasting". He pleaded with the Government to try to appreciate the changed psychology of the people. On 22 July 1908 Tilak was charged for bringing into hatred and contempt and exciting disloyalty and feelings of enmity towards His Majesty and the Government established by Law in British India and was sentenced to transportation. Tilak spent six years in the Mandalay Jail, Burma, and was released on 17 June 1914.

After his release from jail, Tilak soon returned to the arena of battle. Along with Annie Besant, he launched the Home Rule agitation for obtaining autonomy within the Empire in 1916. In the same year he also rejoined the Congress at the Lucknow Session along with the Extremists. In a whirlwind campaign (1917), Tilak carried the message of Home Rule to the farthest corners of the country. It was because of the untiring efforts of Tilak and his band of dedicated colleagues that the Home Rule Movement spread like wildfire and forced the Government to come out with the declaration that the goal of British Policy was the realisation of responsible government in India. This was not enough to meet the aspirations of Tilak. But while he declared the Indian Reforms Act of 1919 as inadequate, unsatisfactory and disappointing, he was too much of a pragmatist to let go whatever little gains it represented. He wanted to use the Act to gather more strength to demand more. He wanted to use the Act so as to organise the people to fight elections and to demonstrate effectively the intensity of the popular support for the freedom movement. He was confident of reaching his goal. He wanted to see Swarajya achieved in his lifetime. In April 1920 he started the Congress Democratic Party to carry on an agitation for Swarajya. Death, unfortunately, overtook him and he died in Bombay on 1 August 1920.

Tilak filed a law suit against Sir Valentine Chirol in 1918 for defaming him in his book 'Indian Unrest'. Tilak left Bombay on 19 September 1918 and reached London on 30 October 1918. He lost the Chirol Libel Case. But he started the activities of the Home Rule League in England. He returned to Bombay on 27 November 1919. During his stay in England Tilak established good relations with George Lansbury, the Socialist leader, Edgar Wallace, the well-known journalist and author, and Ramsay Macdonald of the Labour Party. Tilak established such a friendly relationship with the Labour Party that from then on India became one of the major planks in the Labour Party's Programme.

Tilak had a remarkable personality. He was dark of complexion, of medium height and medium build. The forehead was broad, the eyes large and piercing, and the face was stern and had a grave look. The dress—toga-like upper garment, *uttariya* or loose cloth round the shoulder, *dhoti,* red shoes and red *pugree*—which was common when his public life began in 1880, he wore throughout his life, except when he visited England. His diet was simple; the only luxuries he allowed himself were tea and betelnut. He bought the Gaikwad Wada in 1904, lived in a part of it and accommodated the printing press for his journals and his office in the rest. His office boasted of only a few pieces of furniture, a Victorian type of table, full of drawers and pigeonholes, a low chair from which he dictated his articles and cupboards and shelves stacked with books and journals. All his time was taken up in reading, writing, discussions with his colleagues and public speeches. Not a week passed when he did not address a public meeting in one or another part of the country. His speeches and writings are marked by a vigorous and aggressive style which reflected his rugged personality.

Tilak's entire life was a 'Karma Yajna'. He worked, ceaselessly and selflessly, to rouse a nation out of its slumber. With a dominant will power and tenacity, unique organising ability, and above all else an implicit faith in himself and his ideal of 'Sampoorna Swarajya', he refused to accept defeat. With a remarkable degree of resilience Tilak always took setbacks to his activities philosophically and began to build up the edifice anew. Undaunted by the public hostility that he roused in England, he carried his

message of freedom right up to Whitehall. The composition of a treatise like 'Gita Rahasya', while undergoing a prison sentence at Mandalay, is another index of Tilak's ceaselessly working mind. As was only to be expected, his interpretation of the Gita is based on an activist philosophy. He was in the true sense of the word a 'Karma Yogi'.

Besides politics, Tilak's interest lay in Oriental studies. His aptitude for Sanskrit and Mathematics led him to Vedic research and a study of Hindu philosophy. His first book, the 'Orion', which put the antiquity of the Vedas back to 5000 B.C., was published in 1893. The second, 'The Arctic Home in the Vedas', was given to the world in 1903. The 'Gita Rahasya', a commentary on the Bhagavadgita, which advocates an activist philosophy was completed in Mandalay prison in 1911, but could not be published before 1915.

When we come to assess the contribution of Tilak, we are faced with a difficult problem. His was a complex personality. Radical in political outlook and demands, Tilak was a conservative so far as social and religious reforms were concerned. He had his own views about social change. He had said: "a true nationalist desires to build on old foundations...but without detriment to progress and reform needed for our national conflict." For him, there was no question that was not dependent on Swaraj. As Gandhiji had said, Tilak knew no other religion but love of the country. With his fearlessness and burning love for the country, he challenged both the westernised social reformer as well as the spirit of orthodoxy. Tilak, being a political realist, was aware that spiritualisation of politics could as well bring his dream of Swaraj nearer. Although an ardent Hindu, he believed in the fundamentals of secularism and tried to divorce the public life of the society from religious precepts. He believed in Hindu-Muslim unity and was keenly aware that the yoke of foreign domination could not be thrown off unless the country stood united as one man. These contradictions make Tilak possibly the most controversial personality in recent Indian history. From his friends and followers he received the highest adulation; they called him 'Lokmanya'. To his opponents he was a social reactionary, a rabble-rouser.

But nothing can detract from the monumental contribution that he made towards the Indian freedom struggle by rousing the political consciousness of the common people and by drawing them into the freedom struggle. He was perhaps the first leader who realised the strength of the masses—even unarmed, uneducated masses—in the fight against foreign domination. He had a rare insight into the working of society. He evolved programmes, such as Shivaji Jayanti and Ganesh Pooja with the sole motive of bringing people together to ensure their awakening and involvement in the freedom struggle. He has been aptly described as the 'Father of Indian Unrest', because it was he who made people aware of their rights and imparted to them the moral courage to exert themselves to secure them. His demand for 'Sampoorna Swarajya' as his birthright was radically and refreshingly different from what the moderate leaders of the Congress had then been seeking. His speeches and writings had a new, vigorous and aggressive quality which electrified the country. It would not be wrong to say that Tilak laid the foundations on which, after him, Gandhiji built the edifice of the independence movement.

The emergence of Tilak on the political horizon of the country was thus truly a watershed in the life of the country. In a period of Indian history when the intellectual aristocracy was perhaps at its best, he brought to the political arena a new kind of leadership which was highly intellectual, had a clear vision and an intense patriotism but at the same time had its roots and strength in the vast illiterate and poor masses. The Tilak era is, therefore, of special significance. The transformation of the Congress Party from a political platform of the sophisticated, westernised and educated few to a mass movement drawing strength from the millions of the poor and downtrodden was possible because of the new orientation given to the freedom struggle by Tilak. The 'Tilak Era' constitutes a significant landmark in our struggle for independence. It was essentially in this period that a moral strength was imparted to this movement and a

new political strategy for the struggle came to be accepted.

[D. V. Tahmankar—Lokamanya Tilak, London, 1956; Dhananjoy Keer—Lokamanya Tilak, Bombay, 1959; Bal Gangadhar Tilak: His Writings and Speeches (appreciated by Babu Aurobindo Ghose), Madras, 1918; J. S. Karandikar —Lokamanya Tilakachi Vyakhyane, Poona, 1938; All About Tilak (B. G. Pant & Co.), Madras, 1922; T. V. Pravate—Bal Gangadhar Tilak, Ahmedabad, 1958; D. P. Karmakar—Bal Gangadhar Tilak, Bombay, 1956; India In Mourning (A. P. Bapat and Bros.), Poona, 1920; Charge to the Jury in the Case of the Queen-Empress *vs.* Bal G. Tilak and Keshar Mahadeo Bal in the High Court of Bombay, Revised and Corrected by the Hon. Mr. Justice Strachy, Bombay; N. C. Kelkar—Full and Authentic Report of the Tilak Trial, 1908, Poona, 1908; Theodore L. Shay—The Legacy of Lokamanya: The Political Philosophy of B. G. Tilak, London, 1956; D. P. Saggi—B. G. Tilak: Life and Work, New Delhi, 1962; Bal Gangadhar Tilak (in the Indian Nation Builders Series); D. V. Tahmankar —Lokamanya Tilak Darshan (edited. by B. D. Kher), Poona, 1956; N. G. Joag—Lokamanya Bal Gangadhar Tilak, New Delhi, 1962; T. N. Pangal—Lokamanya Bal Gangadhar Tilak, Poona, 1921; S. L. Karandikar—Lokamanya Bal Gangadhar Tilak, Poona, 1957; G. P. Pradhan and A. K. Bhagwat—Lokamanya Tilak, Bombay, 1958; Rajeshwar Prasad Chaturvedi —Lokamanya Tilak, Agra, 1959; P. G. Deshpande—Lokamanya Tilak, Ahmedabad, 1956; V. G. Bhat—Lokamanya Tilak; Ram Gopal —Lokamanya Tilak, Bombay, 1956; S. V. Bapat—Lokamanya Tilak Sukti Sangrah, Poona, 1926; N. C. Kelkar—Life and Times of Lokamanya Tilak (Tr. by D. V. Divekar), Madras, 1928; Lokamanya Ko Shraddhanjali, Ahmedabad, 1924; Apte Guruji—Lokamanya Tilak (Tr. by Natvarlal Dave), 1947; Lokamanya Tilak: Janma Shatabdi Visheshank, Poona, 1956; N. C. Kelkar—Lokamanya Tilak Yanche Charitra, Poona, 1923-28; Lokamanya Tilakanche Kesaritil Lekha, Poona, 1922-30; S. V. Bapat (Ed.)—Lokamanya Tilaka Yanchya Athavani Va Akhyaika, Poona, 1924-28; N. C. Kelkar—Nibandhakar Tilak, Poona, 1939; The National Liberation Movement in India and the Activities of B. G. Tilak (in Russian), Moscow Publishing House of the Academy of Science, USSR, 1958; S. V. Bapat—Reminiscences and Anecdotes of Lokamanya Tilak, Poona, 1928; R. R. Srivastava (Ed.)—Bal Gangadhar Tilak: Speeches; A Step in the Steamer (Speeches), Bombay, 1918; K. W. Chitale—Subodha Sanskrit Lokamanya Tilak Charitam, Bombay, 1956; Apte Guruji—Swarajyana Margadarshak Tilak (Tr. by Govindrao Bhagwat), Ahmedabad, 1957; Stanley A. Wolpert—Tilak and Gokhale, Berkeley, 1962; S. N. Banahatti—Tilak ani Agarkar, Poona, 1956; Tilak Case and Indian Press Opinions Thereon, 1904; Apte Guruji —Swarajya Marga Darshak Lokamanya Tilak, Bombay, 1940; D. V. Athalye—The Life of Lokamanya Tilak; Acharya Javadekar—Lokamanya Tilak Va Mahatma Gandhi, Poona, 1946; N. C. Kelkar—Lokamanya Tilak, Madras, 1924; D. N. Shikare—Rashtra Janak Tilak, Poona, 1941; Swarajya Gita Rahasya Arthat Lokamanya Tilakanchi Vyakhyane (Bhave and Co.), Bombay, 1918; Tandon, P. D. (Ed.) —Stout Hearts and Open Hands, 1958; Yugakarte Tilak (in Gadgil, N. V.—Maze Samakalin, 1959); Bal Gangadhar Tilak (in Bipin Chandra Character Sketches), 1957; W. K. Paranjape —Shivarampant Paranjape, Poona, 1954.]

(S. D. Gackwad) Y. B. CHAVAN

TIRUMALARAO, MOSALIKANTI
(1901-1970)

Mosalikanti Tirumalarao was born on 29 January 1901 at Kakinada, East Godavari district, Andhra Pradesh. His father Bayanna Pantulu belonged to a middle-class Brahmin family.

After completing his secondary education at the local schools in Kakinada, he joined the P. R. College, Kakinada, in 1919 in the Intermediate class. But he gave up his studies in 1920 and joined the non-cooperation movement.

He was a staunch Congressman. He worked as Secretary of the Godavari District Congress Committee from 1921 to 1925 and as its President in the later 1930s. He was also a member of the A.I.C.C. for some time. He was one of the Secretaries of the Reception Committee of the Kakinada session (1921) of the Indian National Congress and contributed a good deal in making the Kakinada session a great success.

He worked for the uplift of the Harijans and encouraged widow-marriage. He took an active part in the Salt Satyagraha Movement along with Bulusu Sambamurty and Chelikani Rama Rao. He was imprisoned for six months in 1921 and for a year in 1930 for taking part in the Salt Satyagraha Movement. He also courted imprisonment for six months in 1931 by participating in the Resettlement Agitation. Again in 1940, during the Individual Satyagraha Movement, he was imprisoned for eighteen months. Very soon after his release from prison, the Quit India Movement was started and along with Krovvidi Lingaraju, Tirumalarao was interned for two and a half years (August 1942 to January 1945).

He believed in achieving complete independence (*Poorna Swaraj*) by following non-violent methods. At the Andhra Provincial Conference held on 20 October 1924, he seconded a resolution moved by Bulusu Sambamurty requesting the Indian National Congress "to declare in unequivocal terms that Swaraj means complete independence and calls upon the people of this country to establish a strong organisation so that the Congress may be enabled to prepare themselves for complete independence very quickly."

Tirumala Rao lost all his property in the Nationalist Movement.

He is a good orator and can speak fluently both in Telugu and English. During the Nationalist Movement he toured several parts of the Telugu country and delivered inspiring speeches on the need to fight non-violently to achieve independence.

Bhogaraju Pattabhi Sitaramayya trained him in the art of journalism at Masulipatam. He assisted Sitaramayya as a Sub-Editor of the *Janmabhoomi*. Later he became the Editor of a fortnightly, the *Swarajya*, which was published during the 1926-27 elections. For a brief period in 1946, he edited a daily, the *New Times*.

He also worked for the propagation of the Khadi Movement which was so dear to Mahatma Gandhi. He was the Manager of the Kakinada Khadi Depot for some time. He was also deeply interested in the National Educational programmes. He worked hard to develop and improve the National Educational Centres in East Godavari district.

He married Narasubayamma and had two daughters and a son. Though a Hindu by religion, he believed in the unity of all religions. He was a disciple of Mehar Baba and translated his messages into Telugu under the title 'God Speaks'.

After the attainment of independence, he was chosen as a member of the Parliamentary Committee which toured Japan, the U.S.A. and Great Britain. This tour enabled him to gain first-hand knowledge of the working of democratic institutions in those advanced countries. The Government of India deputed him as a delegate to the U.N.O. under the leadership of V. K. Krishna Menon. He served as Deputy Minister for Food in Nehru's Cabinet from 1952 to 1957. He also acted as Lieutenant-Governor of Vindhya Pradesh for some time.

Tirumala Rao started his role in the freedom movement by giving up his studies in the Intermediate class. Though he had no high educational qualifications, he was endowed with a keen sense of patriotism. He dedicated himself to the cause of India's freedom. After the attainment of independence he was closely associated with Jawaharlal Nehru and enjoyed his confidence.

[M. Venkatarangaiya (Ed.)—The Freedom Struggle in Andhra Pradesh (Andhra), Vol. III, Hyderabad, 1965; Andhra Pradesh Praja Pratinidhulu (in Telugu), published by N. Satyanarayana Rao, Guntur; Information supplied by Krovvidi Lingaraju, Rajahmundry, in an interview; Personal knowledge of the Contributor.]

(R. Nageswara Rao) Y. SRIRAMAMURTY

TIRUPPUR KUMARAN
—See under Kumaran, Tiruppur

TIWARI, VENKATESH NARAYAN (PANDIT) (? - 1965)

Pandit Venkatesh Narayan Tiwari was born in Kanpur (U.P.). The date of his birth is not known. He was educated at Kanpur and Allahabad and passed the M.A. (History) and LL.B. examinations. He was married twice, first in 1913 and then again in 1939.

Pandit Madan Mohan Malaviya had influenced his life most. Malaviyaji was his patron and guide. He also had close personal relations with Pandit G. B. Pant, Pandit Krishnakant Malaviya, Pandit Banarasidas Chaturvedi, Pandit H. N. Kunzru, Ganesh Shankar Vidyarthi, Purushottam Das Tandon and others.

He led a very austere life, and was influenced by the spiritual values of life. He was deeply religious in his attitude towards life, and had thoroughly read the Indian scriptures.

Due to the influence of Gokhale's personality, he had enrolled himself as a life-member of the Servants of India Society in 1910. He also worked in different bodies in important capacities. He acted as Secretary of the Government of India's deputation to British Guinea in East Africa in 1921-22.

Pandit Tiwari also served in the All India Seva Samiti as Secretary from 1914 to 1927.

For a number of years, he was elected as a member of the Allahabad District Board. In the nationalistic sphere, his first service was as the Secretary of the Disorders Committee appointed by the Indian National Congress in 1919 to conduct an unofficial inquiry into the Amritsar incidents of that year.

In 1946 he joined the Constituent Assembly of India. He was considered an expert in Constitutional Law.

After independence he was appointed a member of the U.P. Police Reorganisation Committee. He likewise served on the U.P. University Grants Committee for a number of years. He was also a member of the Congress Agrarian Enquiry Committee appointed by the U.P. Provincial Congress Committee in 1936.

Pandit Tiwari entered the U.P. Legislative Council in 1927 as a Swarajya Party candidate. He was noted for his quiet efficiency and great debating skill. When the Congress Ministry was formed in U.P. in 1937 he was appointed as a Parliamentary Secretary.

Pandit Tiwari had also courted imprisonment a number of times during the independence movement of the country.

Pandit Tiwari was a journalist of great eminence. As early as 1915, he had started editing the *Abhyudaya* (Allahabad). It was Pandit Malaviya's nationalist newspaper. He also edited the *Bharat*, published from Kanpur in the years 1928-30. After independence he became the Editor of the *Jansatta*, a daily from Delhi. But the management had to close down the paper due to the independent policy of its Editor.

He was also a prolific writer. He wrote books on subjects of topical importance, such as 'Charu Chitravali', 'Ran Matta Sansar', 'Ashiq Ka Zanaza Hai Jara Dhoom Se Nikale', 'Hindi Banam Urdu' and Pandit M. M. Malaviya's Biography.

Pandit Tiwari was a man with a scholarly bent of mind. But his humanity and generosity of heart were remarkable. He was a silent worker. In the Congress Party he was a moderate leader and a disciplined loyal Congressman.

[S. P. Singh Sud (Ed.)—Indian Elections and Legislators, 1953; Report of the 13th Indian National Congress, Bombay Session, 1915; Congress Agrarian Enquiry Committee Report, published by the U.P. Provincial Congress Committee, Lucknow, 1936; U.P. Legislative Council Proceedings, Vol. XXXV (1927), Vol. XXXVII (1928), XXXVIII (1928), Vol. XL (1928); The Young India, Vol. 3, No. 4 (26 January 1921); The Abhyudaya Files, 1915-18 and 1933-34; The Bharat Files (Kanpur), 1928-30; The Jansatta (Hindi daily from Delhi); Personal interview of the Research Fellow with Ramesh N. Tiwari, son of Pandit Venkatesh Narayan Tiwari on 18 June 1967; Personal

interview with Pandit Padmakant Malaviya, son of Pandit Krishnakant Malaviya, at Allahabad.]

(L. Dewani) K. L. SRIVASTAVA

TRIPATHI, SURYAKANT (NIRALA)
(1896-1961)

The great poet, Surya Kant Tripathi (popularly known as 'Nirala'), was born in 1896, on Basant Panchmi in Mahishadal State, District Midnapur in Bengal, though his parent's home was the village of Gadha Kola, District Unnao in Uttar Pradesh. His father, Pandit Ram Sahai Tripathi, was a great favourite of the Raja Sahib; that is why his only child was brought up in an environment of luxury and prosperity. He was given all comforts and facilities of school education. The famous Bengali writer Haripada Ghoshal was his English teacher. Though a student of Bengali, Nirala took an interest in Sanskrit from the very beginning. He learnt Hindi after his marriage due to his wife's influence.

Actually Nirala was a many-sided genius. His original bent of mind was towards scholarship, teaching and learning. His natural intelligence and acquired knowledge made him a great authority on various languages—Bengali, English, Sanskrit, Hindi and Baiswara—though his school education finished after class IX. After enormous hardships, self-effort and zeal he struggled to distinguish himself in the literary field until eventually he came to be reckoned amongst the foremost poets of his time.

He set, no doubt, a new trend when the spell of Romanticism and Mysticism held undisputed sway in Hindi poetry. Infusing life in a heavy and unreal atmosphere, he broke away from all traditions and set a new style of poetry. Due to his peculiar poetical style, i.e., revolutionary change in language, metre and stanza, he was called 'Nirala'. His work is most original and spontaneous. A fresh and rustic realism runs through it. His short poems are written in varying moods—grave, mocking, sad, cynical, sentimental, bold, passionate, not without an element of fantasy but very classical, much warmer in thought, richer in imagery. The note and the choice of words show the writer's supreme art. There is frequently a strangeness but also a loftiness in his writings; his thoughts and images are magnified. While following others to a certain extent he has originality in his subjects, even grace and fancy in his conceptions. Especially are his allegories remarkable, which touch the heart and the mind. A mystic and a deep observer of Nature, he has enriched his poetry with natural scenes. The idea of a floating cloud or a stream or a waterfall induces him to paint it in detail; that of a bud to describe its successive minute phases. 'Juhi Ki Kali', his first poem and other poems like 'Shefalika', 'Sharad Purnima Ki Bidai', 'Sandhya Sundari', 'Yamini Jagi', etc., thrill with a personal and vibratingly emotional note. Sometimes a touching picture of an Indian widow inspires him to tell her pathetic story and sometimes a beggar or a woman breaking stones at the roadside tinges his heart with sadness and remorse. He never bothered about political, social or economic problems, but there was a deep national consciousness in him, as shown in his poems, such as 'Ram Ki Shakti Puja', 'Shivaji Ka Patra' and 'Chandi'. He was proud of our ancient culture and tradition. A believer in Vedanta, he describes with intensity of feeling his philosophy in 'Tum O Mai', sublimating his experience through a pure spiritualism. Though a mystic and a deep thinker, he was a keen observer of the concrete aspects of existence and could recreate them through his imagination. His poetry breathes a sympathy and aims more at acquiring a spontaneous vigour and a perfect frankness. Its quiet effusion is full of a tender pity, revolutionary of course at times, but never bereft of humanism. The interest lies in its variety of moods, its transition from the lofty to the homely.

He was very much influenced by Sri Ramakrishna Paramahansa and Swami Vivekananda and in the literary field by Michael Mudhusudan Dutt and Rabindranath Tagore. He was so much attached to 'Gitanjali' that he learnt it by heart. When he was appearing in the ninth class examination he quoted 'Gitanjali'

instead of answering questions. Consequently he failed and his school career also finished with this incident.

Handsome, tall and graceful, he was of such a liberal nature that many a time he distributed his own clothes among the poor when he himself did not have enough of them. Once he threw his only blanket upon the little kittens when he saw them shuddering in the cold. The gift of penetration gave him superiority of a kind, though various ups and downs created a psychological nervous duality in his character. A simple soul, but sometimes indisciplined, with an element of suffering pride but with unflinching sincerity, at times sprightly but rather bitter, moderate but having an obscure tension, ironical but with the fever of painful passion, strong and forcible, Nirala had sterling qualities as well as weaknesses. He was broad-minded and free from prejudice, but still had a mental incompatibility. The reason was that his mother died when he was a child; that was the first blow. In his young age his wife died. He married again but he was soon deprived of her also when he was only twenty. The worst blow was the death of his only beloved daughter, Saroj, in 1935. He expressed his deep affection and sorrow in 'Saroj Smriti', an elegy in Hindi. Due to these successive bereavements and financial hardship he became a lonely spirit, pensive and sad and in secret mental conflict. A tremulous morbid anguish, a disquietude of soul in which there was something of the indefinable pain and the malice of a detached clear-sightedness drove him at last to insanity. Curbed as his ambitions were, his expression yet sought an outlet by indirect channels and he wrote occasionally.

Nirala wrote profusely. His poetry-books are: 'Anamika', 'Parimal', 'Geetika', 'Tulsidas', 'Kukurmutta' (Satire), 'Anima', 'Bela', 'Naye Patte', etc. His novels include: 'Apsara', 'Alka', 'Nirupama', 'Prabhavati', 'Kale Karname', 'Chameli', etc. Among his short-story collections may be mentioned: 'Sakhi', 'Lily', 'Chaturi Chamar', 'Schoor Ki Bibi'. Among his prose works are: 'Kullibhat' and 'Billesur Bakriha'. His works of criticism are: 'Ravindra Kavita Kanan' and his essays in 'Prabandha Padma' and 'Prabandha Pratibha'. There was one drama 'Usha' and some books written in verse form also—'Devi Chaudhurani', 'Anand Math', 'Durgesh Nandini', 'Yugalanguriya' and 'Tulsi Ramayana'. He edited several magazines: the *Samanvaya*, the *Matwala* and the *Sudha*. He also brought out a magazine, the *Kala*, from Lucknow. This many-sided performance of Nirala not only shows his mental strength but also the diversity of his imagination. He undoubtedly stands foremost among the poets of his age.

[The numerous writings of Surya Kant Tripathi (Nirala); Satya Narain Dubey—Mahamanab Nirala: Krititva Evam Vyaktitva; Vishvambhar Nath Upadhyaya—Mahakabi Nirala: Kabya Kala Ani Krititva; Namval Singh—Adhunik Sahitya Ki Pravritya; Sabitri Sinha—Adhunik Sahitya Ka Vikas; Vidyabhaskar Arun—Adhunik Sahitya Ki Parampara.]

(Mantosh Singh) SHACHI RANI GURTU

TRIVEDI, HARBHAI (1891-)

Harbhai Trivedi was born on 14 November 1891 in a higher middle-class Modh Brahmin family of Vartej in Saurashtra, Gujarat. His father, Durlabhji Rugnath Trivedi, was a *Karbhari* (Administrator) of a petty landlord. He received his elementary education from his mother Jeevkorba and then entered the Alfred High School and Shamaldas College, Bhavnagar, graduating in 1915. He then passed his first LL.B. from the Government College of Law at Bombay, but then gave up the studies to join Nanabhai Bhatt and Gijubhai Badheka in running a centre for national education at Dakshinamurti, Bhavnagar. He married Santokben in 1910 and has two sons and four daughters. As a young boy he was attracted by the radical ideas of Tilak and Savarkar, but later came under Gandhiji's influence and was involved in the work of Khadi and Harijan uplift.

Apart from occasionally participating in the Salt Satyagraha or running a clandestine radio transmitter during the non-cooperation days,

his main field of activity has been education. For twenty-nine years he was associated with Dakshinamurti work, which has produced brave freedom fighters as well as leaders in different walks of life in Gujarat. He played a significant role in affiliating Dakshinamurti with the Gujarat Vidyapitha, Ahmedabad, the biggest centre of national education started by Gandhiji in Gujarat. Appointed as a teacher in 1916 in Vinaymandir, Dakshinamurti, he became its Principal in 1920 and held that position till he left it to start a new institution of his own called Gharshala or Home School in 1939. All this time Dakshinamurti became a progressive institution, experimenting with new concepts of education, emphasising the importance of hostel life in student days and throwing its doors open to the Harijans. Harbhai went to Burma twice (1924 and 1928) to collect funds for the institution and returned via China, Thailand, Indonesia, Singapore and Ceylon. Since 1929, though Gharshala has grown under his intensive care, Harbhai has been connected with some twenty-two educational institutions in Gujarat and Bombay, in different capacities. He also served on various Government committees of the old States of Saurashtra and Bombay. In 1937 he represented India at the International Education Conference at Tokyo, Japan, and in 1944 was the President of Child Education and Secondary Education Section at the All India Education Conference. From 1958 to 1964 he was on the S. S. C. Board of Bombay State and later of Gujarat. He was also a member of the Vidhan Sabha, Bombay. In 1963-64 he was a member of the Saurashtra and Dakshin Gujarat Universities Committees. He edits two leading Gujarati monthlies, namely the *Nutan Shikshan* and the *Gharshala* and has been the author of twenty-three educational books in Gujarati, of which 'Shikshanman Manas-shastranum Sthan', 'Dalton Yojana' and 'Angreji Bhashanun Shikshan' have been noteworthy.

Harbhai leads a simple, frugal life and is a voracious reader. He holds almost revolutionary views in matters of social reform and religion. A believer in Basic Education, he recognises the need for the study of psychology and imparting sex-education. He also believes in Swadeshi and a rightful place for cottage industries in the country's economy and feels that capitalism in India is largely an outcome of British exploitation.

Harbhai never agreed with the system of education introduced by the British, which was not based on high human values. He was in favour of educating the whole child who can be groomed to serve the motherland in any eventuality.

[Gharshala Rajat Mahotsaba Harbhai Sanman Ank (in Gujarati), Bhavnagar, 1965; Harbhai Sanman Samarambh (in Gujarati), Bhavnagar, 1965; R. N. Pathak—Balshikshan Praneta Gijubhai (in Gujarati), Ahmedabad, 1957; Nanabhai Bhatt—Ghadatar Ane Chanatar (in Gujarati), Sanosara, 1954; Personal interview of the Research Fellow with Harbhai Trivedi.]

(Kumud Prasanna) V. K. CHAVDA

TRIVEDI, RAMENDRA SUNDAR
(1864-1919)

Ramendra Sundar Trivedi was born in a Brahmin zamindar family in Jemo village in Murshidabad district on 20 August 1864 and died on 6 June 1919. His father, Gobinda Sundar Trivedi (d. 1881), was interested in Physics, Chemistry, Astrology, Mathematics and Bengali literature and infused his love for knowledge and his country into his son. Nothing much is known about Trivedi's mother Chandra Kamini Devi (d. 1918).

His early education was in the village Pathsala of Annada Prasad Majumdar. In 1870 he was admitted to a minor school. Six years later (1876) he joined the Kandi School and passed the Entrance examination in 1881. In 1883 he passed the First Arts examination from the Presidency College. In 1886 he graduated from the same College, with Honours in Science. Next year (1887) he took his M.A. degree in Physics and Chemistry. He won the Premchand Roychand Scholarship in 1888. He then took

admission in the Law College but did not complete his studies. On 6 May 1888 he married Indu Mati Devi, daughter of Narendra Narayan Roy.

In 1892 Trivedi joined the Ripon College as a Lecturer in Physics and Chemistry. It is said that he used to teach in Bengali without the help of higher Mathematics. In 1903 Trivedi became the Principal of the College and was in office till his death in 1919. He was a member of the Senate of the Calcutta University from 1894 to 1919. From 1899 to 1905 he was a member of various Boards of Study. He was awarded the title of 'Vidyasagar' by the Pundits of Benares. Although he was a student of Science, Trivedi was interested in Hindu scriptures, philosophy, Bengali literature and Western literature.

Trivedi, a man of quiet nature, was liberal in his views and free from any kind of parochialism. He was intimate with almost all the eminent men of his time.

Trivedi was an educationist and worked for the improvement of the educational system in the country (1892-1919). He was in favour of Western education but, at the same time, pointed out its defects, and worked hard to popularise Science and to teach in Bengali. According to Trivedi, the purpose of education was to produce a whole man who would be respectful, self-confident, nationalistic and liberal. He appealed times without number for the introduction of free primary education.

In his political opinions Trivedi was a downright nationalist and wanted complete freedom. He strongly believed in economic independence and advocated the revival of cottage industry as a definite step towards that goal. During the Bengal partition movement Trivedi worked untiringly to restore self-confidence among the public and to inspire them to fight for independence.

A prolific writer and an active member of the Bangiya Sahitya Parishad since 1894, Trivedi worked hard for the improvement of the Parishad as a centre of literary and academic activity.

Trivedi was held in great esteem by his countrymen as a nationalist, a writer, a philosopher and an educationist.

[Brajendra Nath Banerjee—Ramendra Sundar Trivedi, Sahityasadhak Charitmala, No. 70, Calcutta, 1355 B.S.; Suniti Kumar Chatterji and Anil Kumar Kanjilal (Eds.)—Ramendra Rachana Samgraha, Calcutta, 1371 B.S.; Sajanikanta Das and Brajendra Nath Banerjee (Eds.) —Ramendra Rachanabali, in 6 vols., Calcutta, 1357 B.S.; Apurbakrishna Ghosh—Acharya Ramendra Sundar, Calcutta, 1929; Naliniranjan Pandit—Acharya Ramendra Sundar, Calcutta, 1327 B.S.; Asutosh Bajpeyee—Acharya Ramendra Sundar, Calcutta, 1934; Buddhadev Bhattacharya—Pathikrit Ramendra Sundar, Calcutta, 1966; Dhirendra Narayan Ray—Ghare-Baire Ramendra Sundar, Calcutta, 1949; Bipin Behari Gupta—Puratan Prasanga, in three parts, Calcutta, 1373 B.S.; The Prabasi, Aswin 1314 B.S.]

(Amiya Barat) SUKUMAR SEN

TUNDILAT, HARNAM SINGH (1884-1962)

Born in 1884 at Kotla Nodh Singh, District Hoshiarpur, Harnam Singh was known as 'Tundilat' as he lost one of his hands in an explosion while making a bomb. Being the son of a poor Jat farmer, Gurdit Singh, he could not continue his schooling beyond the fifth class and gained no more than a rudimentary knowledge of Urdu and Persian. The Singh Sabha Movement of the Sikhs, however, had a deep impact upon his young mind, so that he grew up liberal-minded and held enlightened views in social and religious matters.

At the age of twenty-two he left India for the United States. From there he made a short visit to Canada, returning to the United States in 1909-10.

While staying in the United States, Harnam Singh received his political education from Lala Hardyal and other revolutionaries who happened to be functioning there at the time. He joined the Ghadar Movement in 1914. Like most of the Ghadarites, he believed that foreign rule was a curse and that the majority of "our ills are due to our slavery." He also believed that an armed revolt was the only way to liberate India.

Being in the confidence of Lala Hardyal, Harnam Singh worked as his bodyguard, and had constant association with the Lala whose inspiring leadership and ideology had a deep effect upon him. He wrote Punjabi poems in the magazine of the Party and gradually rose to the position of a member of the Board of Editors of the Paper. During his stay at San Francisco, he learnt from one Mr. Jack the technique of manufacturing bombs. And it was here that in a mishap he lost his right hand.

Soon after the outbreak of the First World War, he returned to India. After getting into the Punjab, he went from village to village, inviting the people to revolt against the foreign rule. At Lahore, he met Rash Behari Bose.

When the Government of India grew suspicious of his activities, he along with Kartar Singh Sarabha decided to flee the country. However, when he reached Peshawar, he changed his mind, thinking that it would be a cowardly act on his part. Soon after he was arrested and tried in the Lahore Conspiracy Case. He was sentenced to death but the sentence was commuted to life imprisonment and he was transported to the Andamans. While there, he went on a hunger-strike to press the demands of the prisoners. After undergoing imprisonment at places, such as Madras, Poona, Bombay, Mianwali and Ambala, he was released in 1930 on grounds of ill-health.

After his release, he joined the Kirti Kisan Party and later on, the Communist Party which grew out of it. On account of his political activities, he was again imprisoned in 1941 and was detained till 1945. This valiant soldier of freedom died in 1962.

Some of the prominent people with whom he had close contacts weie Lala Hardyal, G. D. Kumar, Tarak Nath Das, Pandit Khushi Ram, Rash Behari Bose, Amar Singh, Shiv Singh, Khushal Singh, Kartar Singh Sarabha, Prithvi Singh Azad, Karam Singh Cheema and Munsha Singh Dukhi.

[Who's Who File preserved in the Punjab State Archives, Patiala; Giani Hira Singh Dard—Jeewan Desh Bhagat Harnam Singh Tundilat (in Gurmukhi), Jullundur, 1962; Ghadar Party Da Itihas (in Gurmukhi), published by the Desh Bhagat Yadgaran Committee, Jullundur.]

(D. L. Datta) FAUJA SINGH

TYABJI, ABBAS (1854-1936)

Abbas Tyabji was born in Baroda on 1 February 1854 and died on 9 May 1936. His father, Shamsuddin, was the eldest son of Bhai Mian Tyabji and brother of Badruddin Tyabji. Shamsuddin, a partner in the great firm of Tyabji & Co., founded by his father, with extensive connexions in Europe and China, lived like a merchant prince in Bombay and Karachi.

Abbas was first married to Ahsraf-un-Nissa, daughter of his uncle Camruddin Tyabji, and on her death to Ameena Begum, daughter of his uncle Badruddin Tyabji (1881). (Cf. entry on latter for further family details.)

Abbas was brought up in the liberal, forward-looking, patrician, patriarchal family atmosphere created by his grandfather Tyabji, characterised by a staunch adherence to the basic Islamic tenets of tolerance, self-reliance and faith in an all-comprehending and merciful God, from which sprang an acute awareness of the need of keeping oneself abreast of the times, and imbibing all that was best, wherever it was to be found, within or without the country. He learnt Urdu (Hindustani)—as the family had decided (1859) that this would be the future All-India language and the family had given up Gujarati which till then they had used—Persian and Quranic teachings at home; and later, English at a Mission School.

When eleven, he was sent to England, where he passed the Matriculation in the first class (1872) and became a Barrister later (1875). He spent eleven years in England, being very well received there with many old family friends. This instilled in him a deep appreciation of British institutions and the Western way of life and thought. He returned a very loyal subject of Queen Victoria; and even as late as 1918, would brook no disrespect to the British Crown

or flag. Soon, he joined the Baroda State service (1879), became a friend and companion of the Maharaja, the enlightened Sayajirao Gaekwad III; was appointed a Judge of the Baroda High Court; and retired as Chief Justice (1913), after serving the State for thirty-four years.

Well read in Islamic and Western literature, Abbas built up a good personal library. In temperament a liberal, he believed in plain speaking, spiced with broad humour. The Maharaja took him on a tour of Europe and a few years later (1893) he and his wife were again invited to accompany the Maharaja and the Maharani abroad. He also visited Burma to collect funds for a school he had started for poor Muslim children in Baroda.

Keenly alive to the backward state of the Muslims, he functioned for many years as President of the Anjuman-i-Islam, Baroda, and of the Surmaya-Jamate-Sulaimani Boarding School established by his grandfather, and himself founded Boarding schools at Baroda and Nagarwada.

A great social figure in Baroda society, he kept open house. His regular Sunday parties for all and sundry became an institution. All his children, including daughters, were brought up in the same tradition. Acutely conscious of the need for primary education, he started several schools. He was entirely above regional and communal prejudices. He believed in parliamentary democracy exercised through an educated electorate.

The key to his outstanding success in social service lay in his generous, affectionate and liberal temperament, and catholic tastes. An embodiment of traditional Indo-Islamic culture and modern Western thought, he was able effortlessly to exert influence in every type of society, without distinction of caste, creed or race, high or low. With his family he formed a nucleus of enlightenment that acted as a magnet on every one that mattered in Baroda—breaking down all social barriers in its formerly closed society—and won the respect and affection of the people of the State, and later of India. He was a keen sportsman; shikar, riding, tennis, badminton, hiking, etc., served as outlets for his overflowing physical energies and skill. He loved music, reading and writing, and enthusiastically encouraged his family and all persons of talent to perform, and to participate in functions for the public benefit. This opened out a new world for many.

A member of the Indian National Congress from its inception (1885), he only broke formally with the British after serving, at the instance of Mahatma Gandhi, on the Congress Enquiry Committee (1919) into the Jallianwala Bagh tragedy. That opened his eyes to the realities of foreign rule in India.

He was sixty-four when this metamorphosis occurred, completely changing his life and outlook. For the remaining sixteen years of his life he put his heart and soul into the Non-Cooperation Movement, abandoning his former comfortable patrician style of living. He burnt his foreign clothes and lived and worked as a Satyagrahi.

He was intimately connected with the Baroda Praja Mandal.

The main events in his political life were: 1919-20: Member, Congress Jallianwala Bagh Enquiry Committee; 1920 (August): President, Gujarat Rajakiya Parishad (Ahmedabad), which accepted the Mahatma's Non-Cooperation programme as a political creed even before the Congress; 1921: led the collection for the Tilak fund in Kaira district, was Vice-President (Reception Committee), Ahmedabad Congress Session, and organised the sale of Khadi in Gujarat and Kathiawad; 1928: participated in the Bardoli Satyagraha; 1930: was second-in-command of the Salt Satyagraha (Dandi march) and became its leader after the Mahatma's arrest, and was himself jailed. Then aged seventy-eight, he endured indignities and privation there with Socratic stoicism; 1932: Jailed once again; 1933: President, Baroda Praja Mandal's 11th Parishad at Amroli; 1935: President, Praja Mandal's 12th Parishad at Baroda.

As a young man, with his flowing beard, bold aquiline features, and a ruddy complexion, and dressed in immaculate European clothes, Abbas was a strikingly handsome Edwardian figure. In later life, with his abundant silver-white hair

and ample beard, clad in coarse but spotlessly white Khadi cap, kurta and pyjamas, he looked like an Old Testament patriarch; and his impact on all whom he addressed, the masses as well as the gentry, was that of a prophet of Nationalism.

Abbas was a persuasive speaker in English, Urdu, Hindustani and Gujarati, but it was his personality above all that won him friends and disarmed critics. He practised what he preached; and became one of the Mahatma's most loyal and trusted followers.

He left two sons by his first wife, and a son and three daughters by the second.

[Husain B. Tyabji—Badruddin Tyabji: A Biography (1952); Vadodra Rajya Praja Mandal Rajat Mahotsava Smarak Granth (1917-42) (in Gujarati, Baroda, April 1942); The Praja Mandal, Issue of 15 June 1936 (a Gujarati monthly organ of the Vadodra Rajya Praja Mandal); Shri Chimanabai Stri Udyogahaya Vadodra Suvarna Mahotsava Smriti Granth (1914-64) (in Gujarati, Baroda, 1965); Kalyanjibhai Mehta—Buzurga Juvan (in Gujarati, Baroda, 1938).]

(Kumud Prasanna) BADR-UD-DIN TYABJI

TYABJI, BADRUDDIN (1844-1906)

Badruddin Tyabji (Tyab Ali) was born in Bombay on 10 October 1844, and died in London on 19 September 1906. His father, Tyabji (Tyab Ali) Bhai Mian, was the scion of an old Cambay emigrant Arab family, and although impoverished and reduced to hawking by the 1808 Bombay fire, soon became a merchant prince. Despite, or as he might have claimed, because of his attachment to Islamic principles, Tyabji was adventurous, intrepid, and self-reliant. Not only did he visit Europe [his photograph taken in Liverpool (29 May 1853), perhaps the earliest of an orthodox Muslim, exists], but sent all his six sons abroad; and had his daughters taught the Quran, Hindustani, Persian, Gujarati and domestic science. The *Times of India* (Overland Summary's) obituary (12 December 1863) stated: "He has made a name for himself which will live." Badruddin's mother, Ameena, was the daughter of Mullah Meher Ali. Both parents were from orthodox Sulaimani Muslim families. [Cf. entry under Tyabji, Abbas for further family details.]

Badruddin undoubtedly owed his eminence principally to his inherited gifts, but also to his brothers', especially Camruddin's, support. Camruddin returned as the first Indian Solicitor (1858) from England after seven and a half years. His account of England and the Law Courts spurred the ambition of Badruddin—then aged fifteen. Badruddin's own resounding triumphs there—the award of a special Certificate of Honour for "perfect French (acquired in twelve months) and outstanding progress in Classics and Mathematics" and the first prize in a Latin, French and English Dramatic Elocution Competition—and the consideration he received, gave him great self-confidence and a capacity, then rare, for dealing with Englishmen without inhibitions.

After passing the London Matriculation, weakening eyesight compelled him to return home. Besides his curricular studies he had learnt French, Urdu (from a Lucknow tutor in London), Arabic, Persian, Gujarati and Marathi. What he learnt he never forgot. After a year in India, and marriage to Moti (later named Rahat-un-Nafs), daughter of Shajaat Ali of Cambay, he joined the Middle Temple, became a Barrister (April 1867)—the first Indian Barrister in Bombay—and rose rapidly in the profession. An anecdote illustrates his mettle. Barristers then used to call on Judges, so he called on Parsons of the I.C.S. The latter, in typical Anglo-Indian style, enquired "What can I do for you? I am busy." "So am I," said Badruddin walking out. Parsons, realising his mistake, followed him and tried to make amends by praising his carriage and pair, but without success.

Within ten years Badruddin became one of the leading Barristers; but in 1895, his health failed, and he accepted a Judgeship. This, as Sir Pherozeshah Mehta stated, was as enthusiastically welcomed by the Hindus and the

Parsis as by the Muslims. He acted as Chief Justice in 1902, the first Indian to hold this post in Bombay. He was known as a great Judge, and for his courage and impartiality, typically shown by his granting bail to Tilak in a sensational case after its rejection thrice by others, and by admonishing eminent British Counsels for denigrating the Indian National Congress and Indian character. He said: "I have always regarded it (Congress Presidentship) as the highest honour, higher than being on this Bench...let me tell the Counsel that in my Court no contemptuous reference to that body will be permitted." He remarked on another occasion: "There is a great deal of false evidence in Court, but this country has no monopoly of it. Tichbourne and his hundred of false witnesses were not Indians... Indian witnesses tell lies less discriminatingly on facts which it is not necessary for them to deny; whereas European witnesses are more discreet, denying just what is necessary; and therefore it is more difficult to detect where they lie."

Badruddin entered public life after three years at the Bar. In July 1871, he was prominent in the agitation that secured an elective Council for the Bombay Municipal Corporation, and topped the list of those subsequently elected. From then on, Badruddin Tyabji, Pherozeshah Mehta and Kashinath Telang were popularly known (in that order) as "The Triumvirate", "The Three Stars", etc., of Bombay's public life. In 1882 he became a Member of the Bombay Legislative Council, but resigned in 1886 for reasons of health. In 1885 he helped to found the Bombay Presidency Association and virtually ran it all by himself. Soon afterwards, the Indian National Congress held its first Session in Bombay under its auspices; and Badruddin and Camruddin were among its delegates. Urgent business in Cambay prevented their attendance, which its opponents exploited, alleging that Muslims were boycotting the Congress. Badruddin vigorously denied this, declaring that he had "ever denounced all communal and sectarian prejudices." He missed the second Session also due to ill-health, but was unanimously elected President of its third Session in Madras (1887).

Camruddin and he were principally responsible for establishing the Anjuman-i-Islam in Bombay (1876) "for the betterment and uplift of Mussalmans in every direction." "Its working principle," defined by Badruddin, was "...not to take the initiative when the interests of Mussalmans were common with the rest of the people of India, but to consider it its duty to take initiative if the interests of Mussalmans alone were affected, or if they were affected more than those of others" (1887).

Badruddin's speeches, such as on the Ilbert Bill, Lord Ripon's administration, at the third Congress Session, etc., are models of close reasoning, balanced judgement and lucid exposition. Mr. Justice Russell said of him: "He was one of the most cultivated and perfect speakers in the English language I have ever heard."

Badruddin's own education and background, a harmonious blend of the East and the West, made him acutely conscious of its lack, particularly among the Muslims. Indian attention, he thought, was too exclusively focussed on politics, too little on education and social reform; and that an advanced type of representative Government was useless if the majority was ignorant. Therefore, he campaigned against *Purdah* all his life, holding that it went far beyond the Quranic injunctions. His was the first Muslim family to discard it; his daughters were the first to be sent abroad for education. He supported the Age of Consent Bill (1891), despite Hindu and Muslim opposition, and advocated making donations and bequests for education rather than for feeding religious mendicants or scriptural readings, etc.

He showed his characteristic sense of public responsibility during the 1878 famine; and in 1898 when plague depopulated Bombay, by staying on to give heart to the public.

Badruddin, with his fair complexion, an intellectual forehead, aquiline features, curly hair and well-proportioned limbs, was strikingly handsome in his youth. He looked like an eagle. Later, his face broadened, and his beard and dignified and compelling ways gave him a leonine look. On all formal occasions, even in Court or on the Bench (unlike most England-returned Indians) he wore his traditional family

costume (Arab-Indian); but for excursions and sports he wore European clothes. He lived like his father in grand patriarchal, patrician style, entertaining magnificently at Somerset House (now St. Sophia's College for Women) with its spacious grounds.

Badruddin's impact on society and his times was all-pervasive. His intellectual and personal distinction—unbiassed appraisal of Western thought and ways allied with an equal appreciation of the inherited Eastern thought—helped to destroy the myth of European superiority. Equally it enabled him to exert considerable influence for worthy causes on the more enlightened Englishmen, without loss of personal or national dignity; in fact, with an accretion to both. He was not only, as Mahatma Gandhi wrote, "...for years, a decisive factor in the deliberations of the Congress" (The *Harijan*, 18 November 1939), but one of its creators. It gained its national character by Muslim participation largely through his influence. In this the difference between his outlook and that of Sir Syed Ahmad Khan, the other outstanding Muslim leader of the time, was striking. On Badruddin fell the main burden of counteracting the Two-Nation theory. This he did without abating a jot of his zeal for the advancement of the backward Muslims; and it was most remarkable that he succeeded in obtaining widespread non-Muslim co-operation for it. His nationalism, absolute freedom from communalism, or selfish ambition, won their confidence. Among Muslims, Badruddin was the first to create a secular political consciousness; and nationally he was a pioneer in making it the Indian ideal.

He was survived by five sons and eight daughters, most of whom made a mark in public life.

[Husain B. Tyabji—Badruddin Tyabji: A Biography (1952); Indian Nation Builders, Part II, Madras; Indian Judges, Madras; G. S. Natesan—Eminent Mussalmans; H. P. Mody —Sir Pherozeshah Mehta: A Biography (2 vols).; Report of the 17th Session of the Mahomedan Educational Conference (1904); Bombay Presidency Association Reports (1885-95); Indian National Congress Report (1885-88); The Times of India Files, 1876-1906; Tyabji Family Books in the Fyzee Manuscript Collection in the Bombay University Library; Personal knowledge of the Contributor.]

(Kumud Prasanna) BADR-UD-DIN TYABJI

TYAGI, MAHAVIR (1899-)

Mahavir Tyagi was born on 31 December 1899 in the village of Dhabarsi in the Moradabad district of U.P. His mother was Janaki Devi. His father Shivanath Singh, though belonging to a respected Brahmin sub-caste, was only a farmer of modest means. Tyagi was educated in village schools and the Nanak Chand High School, Meerut, and married Sharmada Devi on 26 July 1925. His wife died in 1938, and Tyagi did not remarry.

Joining the Indian Army, he saw active service in Iran during the First World War. Returning to India, he came under the influence of Mahatma Gandhi, faced a Court Martial and was cashiered from the Army, and his dues amounting to Rs. 14,000/- were also forfeited (Personal discussion, 29 April 1970).

Mahavir Tyagi thereafter threw himself heart and soul into the freedom struggle. His street-corner meetings, summoned by a bugle or "Bhonpoo" which he always carried, became a common sight in the towns and villages from Dehra Dun to Moradabad and Meerut. People responded to his homely wit and unchallenged personal integrity, and Tyagi soon became 'the Sultan' or uncrowned King of the Tarai belt. During the 1931 movement, Tyagi was named the Dictator of Dehra Dun. He was jailed no less than eleven times, and has been a member of the All India Congress Committee since 1927. As a party organiser, fund raiser and election winner in that area of U.P., Tyagi in his day had hardly a rival. During the communal riots in 1947-48, Tyagi organised a band of volunteers, "the Tyagi Police", which worked devotedly to maintain peace and to succour the victims.

After suffering years of hardship and poverty,

Mahavir Tyagi became an M.L.A. in U.P. after the 1937 elections, and remained so till called to the Constituent Assembly in 1947. In 1951 he joined the Central Government as Minister for Revenue and Expenditure, and worked as Minister for Defence Organisation from 1953 to 1957. From 1957 to 1959 he was Chairman, Direct Taxes Administration Enquiry Committee, and was Chairman, Public Accounts Committee from 1962 to 1964. He then became Minister for Rehabilitation with Cabinet rank, but resigned on 15 January 1966 in protest against the Tashkent Agreement. In 1967 Tyagi was Chairman, Post and Telegraph Tariff Committee, and was Chairman, Fifth Finance Commission, in 1968-69. In 1970 he became a Member of the Rajya Sabha.

Mahavir Tyagi is one of the most colourful and interesting personalities thrown up by the national movement. Highly emotional and impulsive, he is a true rebel, honest, dedicated and overawed by none. He opposed Jawaharlal Nehru on the issue of the No Rent Campaign in Handia in 1930. Tyagi opposed Acharya Kripalani's Resolution at the Bombay Meeting of the A.I.C.C. in September 1945. And it was Tyagi who resigned from the Cabinet when Lal Bahadur Shastri accepted the Tashkent Agreement. Yet he had the closest personal relations with Patel, Jawaharlal, Pandit Pant, Rafi Ahmad Kidwai and others. He was an honest, impulsive, fearless patriot with considerable organising abilities, but no pretensions to high intellectual stature.

[Mahabir Tyagi—Meri Kaun Sunega (His Memoirs in Hindi); —Ve Kranti Ke Din (His Memoirs in Hindi); Trilochan Singh (Ed.)—Indian Parliament: Personalities; The Congress Bulletin, 1 November 1945; The Constituent Assembly Debates, August 1947; The Indian Annual Register, 1938-Vol. I and 1945-Vol. II.]

(L. Dewani) S. N. PARSAD

U

UBAIDULLAH SINDHI

—See under Obaidullah Sindhi (Maulana)

UDHAM SINGH SHAHEED (SARDAR)

(1899-1940)

Sardar Udham Singh Shaheed, who is also known by various other names, viz., Sher Singh, Ude Singh, Ram Mohammad Singh Azad and Frank Brizil, played a very significant role in the history of the Indian revolutionaries. Every Indian in general and Punjabi in particular is proud of him. A worthy son of our motherland, he was born on 28 December 1899 at Sunam, an historical town of District Sangrur. His father, Sardar Tehl Singh Kamboj, a poor peasant, lived a very hard life scraping a living from a barren tract of land. He was, however, obliged to take the job of a gateman at a railway level-crossing in the village of Uppali, where he lived with his two teenage sons, to augment his meagre financial resources.

Under these hard circumstances, Tehl Singh, eventually resigned from his job as gateman and, along with his eldest son, Sadhu Singh, aged seven years, and Udham Singh, hardly five, shifted to Amritsar, where he fell ill and ultimately died in utter penury. His teenage sons were left orphans. One day, these young brothers were wandering along with the Gypsies and by chance were recognised by one Chanda Singh of Sunam, a roving ministrel and religious preacher, who managed to get them admitted in the Sikh Orphanage, Putlighar, Amritsar. Later, Sadhu Singh, the elder brother of Udham Singh, also died. Meanwhile, Udham Singh had received sufficient training in the crafts of carpentry, smithy, etc.

Years rolled by. The Swadeshi Movement

gained momentum and the Indians were fretting and fuming under British Imperialism. The repressive measures including the denial of civil liberties and the introduction of the notorious Rowlatt Act were the main contributing factors, which alienated the sympathies of the Indians towards British Imperialism. National leaders, such as Dr. Satyapal, Dr. Saif-ud-din Kitchlew and others gave a clarion call for the solemnisation of the Baisakhi Festival on 13 April 1919, in the Jallianwala Bagh, Amritsar. Prominent poets, historians and renowned speakers were to address that unprecedented gathering from a common platform. The Hindus, the Sikhs and the Muslims alike had made common cause for the attainment of independence from alien rule. People, young and old, children and women alike, irrespective of caste and creed or sect, were seen heading towards the Jallianwala Bagh in an unending stream. It was announced by the beating of the drums that the country bards and minstrels would also address the gathering.

But Michael O'Dwyer, the Governor of Punjab, was determined not to allow the Indians to celebrate the festival. He arrogantly declared: "I will do all men to death if they defied." He forthwith requisitioned the services of Brigadier General R. Harry Dyer, a military Commander, then stationed at Jullundur, for handling the situation sternly, as he alleged that the occasion was nothing short of a national uprising against British Imperialism.

Rupert Furneaux wrote about the 'Massacre at Amritsar', "'Fire!' ordered the officer and for ten minutes and a half, bullets swept the fleeing crowd scrambling in their frantic haste to escape from the death trap of the Jallianwala Bagh. A total of 1,650 rounds were fired, 379 men, women and children were killed and fifteen hundred were seriously wounded. Not a stone was thrown, and not a stick was raised in defiance. The streets were seen littered with human flesh. Stray dogs and jackals were seen avidly busy tearing the flesh from the dead bodies besmeared with blood." Sardar Udham Singh was one of the wounded. Later he was awarded five years' rigorous imprisonment for a political offence. After his release, he visited his home town (Sunam), but being terribly harassed by the C.I.D., he decided to leave India. He visited practically every country in Europe and also made a long stay in America, where he studied. From 1937, he remained in England hoping to find an opportunity to kill Michael O'Dwyer. He had thoroughly surveyed the whereabouts of Thurlestone in the County of Devonshire, where Michael O'Dwyer had settled after his retirement from India. In the guise of a page boy-cum-chauffeur, Udham Singh had made himself fully acquainted with the surroundings of Thurlestone.

On 13 March 1940, Sir Michael O'Dwyer left his Kensington home with these words to his wife: "Good bye, I shall be back in time for tea at 5 O'clock." He was going to attend a meeting organised jointly by the Royal Central Asian Society and the East India Association, in the Tudor Room of the Caxton Hall where a lecture was to be delivered by Sir Percy Sykes on Afghanistan. Lord Zetland was the Chairman.

A day earlier, Sardar Udham Singh had hinted to his friends that the people of London would witness an extraordinary marvel on "Tomorrow Eve". A strange phenomenon would shake the very foundation of the British Empire, prognosticating a "Red letter day" for their beloved Udham. Before Lord Zetland, the Chairman, opened the meeting, Sardar Udham Singh had already pushed through a number of people in a gangway and stood with his back to the wall facing the platform opposite the fourth or fifth row of the seats from the front.

After Sir Percy Sykes had finished, a number of speakers joined in the discussion and for a few minutes Sir Michael O'Dwyer held the floor with a hard-hitting speech. As he turned to sit down, some shots rang out of the revolver of Sardar Udham Singh. Sir Michael O'Dwyer fell to the ground. Lord Lamington and Sir Louis Dane were wounded but Sir Michael O'Dwyer never regained consciousness and died soon afterwards.

Sardar Udham Singh was produced before the Court on 2 April 1940. The long bitterness that he bore against O'Dwyer was clear from the fact that Udham Singh had pre-planned the murder of Sir Michael O'Dwyer. He had noted down

the name and address of his victim on the pages of his diary for 1939 and 1940. Udham Singh declared before the Court: "I did it because I had a grudge against him. He deserved it. I do not care, I do not mind dying. What is the use of waiting until you get old. You want to die when you are young. This is good. That's what I'm doing. I am dying for my country. Is Lord Zetland dead? He ought to be. I put two into him right there." He continued: "I have seen people starving in India under British Imperialism. I am not sorry for protesting. It was my duty to do so just for the sake of my country. I do not mind what sentence I get—10, 20 or 50 years or be hanged."

He was committed to the Old Bailey Central Criminal Court which passed a sentence of death. According to the Law Report of July 1940, ultimately Udham Singh, a noble son of Mother India, was hanged at Pentonville Prison on 31 July, 1940 for the murder of Sir Michael O'Dwyer. Sardar Udham Singh upheld the honour of India and avenged the genocide of Jallianwala Bagh. He occupies a distinguished position in the galaxy of Kshudiram Bose, Kanai Lal Dutt, Shaheed Bhagat Singh and other great patriots.

[Rupert Furneaux—Massacre at Amritsar, London, 1963; Kulwant Singh Virk—Twenty-one Years After Jallianwala Bagh (an article in the Tribune, dated 13 April 1961); The Tribune dated 14 and 15 March 1940.]

(D. L. Datta) BAKSHISH SINGH NIJJAR

UJJAL SINGH (SARDAR) (1895-)

Ujjal Singh was born on 27 December 1895 in a small and little known village called Hadal, in District Shahpur, now in West Pakistan, to Sardar Sujan Singh.

Sujan Singh's wife Lakshmi Devi bore him two sons, Sobha Singh and Ujjal Singh. The elder boy took after his father: he was tall and had an aptitude for business. The younger son, Ujjal Singh, took more after his mother. Like her, he was short in stature and deeply religious.

Ujjal Singh proved to be a good student. After the conventional education in the village *Dharamsala* and *Madrasa* (school), he was sent to the Khalsa High School at Amritsar. Not only did Ujjal Singh top his class in studies, he also proved to be uncommonly good at games and soon became the star performer at field hockey.

Ujjal Singh won a scholarship and joined the Central Model School, Lahore, to do his Matriculation. Thereafter he joined the Government College. He was elected Captain of the College Hockey Eleven and carried his team to victory in the University games. Ujjal Singh passed his M.A. examination in History in the year 1916.

Soon after he left college, he started taking an interest in political and Sikh affairs. He became an active member of the Chief Khalsa Diwan which was at that time the only organised and influential body of the Sikhs presided over by Sir Sunder Singh Majithia. All its leading members held liberal views in politics but were zealous in protecting the Sikh interests. They presented memoranda on behalf of the Sikhs at the time of the Minto-Morley Reforms and also when Mr. Montagu, the then Secretary of State, came out to India after the First World War. To supplement their efforts, they decided to send a deputation to plead the Sikh cause before the British statesmen. Ujjal Singh, though fresh from college and with only a few years of experience of public life, was selected as a member of the Sikh Deputation to London. Although the Deputation could not achieve its object, Ujjal Singh held a number of press conferences and met leading statesmen and editors of papers and educated them on the position of the Sikhs as an important minority in India.

Ujjal Singh was elected to the Shiromani Gurdwara Prabandhak Committee and he was one of its founder-members. He served it till 1930, after which he did not seek election.

Ujjal Singh's parliamentary career began in 1926 when he was returned unopposed to the Punjab Legislative Assembly from the Sikh Urban constituency as an independent candidate. In the year 1927, during the days of the Gurdwara Reform Movement, he resigned his mem-

bership of the Assembly as a protest against the non-release of the Akali prisoners but was re-elected unopposed. He was returned unopposed in 1930 from the same constituency.

When the British Government called the First Round Table Conference in 1930, it nominated Ujjal Singh as a delegate to the Conference to represent the Sikhs. The object of the Conference was to discuss constitutional reforms for conferring self-government on India. He served on the Federal Structure Committee and other important committees of the Conference. But as the Conference did not make much headway, the Viceroy persuaded Mahatma Gandhi and the Congress to participate in the Second Round Table Conference called in 1931, when Gandhiji represented the case of the country as viewed by the Congress. Here, too, Ujjal Singh was nominated to the Conference as a spokesman of the Sikh claims. Even this Conference did not produce the desired result. When Lord Willingdon, the then Viceroy of the country, set up a Consultative Committee on Reforms, with a view to following up the work done at the two Conferences, Ujjal Singh was again taken as a member of that Committee. He, however, resigned in August 1932 as a protest against the Communal Award which ignored the interests of the Sikh community as an important minority. He also participated in the Unity Conference held at Allahabad in 1932.

Ujjal Singh maintained close association with the freedom movement. Not being an agitator by temperament, he restricted his activities to the legislature and public speaking. He never minced words nor hesitated in throwing up office when he felt that the interests of the community would be better served by such action. Just as he refused to participate in the Round Table Conference after the Communal Award which discriminated against the Sikhs, so also, a couple of years later, he resigned from the post of Parliamentary Secretary (Home) during the Quit India Movement in 1942. He did this despite the fact that he was not a member of the Congress Party. He is a strong nationalist and a believer in the Swadeshi Movement. Since 1919, the year of the Jallianwala Bagh tragedy, he has always been wearing Indian made cloth and even for a number of years he used only Khadi.

In 1945, Ujjal Singh was chosen by the Government to be one of the delegates to a U.N.O. sponsored F.A.O. Conference in Quebec (Canada). He utilised the opportunity to visit the U.S.A. also to acquaint himself with the conditions in that country. The same year he was made a member of the Central Advisory Board of Education of India and also of the All India Council of Technical Education on which he continued to serve till 1949.

On the eve of the independence of the country in 1946, a Constituent Assembly was constituted to frame a Constitution for free India and members for it were chosen by the Assemblies. Ujjal Singh was elected by the Punjab Assembly. This was a great honour to Ujjal Singh and gave him an opportunity to make available to the constitution-making body his rich experience in public life.

Ujjal Singh had to abandon his vast estates consisting of thousands of acres of agricultural land, factories and urban property and cross over from Pakistan to India as a homeless refugee. For a time he found shelter with his brother (Sir Sobha Singh) and then bought a house in Moshobra (Simla). He continued his political career. He was re-elected to the newly-constituted Legislative Council of East Punjab and, in succession, held the portfolios of Civil Supplies, Industries and Finance. He was also a member of the Second Finance Commission set up by the Government of India. He expanded his interests and served for a decade on the Indian Central Cotton Committee and the Textile Board, Bombay. He became the President of the Northern India Chamber of Commerce and Director of many concerns including the Life Insurance Corporation, Industrial Cables Ltd., Hindustan Housing Factory and National Coal Development Corporation. Of the last three, he served as Chairman till he was appointed Governor.

By 1965, Ujjal Singh was anxious to retire completely from politics and concentrate his attention on re-building his lost fortune (he had received small compensation in the way of

orchard land near Panipat) and social work. But the Government was in dire need of a Sikh who commanded the respect of his community and whose integrity was at the same time beyond reproach. The Akalis had launched an agitation for a Punjabi Suba; Pakistan was sending infiltrators into Kashmir and trying to woo the Sikhs in preparation for an attack on India. The Government chose Ujjal Singh as the man of the moment and made him Governor of the Punjab on 1 September 1965. When the anticipated conflict occurred, and Pakistani planes were dropping bombs at Amritsar and other theatres of war, Ujjal Singh visited some of those areas and helped to raise the morale of the people. By his broadcasts from the All India Radio on 6 and 11 September, he issued a clarion call and a stirring appeal to the people and the Jawans to rise as one man and throw back the aggressor.

In June 1966 he was appointed Governor of Madras. He held that post for a long time.

Ujjal Singh had married Sant Sev, daughter of a well-to-do builder Sunder Singh Dhupia and granddaughter of the famous Sikh poet-philosopher and divine Bhai Sahib Bhai Vir Singh of Amritsar. Sant Sev, though a girl of nineteen when she was married, proved to be a great asset to her husband in his political and social life. She accompanied him to London during the Round Table Conference. She is associated with several social service activities. Their three daughters are all married to rich young Sardars.

The three things which have contributed to Ujjal Singh's success in life are his enormous capacity for hard work, his integrity and his commitment to his faith. He rises very early, well before dawn. His day begins with prayer and exercise. He works all day, with a short break for lunch and a nap. He never misses going to the Gurdwara. And the day ends, as it begins, with prayer.

[Arunam and Sheel—Personalities, Northern India Volume, 1951-52, New Delhi; Khushwant Singh—The Sikhs, London, 1953; —Sikhs To-day, Calcutta, 1959; The Punjab Legislative Council Debates, 1930 and 1936; The Punjab Legislative Assembly Debates, 1941; N. N. Mitra (Ed.)—The Indian Annual Register, 1945-47.]

(D. L. Datta) BAKSHISH SINGH NIJJAR

ULLUR S. PARAMESWARA IYER
—See under Iyer, Ulloor S. Parameswara (Mahakavi)

UNNAVA LAKSHMIBAYAMMA
—See under Lakshmibayamma, Unnava

UNNAVA LAKSHMINARAYANA
—See under Lakshminarayana, Unnava

UPADHYAYA, BRAHMA BANDHAB
(1861-1907)

Brahma Bandhab Upadhyaya was the assumed name of Bhawani Charan Bandyopadhyaya. He was born at Khanna in Hooghly on 11 February 1861. His father, Debicharan Bandyopadhyaya, was an employee in the Police Department and had to move from place to place on official duty. He died at Multan in the Punjab. Bhawani Charan's uncle, the Rev. Kalicharan Banerjee, was an educationist and a political thinker. An associate of Surendranath Banerjea and Ananda Mohan Bose, he took an active part in most of the progressive movements of the day. Bhawani Charan lost his mother in his childhood and he was brought up by his grandmother. He acquired from her a liking for the homely Bengali idioms, adages, proverbs and sayings expressive of the intricate social ideas.

Bhawani Charan passed his Entrance examination in 1876 from the Hooghly Collegiate School. He got himself admitted into the General Assembly's Institution, Calcutta. Narendra Nath Dutta, later famous as Swami Vivekananda, was his class-mate in this institution. While in Calcutta, Bhawani Charan was greatly impressed by the speeches of Surendranath Banerjea on Mazzini, Garibaldi, Young Itlay and the like. The youthful exuberance of Bhawani Charan led him to strive for the liberation of his country

and as a first step he tried to enter the Gwalior Army twice. But this was not to be. He gave up his studies and decided to become a teacher. While in Calcutta he came in close contact with Ramakrishna Paramahamsha Dev and Keshab Chandra Sen. Keshab Chandra's new dispensation had a special charm for him. He was initiated into the Naba Bidhan cult of Keshab on 6 January 1887. On invitation from Hirachand, a former Sindhi acquaintance of his, Bhawani Charan along with Nandalal Sen went to Hyderabad, Sind, and began to serve as a teacher in Hirachand's school. He gradually turned to Christianity. First a Protestant and later a Roman Catholic, Bhawani Charan proceeded to Karachi, from where he started the *Sophia* in 1894, as an organ of the Catholic cult. The previous year he adopted the name of Brahma Bandhab Upadhyaya. He expounded the tenets of the Roman Catholic religion according to his original belief and conviction. He held that the Roman Catholic cult should turn into a part and parcel of the Hindu religion. With this object he founded an Ashram on the Narmada in Jabalpur. But his views and expositions and his approach to the study of the Vedanta were very much disliked by the Catholic Church which in the end interdicted the circulation of the journal (the *Sophia*) amongst the Catholics. This important paper was closed down early in 1900. Brahma Bandhab, however, revived it as a monthly. This time also it incurred the displeasure of the Catholic Church because he imported political matters into it.

With Nagendra Nath Gupta, Brahma Bandhab founded the *Twentieth Century* in January 1901 and acted as its Editor. In a learned article Brahma Bandhab wrote an appreciative review of Rabindranath's 'Naibedya'. Formerly in the *Sophia*, it was he who first pronounced Rabindranath as the "World Poet". At this time Brahma Bandhab gathered a few boys round him and began to teach them in an ideal way. Rabindranath watched the activities of Brahma Bandhab with interest and while starting the *Brahmacharya Vidyalaya* at Santiniketan in 1901 he sought his help which Brahma Bandhab lent ungrudgingly. He, however, could not stay there for long and returned to Calcutta. By this time he became a full-fledged Vedantist and an exponent of the Varnashram Dharma. After the death of Vivekananda he went over to England and delivered speeches on Hindu Philosophy and the Hindu social system as propounded in the *Varnashram*. For a time this created a furore in Western intellectual circles. He returned in the middle of 1903 and reorganised his former school as Saraswat Ayatan.

Brahma Bandhab's new venture, the *Sandhya*, a Bengali evening daily, made its appearance on 16 December 1904. The Bengal Partition of 1905 spread the Swadeshi agitation throughout the country. Brahma Bandhab was greatly perturbed by this imperial *Ukase* and at once made his journal the spokesman of the country-wide agitation that followed it. It gave rise to a school of politicians known as extremists, who would on no account compromise with the British power and would not rest nnless the order was reversed and *Swaraj* established. Brahma Bandhab soon came to the forefront along with other leaders of repute, such as Bipin Chandra Pal, Aswini Kumar Dutta and Aurobindo Ghose. His organ, the *Sandhya*, poured forth, day in and day out, the national indignation with unusual vehemence and that also in a very lucid and touching satirical style appealing to the common man. Through the *Swaraj*, a weekly which was started on 10 March 1907, Brahma Bandhab supplemented the *Sandhya* by his writings on cultural, literary and historical subjects conducive to the growth of national consciousness and patriotism.

The *Sandhya* was ere long prosecuted for sedition like other national journals of the day, the *Navasakti* and the English *Bandemataram*. Brahma Bandhab was arrested with his printer and produced before the Court for trial. True to his ideal he did not participate in the trial, announcing "...I do not want to take part in the trial because I do not believe that in carrying out my humble share of the God-appointed mission of *Swaraj* I am in any way accountable to the alien people who happen to rule over us...." He fell seriously ill in the Jail Hajat and was removed to the Campbell Hospital. Here during the pen-

dency of the case he died on 27 October 1907.

Among his publications in Bengali are 'Amar Varat Uddhar', 'Samaj Tatwa', 'Belat Jatri Sanyasir Chithi' and 'Pal Parban'. Many important papers of his are strewn over the English and Bengali journals of his day.

[Probodh Chandra Singha—Upadhyaya Brahma Bandhab; B. Animananda—Swami Upadhyaya Brahma Bandhab, Parts I & II; —The Blade; Haridas Mukherjee and Uma Mukherjee—Upadhyaya Brahma Bandhab and Bharatiya Jatiatabad; Jogesh Chandra Bagal —Brahma Bandhab Upadhyaya.]

(Amiya Barat) JOGESH CHANDRA BAGAL

UPADHYAYA, HARI BHAU (1892-1972)

Hari Bhau Upadhyaya was born in 1892 in an orthodox Brahmin family in a village called Morsa in Central India. His early education, under the supervision of his father, roused his interest in some of the classical works like the Upanishads, 'Shiv Kavach' and 'Ram Raksha'. He studied with interest the writings of Swami Ram Tirtha. He thus grew up to be a man of faith and strong religious convictions.

Upadhyaya completed his education at the Benares Hindu University under the inspiration and training of the famous Hindi poet and writer, Acharya Mahabir Prasad Dwivedi. Even as a student he had started a paper, the *Adambar*. His proficiency in this field attracted the attention of Mahatma Gandhi who entrusted him with the editing of his Hindi paper, the *Navjeevan*.

In 1926 Mahatmaji sent him to Indore to resolve the differences between the mill-owners and the striking workers. In 1927 Mahatmaji sent him to organise the Khadi Movement and to start the Indian National Congress movement in Rajasthan. Under the affectionate patronage and care of Seth Jamna Lal Bajaj, Upadhyaya worked with zeal and enthusiasm. He established a Gandhi Ashram at Ajmer and organised the first session of the Rajasthan Provincial Congress at Pushkar (Ajmer) in 1931. In 1930 he was deputed to start the Salt Satyagraha in Ajmer, for which he was imprisoned for the first time. He also played a significant role in the activities of the All India States People's Conference in Rajasthan and Central India. A speaker of note, Upadhyaya used the platform to criticise the administration in the Princely States. As a social reformer of the Gandhian School he set up the Gram Sudhar Seva Mandal at Ajmer in 1931. In 1944 he set up a Mahila Ashram at Hatundi near Ajmer, the first residential institution for women in Rajasthan. Since 1947, when the country attained independence, he had continued to be an active political and social worker. He was Education Minister in the Rajasthan Government for some time and resigned due to disagreements with the Chief Minister, Mohan Lal Sukhadia, on certain policy matters.

Hari Bhau Upadhyaya had been a notable Hindi writer. Besides numerous articles, four of his books in Hindi are well known. His first work, 'Sadhana Ke Path Par', is of an autobiographical nature. Another of his books, 'Swatantra Ki Aur', written before independence, incorporates his contemplations about the State and society after deliverance from foreign rule. 'Budbud' is a rambling collection again, more in the nature of thinking out aloud. His fourth work, 'Yugdharma', is again a work on the ideal society that Upadhyaya had in mind. In Rajasthan, he had been issuing another paper, the *Tyagbhumi*.

Upadhyaya had been a 'Sadhak' throughout his life, a zealous disciple of Gandhian principles. He imbibed and practised the Gandhian views about social equality, economic decentralisation and respect for an individual's personality. He advocated merit and ability alone to be the sole consideration in making appointments to responsible positions. Distinctions based on caste, creed, religion and sex, he considerd, should be removed. He regards untouchability as inhuman and unethical since God could not have discriminated between his own children. It is the selfishness of man, he held, which had created these distinctions which had harmed Hindu society considerably. Upadhyaya, as a true Gandhian, advocated and worked for closer

unity between the Hindus and the Muslims. Though he blamed the Muslim League for the growth of Muslim communalism, he still had faith in a closer unity of the two communities since the Britishers had exploited these differences and had divided the country.

His views on the political and economic structure again reflect his unflinching loyalty to Gandhian philosophy. He was in favour of decentralisation in the administration of the country. He had been a staunch supporter of the 'Panchayati Raj', and wanted the village to be a self-sufficient economic unit. He had been against heavy industries since they led to concentration of labour and its attendant problems. Heavy industry, he believed, should fill only the gap left uncovered by cottage industries. He was distressed to see the condition of labour in Bombay when he went there to resolve the differences between the mill-owners and the striking workers. He stood for free trade and choice of profession in accordance with one's taste and training. The 'haves' should be the trustees and caretakers of the society and not its exploiters. He emphasised the Gandhian dictum that human happiness was not possible in the absence of economic freedom and decentralisation. For all types of social and economic problems he felt that the Gandhian approach alone could work successfully.

He had been quite explicit in blaming the British rule for the heavy taxation and systematic ruin of the peasantry in the country. He had been advocating the Swadeshi spirit, since this attitude, besides freeing us from economic dependence on other countries, would make us industrious, self-reliant and nationalistic.

Upadhyaya's simplicity of mind and habits, his love and regard for mankind in general and his religious outlook bordering at times on fatalism, had given him several loyal and staunch supporters. Even his political opponents valued him as a friend and a noble soul. Though never a ritualist, he had faith in the doctrinal principles of Hinduism like *Karma*, rebirth and *Moksha*. Believing in the efficacy of prayer, Upadhyaya had tried to practise these principles in his everyday life.

[Hari Bhau Upadhyaya—Sadhana Ke Path Par (an autobiography in Hindi); —Swatantra Ki Aur (in Hindi); —Budbud (in Hindi); —Yugdharma (in Hindi); D. R. Toliwal—Bharatvarsh Ki Vibhutiyan (in Hindi).]

(L. Dewani) G. C. PANDE

USMAN, MOHAMED (SIR) (1884-1960)

Mohamed Usman was born in 1884 in an aristocratic Muslim family and his parents were T. Muhammed Yakub Sahib Bahadur and Chand Begum. He was educated at the Madras Christian College and took his B.A. degree from the Madras University under the guidance of the famous Dr. Miller of the Christian College, Madras. Mohamed Usman married Shahzady Begum, daughter of Shifaul-Mulk-Zynulabuddin Sahib Bahadur, Madras. He had no issue. By nature, Usman was pious, God-fearing, good-natured, a nationalist and a philanthrophist. In his early days, he was very much influenced by P. T. Theagaraya Chetty and the Raja of Panagal, the founder of the Justice Party of Madras.

Usman was on close and intimate terms with Viscount Goschen and Lord Frederick Stanley, two of the famous Governors of Madras from 1925 to 1931. In spite of these high connections and intimacy with the high official circles, Usman was very simple and unassuming and mixed and moved with several of his friends freely. A man of principles, Usman was outspoken and there was no variation between his thought and his speech. He must be regarded as a gentleman to the very core, with a fund of common sense. He was respected by all, by both the Muslims and the Hindus of Madras. To understand the greatness and importance of Sir Mohamed Usman is to enumerate the various honours which he acquired by dint of his merit and the titles and offices which the British Government had conferred on him. He became a Councillor of the Corporation of Madras when he was only twenty-nine and was appointed an Honorary Presidency Magistrate in 1916-20. In 1921 he became a member of the Senate of the

University of Madras. He was Vice-President and Chairman of the Madras Branch of the Red Cross Society from 1941 to 1943.

Sir Mohamed Usman was a favourite of the British Government and he was conferred the titles of Khan Sahib, Khan Bahadur and Kaiser-I-Hind in 1920, 1921 and 1923 respectively. In 1928 he was made a Knight and in 1933 he was awarded the medal and title of K.C.I.E. In 1935 he was presented with the Silver Jubilee Medal during the Silver Jubilee Celebrations of the accession to the throne by the King George V, and the Coronation Medal in 1937. From 1921 to 1923 he was a Member of the Madras Legislative Council, representing the Muslims of Madras. Later, he was appointed the Sheriff of Madras in 1924 and he became the President of the Madras Corporation during 1924-25. He made his mark in other capacities, such as the Chairman of the Overseas League, Madras Branch, and President, Madras Children's Society. He was one of the trustees of the Madras Victoria Public Hall from 1921 to 1925 and the Honorary Secretary of the Muthialpet Muslim Anjuman from 1913 to 1925. In 1921, he was appointed Chairman of the Government Committee on the indigenous system of medicine.

Sir Mohamed Usman became the President of the Muhammadan Educational Association of South India from 1925 to 1935 and he was also the President of the Board of Visitors, Government Muhammadan College, Madras. He was a Fellow of the Madras University for a long period from 1921. From his membership of the Senate of the Madras University, he became a member of the Syndicate of the University. He was also elected a member of the Court of the Aligarh Muslim University. But the crowning achievement of Sir Mohamed Usman in the educational field was his appointment as the Vice-Chancellor of the Madras University during 1940-42. He was awarded the LL.D. (*Honoris causa*) on the occasion of the Centenary Celebrations of the Madras University.

Sir Mohamed Usman was a loyal admirer of the British Government in India. Though he did not lose sight of the inherent defects of the British rule, he admired the British system of justice, education and Parliamentary form of Government. When he presented the Finance Bill as a Member of the Governor-General's Executive Council he said, "It is to be regretted that the opposition is getting into the habit of constantly attacking and abusing the British Government. It does no good to any one. Mr. Amery (Secretary of State for India) has rightly stated that the British people need not be ashamed of the great services that they have rendered to this country. To mention some of them, they have introduced in this country the British system of justice, education, parliamentary institutions and maintained law and order. The majority of the people in this country realise and recognise the great work accomplished by Great Britain in India and are very grateful to her."

As a politician, Sir Mohamed Usman was not a Congressman. He was a member of the South Indian Liberal Federation (Justice Party) and presided over the non-Brahmin Confederation at Trichinopoly in 1919. He was totally against the non-violent non-cooperation movement organised by Mahatma Gandhi and the direct action started by the Congress. He emphasised the necessity of the political parties uniting and helping the British against Germany during World War II. He regarded Provincial Autonomy introduced by the Government of India Act of 1935 as a great gift of the British Government to India, and he sincerely believed that if it was worked with goodwill it could improve the condition of the people morally and materially. It was this political affiliation that led to his elevation as the Home Member of the Executive Council of the Governor of Madras from 1925 to 1934. He was also appointed acting Governor of Madras for a short period from May to August 1934. As the acting Governor, he was also the Chancellor of the Madras, Andhra and Annamalai Universities.

Sir Mohamed Usman was totally against the spread of Japanese influence in South-East Asia and was a strong supporter of British imperialism. When the British Government expanded the Viceroy's Executive Council by adding several Indian members, Sir Mohamed Usman was appointed a Member for Posts and Airways and occupied that position with great distinction and

patriotism. Even though the Congress and the Muslim League rejected the offer of the British Government made through Sir Stafford Cripps, Sir Mohamed Usman welcomed it and stated, "Patriotism is not the exclusive privilege and monopoly of political parties." He bitterly attacked the policy of the Congress Party when he declared, "All the progress that has been made in India as a result of British connection has been through the so-called irresponsible Executive Council. A responsible executive system of simple majority rule will not suit India on account of great communal differences." (Proceedings of the Council of States, March 1943.) When he was a Member of the Executive Council at Madras he was responsible for introducing a Bill for providing additional grants for the improvement of factories, for the improvement of the condition of the Depressed Classes and for the improvement of the lot of the Todas in the Nilgiris. He was always interested in the welfare of the poor and the downtrodden. When he died in February 1950, the press and the public hailed him as a great patriot.

[Who's Who in Madras, 1934; Directory of the Madras Legislature, 1938; The Hindu Files, 1938-47 and 1960; The Indian Review Files, 1934 & 1940; Proceedings of the Madras Legislative Council, 1920-45; Debates of the Council of States, 1945-46; India and Pakistan Year Book, 1950; Biographical details provided by Dr. G. Zeelani, L.I.M. of Madras.]

(Emmanuel Divien) A. KRISHNASWAMI

USMANI, SHAWKAT (1901-)

Shawkat Usmani was born at Bikaner (Rajasthan) in a stone-cutter's family on 21 December 1901. His father, Bahauddin, traced his descent from Ustad Ruknuddin, a famous artist of the late seventeenth century.

Little is known about Usmani's early education. This much is certain that he was a student of Sampurnanand in Bikaner. It seems that before he could get through his high school education, he was engulfed by the Khilafat Movement and became one of the *muhajirs*, who migrated to Afghanistan (1919), wherefrom, with three hundred young patriots, Usmani started for the U.S.S.R. He was in Moscow by March 1921. There he came in contact with a number of Indian revolutionary groups. He, like many others, studied Marxist literature in Moscow and received education in revolutionary methods and military science.

On 7 November 1920, the Communist Party of India was founded in Tashqand. A scheme was prepared to attack India through Afghanistan. King Amanullah refused to grant them permission to pass through his territory. Thus an alternative plan was drawn up to take the route via the Pamirs. Two groups of revolutionaries, sent through the new route, landed themselves in British jails. Usmani was a member of the Liaison Committee together with M.P.A. Arya till 1921, when Rafiq Ahmad Bhopali replaced them.

In 1922 he arrived secretly in India. His task was to organise workers and labourers in industrial towns and also to co-ordinate the labour movement in different Provinces on an all-India basis. Soon he established close links with S. A. Dange (Bombay), Muzaffar Ahmad (Bengal), and S. Adhikari.

On 11 May 1923, he was arrested at Kanpur from the premises of the National Muslim School on a warrant issued from Peshawar, where he was lodged in a prison and tortured. There was an effort on the part of the British Government to convert him into an approver. Usmani, being adamant in his resolve, was declared a State Prisoner (August 1923) and charged "for conspiring to deprive the King-Emperor of his sovereignty of British India". With Bradley and Mirajkar he was one of the principal accused in the Meerut Conspiracy Case. The Sessions Judge of Meerut convicted him to transportation for life.

Released from jail in 1927, Usmani published a book 'From Peshawar to Moscow' the same year, attended the Madras Session of the Indian National Congress and then disappeared to reappear at the Sixth International Congress of

Communists at Moscow (23 July 1928) under the assumed name of Sikander Sur.

Usmani's main areas of operation were the United Provinces and the Panjab. He edited and published a labour Urdu newspaper called the *Piyam-i-Mazdoor* (Worker's Message) from Amritsar (1929).

Usmani is a staunch Communist, adhering completely to a Communist programme and for the establishment of a Socialist society throughout the world. He considers the year 1919 a landmark in the Freedom Movement because in that year a leftist trend appeared in the Indian National Congress. By 1921 even the old Indian leadership would not tolerate the idea of Indian Independence. It failed to support peasant riots at Rai Bareilly and in other places. In his opinion the Kanpur Conspiracy Case made the Communist ideas popular in India, for since 1923 the left wing of the Indian National Congress was also studying Marxism-Leninism.

Usmani's is a career of a revolutionary worthy of the cause. Honest, upright and unbending, he remained steadfast even under extreme torture. A patriot of the first degree, he fought relentlessly for Indian liberation, spending the greater part of his life in suffering and penury.

[Brief Life Sketch of Shawkat Usmani obtained from him from Cairo (U.A.R.) where he is now living; A personal letter to the Research Fellow from Shawkat Usmani from Cairo, dated 2 November 1966; Home Department, Government of India (Political) File No. 261 of 1924 and K. W.; Sampurnanand—Memories and Reflections, 1961; The Bharat Jyoti (Bombay), 9 and 14 February, 8 and 14 March 1964; The Radiance (English weekly from Delhi), Files for 1964-65; Judgement in the Meerut Communist Conspiracy Case, Vol. II.]

(L. Dewani) M. A. ANSARI

U. SOSO THAM

—See under Soso Tham, U.

V

V. O. C. PILLAY

—See under Pillai, V. O. Chidambaram

VAGBHADANANDA GURU (1883-1939)

Vagbhadananda Guru was a many-sided personality. He was a spiritual leader, a consummate scholar, a fiery orator, a poet of rare excellence, a zealous patriot and an intrepid fighter against social evils.

He was born on 29 April 1883 at Pattiyam in Kottayam, a part of Malabar. His father was Koran Gurukkal and his mother Cheeru Amma. His father, himself a scholar, was his first teacher. Later, he studied grammar and logic under M. K. Gurukkal and Parampath Rairu Nair. At the age of twenty, he started a Sanskrit institution—Tathwa Prakasika Ashram—at Calicut, where he taught poetry, rhetoric, grammar, astrology, medicine, etc. At this time he came into contact with Dr. Ayyathan Gopalan who was a staunch Brahmo Samajist and joined the movement.

He founded Atmavidya Sangham which had a profound and pervasive impact upon the land. E. M. Sankaran Namboodiripad, the Marxist leader, in his book 'Kerala, the Motherland of the Malayalees', writes: "Sri Vagbhadananda Guru, who surpassed Sri Narayana Guru in scholarship and eloquence, at first through Brahmo Samaj and later through Atmavidya Sangham, fought fiercely casteism, idol-worship and drinking, and succeeded even in converting some of the orthodox Hindus."

Vagbhadananda knew that the casteists and the moderates were a danger to national freedom and unity, and stood four square against them,

meeting their pernicious arguments with incisive logic and masterly skill and exposing their hollowness. He moved throughout the length and breadth of Kerala like a hurricane, urging the people to fight the British Rule in India, irrespective of their caste and creed. He sent thousands of his followers to join the Civil Disobedience Movement and court arrest. It was at his instance that men like Dr. A. Chandu, T. V. Anandan (Sarvodaya Leader), Pandavath Sankara Pillai and Swami Achuthanandan threw in their lot with the Freedom Movement and courted imprisonment. Referring to this, M. T. Kumaran writes in the 'Malayalam Encyclopaedia': "In response to the call of the Atmavidya Sangham committed to human freedom and human rights founded on morals, many members of the Sangham participated in the Civil Disobedience Movement in 1930 and Quit India Movement in 1942 and went to Jail."

The Civil Disobedience Movement in 1930 gathered momentum and caught on. Jinnah and Dr. Ambedkar came forward with the demand for separate electorates. Some weeklies in Malayalam like the *Mithavadi*, the *Gajakesari* and the *Sahodaran* were the protagonists of communalism and British Rule. Scathing attacks upon Gandhiji and the constructive programme of the Congress were published in them. A few excerpts from them can be quoted here as samples. "How foolish Gandhi is in thinking that freedom can be attained by spinning charka and prohibition" (*Gajakesari*). "In fact the Congress is the exclusive representative of the vested interests of the caste-Hindus. There is none who has done more harm to the depressed classes than Gandhi, and his stand at the Round Table Conference is an instance in point" (*Mithavadi*). "The so-called Congressmen are the born enemies of the depressed classes" (*Sahodaran*). These articles came out in 1931.

Vagbhadananda Guru opposed tooth and nail these anti-national views. The patriotic youth of Kerala were inspired by his spirited writings and speeches. A few excerpts from his writings are given: "Is Gandhi a caste-Hindu who has made possible interdining of Hindus, Christians and Muslims at one table? He is the greatest humanist in the World." "The rotation of the spinning has blinded the far distant Lancashire. If we continue spinning by our own hands and stick to prohibition we will get freedom in one day, not in one year." "Gandhi is the true socialist who has adopted a Harijan girl and exorcised the ghost of casteism" (*The Atma Vidya Kahalam*).

In an article entitled "Who are the law-breakers", he declared that the British are the law-breakers and that their Government should be tried and impeached by a World Court. He was warned by the authorities for his seditious utterances.

The famous Guruvayoor Temple was the focal point of the Satyagraha Movement for temple-entry. When Kelappan started his fast at the temple for the temple-entry for the Harijans, Gandhiji himself intervened and took up the cause. A weekly, the *Sanatana Hindu*, opposed the temple-entry and defended casteism. Vagbhadananda Guru stoutly countered their arguments and exposed their hollowness.

At this time Gandhiji published ten questions regarding untouchability. Pulppakkara Damodaran Namboodiripad attacked Gandhiji's arguments and tried to justify casteism on the basis of the scriptures. Vagbhadananda hoisted him with his own petard and ably vindicated Gandhiji's stand.

This was brought out in a book entitled 'Gandhiji and the Interpretation of the Scriptures'. He says in this book, "If there is any one in the world who truly lives on the ethics of Sanatana Dharma, it is Gandhi. The Sanatana Dharma has to be lived, not in the forests, but in the nation."

The lamp he lit in the domains of spirituality and literature will keep burning undimmed. Sukumar Azhicode, Professor of the Calicut University, in his introduction to the Biography of Vagbhadananda Guru and the souvenir of Vagbhadananda Guru, writes: "Sri Vagbhadananda Guru has re-established in the early decades of the 20th century the intellectual brilliance of Sri Sankara." "He was quite unlike the contemporary religious leaders. He was a scholar par excellence who fathomed the depth of Indian literature and knew its soul."

The *mantra* which he kept repeating was a clarion call to the drooping spirits of the people of his land.

"Awake, remember the Lord,
Gird up your loins, fight injustice."

A hero to the core, he fought all injustices, lived nobly and at last entered *Samadhi* on 29 October 1939.

[Vagbhadananda Guru—Gandhiji and the Interpretation of the Scriptures, Part II, 1956; The Atma Vidya Kahalam (A weekly edited by him in 1929); E. M. S. Namboodiripad—Kerala, The Motherland of the Malayalees, 1964; M. T. Kumaran—Malayalam Encyclopaedia, Volume I, 1970; Sri Vagbhadananda Gurudeva Souvenir, 1971; Maharshi Vagbhadananda Gurudevar Biography, 1971.]

K. K. PAVITHRAN

VAIDYA, CHINTAMAN VINAYAK (BHARATACHARYA) (1861-1938)

Chintaman Vinayak Vaidya alias Nanashaheb Vaidya was born on 18 October 1861 at Kalyan in the Thana district of Maharashtra, where his father, Vinayak Bapuji Vaidya, was a legal practitioner. The youngest of the five sons and daughters, Nanashaheb had his primary education in Marathi and then high school education in English. He passed his Matriculation examination in 1877, distinguishing himself by standing first in the Bombay University and winning all the prizes and scholarships. He joined the Elphinstone College at Bombay for his University education and got his B.A. degree in 1880, winning the Ellis Prize and the Edinborough Fellowship. In 1882, he earned the Chancellor's Medal at the Master of Arts examination in Mathematics. Yet another distinction came his way when he secured the first position at the LL.B. examination in 1883 from the Government Law School, Bombay. The next year he won the Arnold Scholarship.

Not so fortunate in his married life, Nanashaheb lost his first wife after a partnership of three years and the second in 1901 after only two years of marriage. The first wife, Saguna, had left him with a daughter and the second, Narmada, with two sons, Dhundiraj and Bhalchandra.

After the death of his father in 1885, Vaidya joined Government Service as a Munsiff, but soon after started legal practice. He was appointed Sessions Judge of Ujjain in 1887 and Judicial Secretary to His Highness the Maharaja of Gwalior in 1895. Here he served for eighteen years, later holding the post of the Chief Justice of the State. During this period, the British Government conferred on him the title of 'Rao Bahadur'.

Nanashaheb studied extensively both Indian and Western philosophy, literature and religion. The Ramayana and the Mahabharata became subjects of his lifelong study. For his contributions to the study of the epics, Lokmanya Bal Gangadhar Tilak conferred on him the title of 'Bharatacharya' in 1905. In 1908, he was elected President of the Maharashtra Sahitya Sammelan at Poona and the Annual Conference of the Mumbai Marathi Grantha Sangrahalaya held at Bombay. He had also learnt astrology from Narayan Shastri Joshi of Ujjain, Vedanta Philosophy from Ram Shastri Hardikar of Gwalior, Hindustani Music from that doyen of Indian musicians Pandit V. N. Bhatkhande and the Sitar from the famous Amirkhan.

His wide studies and close contact with leaders like Tilak helped to give him a progressive and radical outlook on contemporary Indian society and politics. He advocated widow-marriage, condemned child-marriage and stood for Hinduism based on the Vedas with suitable reforms therein.

He toured with Tilak delivering lectures on 'Swadeshi', 'Rashtriya Shikshan', 'Swarajya' and 'Prohibition'. In 1908, he founded an Ashrama at Talegaon (Poona district) and in 1922 the Tilak Mahavidyalaya at Poona. He himself taught Sanskrit here for sometime. The institution conferred on him the title of 'Vidvatkulashekhara'.

In 1905 Nanashaheb joined Lokmanya Tilak's 'Democratic Group' of the Congress and was one of Tilak's chief lieutenants to capture the Surat Congress in 1907. By 1920-21, he became a follower of Gandhiji and participated actively in

the nationalist movement based on constitutional and non-violent agitation. Nanashaheb advocated improvement in the working conditions of the labourers and land reforms to raise the standard of living of the downtrodden.

To the end, however, Vaidya was respected more for his extensive scholarship than for his contributions to public life. He had solved the riddle of the Ramayana, translated the Mahabharata, traced the history of Sanskrit literature, written a novel, 'Durdaivi Rangoo', and a drama, 'Prithviraj Sanjogita', based on a historical episode. His interest in Maratha history, however, came pretty late.

The last days of Nanashaheb were gloomy. The death of his two wives and difficulties with his sons made his days unhappy. But to the end he remained active, awakening his readers to new horizons in politics, economics, religion and history.

Nanashaheb's fruitful life came to an end on 20 April 1938 at Kalyan at an advanced age of seventy-six.

[Chitrav, Vidyanidhi Siddheshwarshastri —Arvachina Charitrakosa, Poona, 1946; Datay, Shankar Ganesh—Marathi Grantha-Soochi (1800-1937), Prathama Khand, Poona, 1943; Gadre, Dhundiraj Tryambak—Bharatacharya Nanashaheb Vaidya, Thana, 1931; Mumbai Marathi Grantha Sangrahalaya: Sadusashtavya Varshacha Vrittanta (1 April 1965-31 March 1966), Bombay, 1966; Swami S. A.—The Manohar (Marathi magazine), April 1940; Information supplied by Saroja Dhundiraj Vaidya, daughter-in-law of C. V. Vaidya.]

(C. B. Khairmoday) L. B. KENNY

VAIDYA, KASINATH RAO
—See under Kasinath Rao Vaidya

VALLATHOL K. NARAYANA MENON
—See under Menon, Vallathol K. Narayana

VANCHI IYER
—See under Iyer, Vanchi

VARADACHARI, K. (1890-1963)

K. Varadachari was born on 16 July 1890. He belonged to the Chittoor district of Andhra Pradesh. He passed away on 2 January 1963, at the age of seventy-two.

He entered politics in 1922 and was an active Congressman till the end. He started his professional career as a lawyer and rose to become a leading member of the Chittoor Bar.

From the start of his political career he was influenced by Gandhiji, with whose ideals and practices he completely identified himself. He always stood for a strong and united India. He was the leader of the Congress Party in Chittoor in 1936-38, and Chief Secretary of the Chittoor District Congress Committee for ten years and of the All India Congress Committee for two terms. He was a leading Congressman in Chittoor for over four decades; he attended several Congress sessions from 1907. He was a member of the Chittoor Municipal Council from 1935 to 1937 and also a member of the Chittoor District Board. He was a member of the Madras Legislative Assembly, both from 1937 and from 1952.

He was an active Congress worker. He did constructive work in the field of Khadi and Harijan uplift, Prohibition and rural reconstruction. He was prosecuted for picketing toddy shops and sentenced to one year's rigorous imprisonment. In connection with the Satyagraha Movement in 1940, he was detained for a year in 1942.

He condemned the caste system and held it responsible for the social immobility in the country. As a political solution for the Hindu-Muslim situation in the country he felt that the Cripps proposals were satisfactory and was clearly disappointed when the talks failed; and he held Jinnah responsible for the failure. He said, "It is very unfortunate that the Gandhi-Jinnah talks have failed.... I am also certain that not more than the really Muslim majority can be delimited into Pakistan States on the two-nation theory...."

He, too, like most politicians of his time, was a lawyer who turned to politics and temperamentally preferred constitutional methods to agita-

tional ones, though a close follower of Gandhiji.

He was a devoted follower of Gandhiji and a second-line politician performing patriotic political tasks unobtrusively at the local level.

[The Hindu Files; Directory of the Madras Legislature, 1950; Proceedings of the Madras Legislative Assembly, 1937-39.]

(Emmanuel Divien) N. SUBRAHMANIAN

VARADACHARI, N. S. (1897-)

N. S. Varadachari was born on 25 January 1897. His father was N. S. Anantachari and his mother Singarammal. He was born at Terani (one mile from Nagari) near Tirupati.

He had his secondary school education at Bezawada and in Triplicane, Madras. He did his Honours in History and Economics at the Presidency College, Madras, and took his B.L. degree in 1918.

He became a Congressman early in his career; he joined the non-cooperation movement in 1919 without even waiting for the official resolution of the Congress on that subject. By dint of dedicated service to the Party he became the Secretary of the Madras District Congress Committee for several years. In 1934 he presided over the Madras District Political Conference. As a Congress politician he contested and won a place on the Madras Corporation Council, and in 1937 in the first Congress Ministry formed by C. Rajagopalachari in Madras he was Parliamentary Secretary to the Minister for Agriculture and Rural Development. He was again elected to the Madras Legislative Assembly in 1950.

He took an active part in the Nagpur Flag Satyagraha Movement, and organised meetings and demonstrations. He played a leading role in the Salt Satyagraha Movement and led groups of volunteers to picket toddy and foreign cloth shops. He was imprisoned thrice during the movement. As Secretary of the Madras District Congress Committee, he helped in its propaganda and nationalist activities.

He believed in appealing to the youth to support his political activities and share his views. To this end he addressed numerous public meetings. He considered it the duty of the students to participate in the struggle organised by the Indian National Congress. Presiding over the Tamilnad Students' Congress on 12 August 1945, he made a powerful plea for the setting up of "an educated and cultured state" in the place of the usual "protective state". For this purpose, he felt that a reorientation of the present system of education in the country was essential; as a result of the transformation so brought about, he thought, in the future "the State would not control education, but education would control the State." The present system of education, according to him, does not produce the right type of educated young men. He is a good writer and published a book entitled 'Hand Spinning and Weaving'. Even now he contributes articles on matters of current political interest, usually to the *Swarajya*, the noted Madras weekly.

Varadachari is still an active politician and is now aligned with the Swatantra Party under the leadership of C. Rajagopalachari. He has never been much of a leader himself but has amply proved himself to be a trustworthy and competent lieutenant.

He has been a consistent follower of Gandhian principles even in the face of changing and adverse political fortunes.

Although Varadachari never rose to the stature of an all-India figure, his contribution, at the local level, to the freedom movement was immensely valuable.

[Directory of the Madras Legislature (1950); The Hindu Files.]

(Emmanuel Divien) N. SUBRAHMANIAN

VARADARAJULU NAIDU, P.
—See under Naidu, P. V. Varadarajulu (Dr.)

VARAHAGIRI VENKATAGIRI
—See under Giri, V. V.

VARERKAR, BHARGAVRAM VITTHAL (1883-1964)

Bhargavram Vitthal Varerkar, popularly known as Mama (maternal uncle) Varerkar, was born at Chiplun in a Saraswat Brahmin family. The ancestral house of the Varerkar family was at Malvan in South Konkan. Varerkar's father Vitthalrao, though an ordinary postal clerk, used to deliver discourses on the Gita and the Bhagavat. After completing his primary and secondary education at Malvan in 1898, Varerkar joined the Civil Hospital at Ratnagiri as a medical student. But of weak constitution and more interested in reading literature, particularly plays, rather than the prescribed texts, he gave up medical studies. Circumstances compelled him to join the postal service in 1899 where he continued till 1919. At Ratnagiri, Varerkar fortunately came in contact with Dr. K. R. Kirtikar, a Marathi poet and erudite scholar who introduced him to the masters of European drama, from Shakespeare to Ibsen.

In 1908 Varerkar's first play 'Kunjavihari', depicting the mythological legend of the killing of Kaliya by Lord Krishna, was staged and since then the theatre became his first love. After retiring from postal service in 1919 he devoted the rest of his life to the theatre. His autobiography 'Maza Nataki Sansar', covering his life in the theatre from 1908 to 1933, portrays how *sans* degree, *sans* money and *sans* status Varerkar could achieve much in modernizing the Marathi stage through his ceaseless efforts and perseverance.

By any standards Varerkar is a prolific Marathi author. Besides writing more than twenty-five full-fledged plays, he wrote film-plays, radio-scripts, thirty original novels, thirty translations from Saratchandra Chatterjee, short-story collections, an autobiography in four volumes and many critical articles. He is the first among the Marathi writers who tried to live by his writings. He went through very hard times during which he had to write even detective stories to eke out a living. However, in the last phase of his life Varerkar saw good days. In 1945 he was elected President of the All Marathi Literary Conference. After independence the Government recognized his services as a writer by nominating him a member of the Rajya Sabha (1956) and conferring on him the title of Padmabhusan (1919). He was an active member of the Sangeet Nataka Akademi and the Sahitya Akademi and was also adviser to the A.I.R. for a number of years.

From his literary master S. K. Kolhatkar, Varerkar imbibed a reformist and rational attitude without imitating his ornate and artificial style. 'Hach Mulacha Bap' (1916) and 'Sanyashacha Sansar' (1919) are considered his masterpieces of the first phase of his theatrical career —the former denouncing the evil custom of dowry and the latter defending the reconversion of Christians to the Hindu fold. In 'Satteche Gulam' (1922) Varerkar exposed pseudo-patriotism, while in 'Turungachya Darant' (1923) he condemned the inhuman custom of untouchability. It was Varerkar who first effectively gave expression to the suffering of the mill-workers on the Marathi stage through his 'Sonyacha Kalas' (1932), though the realistic theme is treated with romantic laxity. Three plays belonging to the later phase deserve special mention: 'Saraswat' (1942) for the touching autobiographical element, 'Bhumikanya Sita' (1950) for its modern interpretation of a mythological theme and crisp dialogue and 'Apurva Bangal' (1953) for the powerful representation of the Noakhali disaster.

Varerkar was responsible for bringing about some major changes in the production and technique of Marathi plays. He gradually reduced the number of songs and scenes which were a hindrance to the natural movement of the dramatic action and made his plays more realistic by adopting some characteristics of Ibsenism. However, Varerkar lacked Ibsen's penetrating insight into social problems; he appears to be content with entertaining by a superficial treatment of his serious themes.

In the field of the novel, too, Varerkar's contribution is not meagre. Out of his fifty odd novels four are especially noteworthy: 'Vidhavakumari' (1928) depicting the trials and tribulations of the awakened Hindu widow struggling to break the shackles of orthodox customs and social and religious enthralment; 'Dhavta Dhota'

(1930) showing the exploitation of the typical Bombay mill-worker; 'Shipayachi Bayako' (1943) characterizing vividly the 'house-divided' Maharashtrian life during the freedom struggle in the Gandhian era and 'Sita Lakhantil Eka' (1940) unfolding the thorny problems in the way of village uplift in India. As a staunch protagonist of equality of sex, Varerkar exhibited in his works almost a missionary zeal for the liberation of the enslaved Hindu woman. The artist in him, however, was generally overshadowed by the social reformer and his women characters have become amazonian and vociferous.

Varerkar never believed in the dictum 'Art for Art's sake' and was nothing, if not a propagandist. He was not a dweller in an ivory-tower but was a man of the people. His pen drew both inspiration and strength from the life of the people. He dramatized many problems faced by Maharashtra and India at large and they bear testimony to his political and social consciousness. He grew up with the Indian freedom movement and was a staunch Congressman with leftist sympathies.

Varerkar was ready-witted and loved argument and earned much notoriety as a controversial figure in Maharashtra. But there is no dispute regarding his genuine love for the people, his progressive attitude and his sincere efforts to bridge the gulf between literature and life.

[B. V. Varerkar—Maza Nataki Sansar (in four parts); His other numerous works; D. R. Gomkale —Varerkar Ani Marathi Rangabhumi; Aghat (a collection of essays and speeches of Mama Varerkar).]

(Saroj A. Deshpande) S. G. MALSHE

VARGHESE, T. M.

—See under Varughese, T. M.

VARTAK, GOVIND DHARMAJI (ALIAS ANNASAHEB) (1884-1953)

Born at Virar in Thana district on 10 October 1884, Govind Dharmaji Vartak belonged to a family of Somavanshiya Kshatriya caste. His father Dharmaji Hiraji and mother Padmabai both belonged to rich agriculturist landlord families. After Marathi education his English education up to the third standard was completed at home in six months under a tutor. He joined the Wilson High School, Bombay. After Matriculation (1914) he passed the B.A. from Wilson College (1919). He joined the law classes but left them when the non-cooperation movement started. He married in 1905. His wife Annapurnabai came from a respectable Patil family.

He was greatly influenced by nationalist leaders and prominent workers who worked for the uplift of his community. He joined the Congress (1920) and the Congress Swarajya Party (1922). He gave financial support to several nationalist weeklies in Thana and Kolaba districts and often contributed articles to them on current problems. He also helped the organisations of his caste.

He was the Secretary of the Taluka branch of Tilak's Home Rule League. He attended Congress Sessions at Calcutta and Nagpur (1920). He donated a thousand rupees to the Tilak Swaraj Fund.

He organised village and taluka Panchayats, started the Thana district branch of the Land League and secured redress of many grievances of the farmers from the Government (1924-40). The Conference of his community at Virar in 1931 presented an address to him for his social and educational work for the community. He was a member of the Rice Committee of the Imperial Council of Agricultural Research (1936-38). He proposed abolition of sub-castes in the Somavanshiya Kshatriyas. He was opposed at first, but the Conference of the community in 1950 supported his proposals by a majority.

He was the President of the Thana District Local Board from 1930 to 1947. He defeated proposals of presenting addresses to the Governor and the Viceroy. He was sentenced to one year's imprisonment for anti-war speeches (1940) and suffered fourteen months' imprisonment in the 'Quit India' movement (1942).

From 1949 to 1950 he was Minister in charge

of Local Self-Government in the Congress Ministry. He amended the Bombay Corporation Act to expand its powers and got the Poona Corporation Act passed.

He helped in starting several primary schools in his district and started a boarding house at Bordi for students of his community (1935).

He was a devout Hindu, regularly visiting temples, and made several pilgrimages to holy places. But he was for radical reforms of the age-old harmful customs. He was a thorough nationalist, always advocating complete independence for India.

[Bal—Annasaheb Vartak: Vyakti Ani Karya (Annasaheb Vartak Smarak Samiti, Bordi, District Thana), 1955.]

(C. B. Khairmoday) G. V. KETKAR

VARUGHESE, T. M. (1885-1961)

Born at Pallikkal (Central Travancore) on 25 April 1885, Varughese, the eldest of the four sons of Mathai Thandaneth and Mariamma, belonged to a fairly prosperous, middle-class, agriculturist, Marthomite Syrian Christian family.

In 1902 he married Aleyamma, daughter of Cheriyan Eranthodath of Mavelikkara. They have four sons and four daughters.

A local 'guru', the C.M.S. Middle School, Kattanur, and the Government High School, Mavelikkara, provided his school education. Matriculating in 1902, he moved to the C.M.S. College, Kottayam, for the F.A. before graduating from the Maharaja's College, Trivandrum. A teacher for a year at St. Aloysius High School, Quilon, and then a clerk in the Government Secretariat, Trivandrum, Varughese was also a part-time student of Law and took his B.L. degree in 1914. He became a practising lawyer at Quilon in 1915.

The influence of his parents and of his uncle, P. K. John, and his faith in the Bible shaped his character. He had his mother's shrewd intelligence and capacity for quick and firm decision.

Varughese had a flair for politics. E. V. Krishna Pillai, Mammen Mappillai and C. Kesavan were his political mentors. He read May's 'Parliamentary Practice' avidly.

Participation in the agitation for civil equality for the religious and communal minorities in Travancore and presidentship of several all-Travancore political conferences and associations drew him into the vortex of Travancore politics when the Travancore State Congress was founded in 1938. Varughese was an active leader thereof throughout its ten years' existence. In 1947 he was its President. In 1948 it was merged in the Indian National Congress.

Responsible government and adult franchise were its foremost demands. Its methods were constitutional. With Gandhiji's blessings it practised political Satyagraha. Varughese was arrested four times and imprisoned for two and a half years for his share in the agitation.

He was an elected member of the Travancore Legislature in 1937, and its Deputy President for a time. In 1948 he was a Member of the first popular Ministry in Travancore. In 1949 he was elected Speaker of the Travancore-Cochin Legislative Assembly. In 1952 he was the Home Minister.

Varughese was interested in the attainment of political freedom more than in social reform. Neither rigidly orthodox nor ultra-modern in his attitude to social problems, he favoured widow-marriage and equality of status for women with men in all walks of life.

Opposed to irresponsible industrial strikes, he favoured amicable settlement of labour disputes. He advocated land reform.

An admirer of the Western type of education, he was not against Gandhiji's Primary Education Programme.

A great believer in God, he did not attach much importance to rituals.

A forceful speaker, he employed anecdotes to win people to his side.

Regional political activities were tributaries to the wider stream of Indian nationalism. Varughese contributed to the latter through the former. His political stature was limited to Travancore-Cochin.

He expired on 31 December 1961.

[E. M. Kovoor—T. M. Varughese: A Biography; Ponkunnam Varkey—Thoolika-chitrangal; The Kerala Kaumudi, dated 2 January 1962; The Keraladhwani, dated 10 February 1963; Personal interview with T. M. Ipe (retired Headmaster), Thandaneth, Pallikkal, Kayamkulam, Kerala, brother of T. M. Varughese.]

(N. M. K. Nair) P. KOCHUNNI PANIKKER

VASUKAKA JOSHI
—See under Joshi, Vasudeo Ganesh (Vasukaka)

VASWANI, T. L. (SADHU) (1879-1966)

Thanwardas Lilaram Vaswani was born on 25 November 1879 in Hyderabad, Sind. He was the second among four sons, the third child being his sister Papur. The first son was named Pahlaj after Prahlad; the third was Awat and the fourth Manghan. His father Lilaram, though poor in worldly goods, was well versed in Persian and fond of reading Hafiz and Rumi. His mother, Varan Bai, knew Gurmukhi with its rich treasure of the Sikh scriptures. She knew by heart the 'Sukhmani' and 'Jap Sahib' and used to recite these every morning as she engaged in her housework. Their music and message were thus absorbed by Thanwar as a child and he grew to be what his name meant, a 'steadfast' devotee. Trained by his mother to do his puja and recitations before breakfast, he would sometimes miss his breakfast if he was late for school, but never miss his puja. His father who belonged to the Shiva and Devi Kali panth used to do *tapasya*, standing on one foot, and the child would emulate his father. The followers of this *sampradaya* took meat and drink as *prasad*, but the child would rather displease his parents and the temple priest than partake of this *prasad*. The sight of the blood dripping in a meat shop had so affected him that he broke into tears and was thereafter allowed to have his way. From his devout mother he also heard the stories of the Ramayana and the Mahabharata and the Puranas and imbibed the spirit of tolerance, for he used to hear her pray every morning for blessings on the Hindus and the Muslims alike.

As a child, Thanwar regularly served both mother and father, fetching water for the mother in the morning, and massaging the tired limbs of his father till he fell asleep. Thanwar also loved solitude and quiet study. Reading about Christ he became interested in Jesus, the Man and his message. Cautioned by his father, however, he pledged not to turn into a Christian.

When he was about eight, one night he had a vision and heard a voice saying: "Child, you have to fulfil a great mission. Be a servant of the Saints." This, he later described, as his "second birth."

Vaswani came from the educated and enlightened 'Amil' community of Sind. His family had a high social status and had been zamindars. His uncles were wealthy, but his father did not have much money. Vaswani was brought up in a simple and austere manner and kept up this way of life to the very end, despite the wealth that later flowed to him for his successful career.

Among the influences on his mind and character must be counted those of Sadhu Hiranand, a disciple of Shri Ramakrishna, in whose school (Navalrai Hiranand Academy) Thanwar received his education. Hiranand's life of simplicity, *smaran* (remembrance) and *seva* made a deep impression on the young Thanwar and moulded his life into a pattern of humility, austerity and dedicated service. Among other formative influences was that of his *Guru*, saintly Naluda (Pramathalal Sen), a nephew of Keshab Chandra Sen, to whom he was drawn during his stay in Calcutta.

A brilliant student, an Ellis Scholar and a Fellow of the D. J. Sind College, Karachi, after his M.A., Vaswani was a Professor at the Metropolitan College (later known as Vidyasagar College), Calcutta, for three years (1903-06); and then Professor at the D. J. Sind College, Karachi (1906-12).

In 1910 he went to Berlin as one of India's representatives to the Welt Congress—the World Congress of Religions. He visited Aden, Port

Said, Rome and, after the Congress where his speech made a deep impression, he visited different places in Germany and France, England and Wales on a lecture tour, interpreting the wisdom of India and Europe's need.

He was the Principal for seven years (1912-19), successively of the Dayalsingh College, Lahore; Victoria College, Cooch Behar; and Mahendra College, Patiala.

From the very beginning he had longed to dedicate his life to the service of God and His suffering children. He therefore resigned his lucrative job in 1919 as soon as his mother passed away. To keep himself free for God's work he remained a 'Brahmachari' all his life, loving and serving as his own the larger family of the Lord.

T. L. Vaswani was one of the earliest supporters of Mahatma Gandhi's non-cooperation movement and a close associate of the Mahatma. In 1920 he presided over a meeting addressed by Gandhiji at Karachi, and the very first article on the front page of the first issue of Gandhiji's *Young India* in 1921, was one by Vaswani in support of the non-cooperation movement. He was staunch in his support. When Gandhiji was in jail in 1922 and many wavered in their faith, Vaswani in the *Young India* (29 June 1922) uttered these warning words: "There are friends who ask for changes in the programme of non-cooperation. Nationalists want to capture the Councils. Will the Councils capture them?" Later he wrote several inspiring books like 'India Arisen', 'India in Chains', 'Awake Young India' and 'My Motherland'. As a young Professor at Calcutta earlier, he had been associated with the Swadeshi movement which followed the Partition of Bengal.

A born orator, Vaswaniji moved across the length and breadth of India inculcating national consciousness, love of India's ancient wisdom, and the gospel of service, and the brotherhood of man. His clarion call was: "To be truly spiritual is to be truly free. For spirituality is inner liberation and out of the inner are the issues of the outer life." In 1919 returning to Karachi, he had started an English daily, *The New Times*, to voice the national will and vision. From 1925 onwards, for a few years Vaswaniji stayed in Upper Sind —Sukkur, Rohri, Shikarpur and Larkana—and a number of institutions dedicated to the cause of Indian renaissance and culture grew up around him there. In 1926 in co-operation with Dr. Keshav Dev Shastri he had opened the 'Shakti Ashram' at Rajpur, Dehra Dun, to train young people from different parts of India for the service of India. In his work for the Youth Movement, his emphasis was on *Shakti* (vitality). "Wake up your will power" was his inspiring call to the youth. "Unfold your hidden strength and spend it in the service of the village folk and the poor and broken ones." He advocated a new peasant renaissance. He felt that the redistribution of land was essential for his scheme of Swaraj and desired that the poor agriculturists should be taught scientific methods of intensive agriculture and co-operative organisation.

In 1929, returning to Hyderabad, Sind, his birth-place which thenceforward became the headquarters of his activities, he started the 'Sakhi Satsang'—an organisation dedicated to the regeneration of Indian women. And in 1933 he founded the 'Mira Movement in Education', with its stress on the cultural values of India as the core of a national system of education, combined with the modern scientific spirit of inquiry.

In 1934 he presided over the All India Humanitarian Conference at Bombay, which was attended by Dr. Rajendra Prasad and Sarojini Naidu. In 1939 he visited Ceylon and presided over the Pan-Asian Conference for Peace. During his stay of four months there, he delivered a number of lectures including one on "The Buddha and His Message to the Warring World" at which the Chairman, Baron Jayatilaka, the Prime Minister of Ceylon, remarked: "Today the light has come to us again from India."

In 1944 Vaswaniji presided over the Gita Jayanti Conference in Calcutta, and during his two months' stay in Bengal he lectured at different places on 'India's Message'.

In 1952 he inaugurated at Bombay 'The Animal Welfare Week' and presided over the Gandhi Jayanti Celebrations.

In November 1948 Sadhu Vaswani migrated from Sind following Partition, and in February

1949 settled in Poona which became thenceforward the headquarters of his educational and spiritual activities. In 1950 the St. Mira School and in 1962 the St. Mira College for Girls were set up in Poona.

T. L. Vaswani was a dedicated servant of the nation and proclaimed: "Service of His creatures is true worship of God." In addition to educational institutions, a number of humanitarian activities sprang up in Poona under his guidance and still continue to grow under his inspiration, and the inspired direction of his devoted disciple J. P. Vaswani who, sitting at his feet, by his *sadhana* and Dada Vaswani's grace, has flowered into an evolved soul, worthy of his great guru —Sadhu Vaswani. These humanitarian activities include charitable dispensaries; a 'Welfare Fund' which sends out financial aid to displaced people in different parts of India; a 'Narishala' (a home of service through work) where women are given opportunities to earn their livelihood; a 'Jiva Daya' department dedicated to the welfare of birds and animals; a Publications Department which brings out books enshrining the wisdom of the sages of the East and the West; and a number of periodicals founded by him including the *East and West*, the *Mira*, the *Sant Mala* and the *Shyam*, which have gained circulation throughout India and in various parts of the world, as they seek to interpret the East to the West and vice versa.

Vaswaniji was a prolific writer, author of over a hundred books in English and over 300 books in Sindhi. Some of his English books have been translated into German and into several Indian languages. He was a poet, a mystic, a sage and, as the Irish Poet Dr. Cousins called him, "A thinker and a revealer of the deep truths of the spirit." Among his well-known works are 'Gita', 'Meditations', 'The Face of the Buddha', 'St. Mira', 'Krishna Calleth', 'Guru Nanak: A Prophet of the People', 'The Voice of Vivekananda', 'Apostles of Freedom', 'Youth and the Nation', 'Spirit of Hindu Culture', etc. Some of his books were proscribed by the then British Government.

Sadhu Vaswani's earthly pilgrimage ended on 16 January 1966, in Poona, where a beautiful shrine has been built. A ten-foot statue, with his sayings engraved on the pedestal, is installed in the Square named after him and greets the eye as one enters the city of Poona from the Railway Station. The Government of India issued in 1969 a commemoration stamp on Sadhu Vaswani's 90th Birth Anniversary.

"The life of Vaswaniji has been a saga of unassuming service, spiritual illumination and a source of inspiration to us all. May he continue to remind us and humanity of its mission to realise its true divine nature on this earth," wrote Dr. Rajendra Prasad. And Dr. Radhakrishnan has said: "Shri Vaswaniji's life has been an example of great simplicity and active dedication, and many people in many parts of this country and elsewhere are indebted to him for the spiritual enlightenment they received from his works and writings."

Paying him a tribute, K. M. Munshi wrote: "An eminent educationist, a great social reformer, a philosopher and a man of God, his life was a saga of selfless service associated with deep spiritual insight. He exhorted young men and women to dedicate their lives to the service of the motherland with faith in God. He considered character-building as the most essential pre-requisite for nation-building. He organised many educational institutions and Youth centres for furthering the causes for which he had devoted his entire life; and the cause of creative education based on ethical and spiritual values has suffered a grievous blow on the passing away of this indomitable crusader."

Speaking of him Mon. Paul Richard, the eminent French savant, has said: "I have been blessed, for amidst the deserts of Sind, I have found a true prophet, a messenger of the new spirit, a saint, a sage, and a seer, a rishi of New India, a leader of the great Future—Sadhu Vaswani." Truly Sadhu Vaswani will live as a builder, not only of New India, but also as a bridge-builder between the East and the West.

[Dada Vaswani: Sandas Eie Shabdan Mein (Dada Vaswani: In His Own Words), in Sindhi (Sadhu Vaswani's Autobiographical Writings compiled by A. M. Vaswani); T. L. Vaswani

—Leaves From My Diary; —Sulah Ja Soorma (Heroes of Peace), in Sindhi; Kumari Sati B. Thadani—Dadal Shah, in Sindhi; K. N. Vaswani —Mahatma Gandhi and Sadhu Vaswani, Gandhi Society, New Delhi; Kumari H. P. Vaswani— The Story of Child Vaswani: A Saint of Our Times, Bombay; J. P. Vaswani—A Mystic of Modern India, Gita Publishing House, Poona; —Beloved Dadaji; —Dadaji; —Glimpses.]

(P. V. Tahilramani) K. N. VASWANI

VEDARATHANAM PILLAI, A.

—See under Pillai, A. Vedaratnam

VEERARAGHAVACHARIAR, M.

(1857-1906)

M. Veeraraghavachariar, born in 1857 in a small village (Attur) in the Chingleput district, Tamilnadu, was descended from an orthodox Thengalai Brahmin family of agriculturists and Government servants. His father worked in the District Court. When Veeraraghavachariar died on 6 October 1906, he left behind him his widow, two sons, the eldest of whom was studying in the Junior F.A. class, and two daughters.

After a successful educational career at the Government Normal School and later at the Presidency College, Madras, whence he graduated in Arts (B.A.) in 1877, he was for some time a tutor in the Pachaiyappa's College, Madras. Even in those days he was imbued with patriotism which made him finally abandon the teaching profession in order to devote himself entirely to journalistic work.

When in the exciting days of Lord Lytton's Viceroyalty public feeling ran high against his administration and Madras had no means of expressing organised public opinion, six ardent young men including Veeraraghavachariar and G. Subramania Iyer (who very much influenced the former) conceived the idea of starting a well-conducted Indian newspaper in place of the defunct *Native Opinion* of the earlier days. Of the six enthusiasts who thus originally started the *Hindu*, as a weekly, on 20 September 1878, Veeraraghavachariar and G. Subramania Iyer were soon left to do the work, as joint proprietors, the rest having betaken themselves to other occupations. Veeraraghavachariar, taking up the management of the business side of the *Hindu*, devoted his energies and talent for organisation to bring that paper to the front rank of native Indian journals in the country. As a publicist he was intimately associated with every movement, not merely in South India but throughout India, which had for its object the material and political advancement of his countrymen. On 16 May 1884, in association with two others, he brought into existence a public organisation called the 'Mahajana Sabha' to give vent to popular discontent against the harsh measures of the British Indian Government, and continued to serve that great institution for many years as a Joint Secretary. He was one of the six representatives of that Sabha who attended the First Session of the Indian National Congress held in Bombay. In 1887 and 1894, when the Indian National Congress held its sessions at Madras, he served as its Joint Secretary. Besides, he distinguished himself as the Vice-President of the Chingleput District Association, as a member of the Devasthanam Committee, Chingleput, as a member of the Triplicane Hindu High School Committee and as a Fellow of the Madras University. He was an active member of the Victoria Students' Hostel Committee, Madras, in which he took the keenest interest. His work elicited the admiration of all Europeans who came into contact with him. Both Lord Wenlock and Sir Arthur Havelock have borne high testimony to his work. Many an institution in the city of Madras received advice and guidance from Veeraraghavachariar who derived considerable satisfaction from all work which served to promote the common weal.

When the *Hindu* ran into financial difficulties, in September 1898 the partnership between G. Subramania Iyer and Veeraraghavachariar was dissolved and the latter was left in sole charge of the paper. Although he valiantly tried to conduct the paper in the new set-up, he too felt that it was time that something was done to put the *Hindu* on a stable foundation. He was

anxious that the paper should be carried on as a public trust and with this aim he decided to transfer the ownership to a public limited company with shares thrown open to the public. A Joint Stock Company, the Hindu Ltd., was floated in 1901 with the object of purchasing the *Hindu* and the National Press as a running concern. The management was in the hands of Veeraraghavachariar, who was the Agent and Manager. But the public response to the share issue fell considerably short of what the promoters had expected. Government servants were prohibited by an unsympathetic Government from taking any shares in the paper. Though Veeraraghavachariar had to abandon his idea he carried on the burdensome task of running the paper till he fell ill and had to retire in 1905, selling the *Hindu* to Kasturi Ranga Ayyangar. Since then he was in indifferent health and died on 6 October 1906 at the comparatively young age of forty-nine.

He had a fine presence and was of an affable, obliging and generous disposition, leading a simple life. He had great admiration for the Western type of education and developed close friendship with many Europeans. He advocated social reforms and condemned the caste system. As a member of the Congress Party since its inception, he was continuously pleading for a strong and united India, with greater representation for Indians in the Administration. He addressed many public meetings to point out the defects in some of the Acts of the British Parliament connected with India and pleaded for nomination of more Indian non-officials in the Legislative Councils. He attacked Lord Lytton's administration but appreciated the lofty maxim of the Marquis of Ripon, viz., "Righteousness exalteth a nation". The *Hindu* under him, during the course of twenty-five years, had to pay heavy damages thrice for the criticisms expressed. He never hesitated to point out the signs of indifference on the part of the Indian society and tried to educate the masses through the *Hindu*. When he said that the rulers should so adjust the institutions as to suit the needs and character of the population, he did not fail to warn that it was incumbent on the Indians to bestir themselves so as to deserve better. He was opposed to reckless and revolutionary methods and favoured a resolute resistance to new bureacratic encroachments by patient and statesmanlike endeavorus.

For nearly three decades Veeraraghavachariar was one of the leading men of the old undivided Madras Presidency, associated with all forms of the growth of organised public opinion. His starting of the *Hindu* in 1878 marks the beginning of a new epoch in the development of political activities in South India. Whether in organising the work of the Congress and making arrangements for its sittings and for the reception of its delegates in the Congress camp, whether in organising public meetings or conferences, whether in the discharge of those social and educational duties which so frequently devolved on him and in which he had to co-operate with both Englishmen and Indians, in a word in all the public work with which he was connected, he exhibited the same resource, tact, energy and business capacity which contributed in an eminent degree to their success. From his first entry into public life till his death he had employed his energies and talents in the cause of the common weal. Under his management the *Hindu* had earned the respect of the educated public as the authentic voice of nationalism in South India. The Congress lost a trusted leader and a devoted servant in his death.

[The Hindu and the Madras Mail Files; C. L. Parekh—Eminent Indians, Bombay, 1892; Proceedings of the Indian National Congress, 1885, 1887-94; Proceedings of the Madras Mahajana Sabha (1884); V. K. Narasimhan —Builders of Modern India, Kasturi Ranga Ayyangar (Government of India Publication), 1963.]

(Emmanuel Divien) D. BALASUBRAMANIAN

VEERASALINGAM PANTULU, KANDUKURI (1848-1919)

Kandukuri Veerasalingam Pantulu, the father of Social Reform and Literary Renaissance in Andhra, was born in a well-to-do Niyogi Brahmin

family of Saivite persuasion on 16 April 1848 at Rajamandry, an ancient historic town in East Godavari district, Andhra Pradesh. His father was Subbarayudu and his mother Punnamma. He was the only child of his parents. He lost his father at the age of five and was brought up by his paternal uncle.

He had his schooling first in a *pial* school and later in the Government District School, Rajamandry. At school he was known for his prodigious memory and taste for Telugu and Sanskrit literature. He passed the Matriculation examination in 1870. Though by passing some other examinations he became qualified to enter Government service he preferred the career of a teacher.

He first served in a number of private schools in and around Rajamandry. In 1876 he was appointed Telugu Pandit in the Government School (which later on became a College) in the same place. He was, in 1899, transferred to the Presidency College, Madras, as a Telugu Lecturer. He retired from Service in 1905 on a monthly pension of Rs. 24/-.

Social reform, education and literature were his primary interests in life. He was shocked and provoked by the evils, the cruelties, the superstitions, and the low level of morality which prevailed in the society around him. He carried on a systematic crusade against them. For this purpose he started and conducted a number of Telugu journals like the *Viveka Vardhani* (1874), the *Hasya Sanjeevani* (1876), the *Sati Hita Bodhini* (1883), the *Satya Samvardhani* (1891) and the *Satyavadini* (1905). He organised public meetings —the first of them on 3 August 1873. Though he was a rationalist and tried to convince the public of the need for wholesale reform through an appeal to reason and logic, he also made use of the authority of the sacred books for the purpose. He started a number of institutions like 'Sangha Samskara Samajam' (1876), 'Prarthana Samajam' (1878) and 'Stree Punarvivaha Samajam' (1880). It was a red-letter day in his life when on 11 December 1881 he was able to celebrate the first widow-marriage in all Andhra. More such marriages followed until in course of time the odium attached to them abated considerably. Pantulu extended the scope of his re-marriage movement to Madras and Bangalore.

The systematic propaganda which he carried on against bribery and corruption among officials attracted the attention of the Government at the highest level and steps were taken to put them down. He was equally successful in changing the attitude of the society towards concubinage, the practice of prostitution as a hereditary profession by certain communities and the 'nautch' parties which were closely associated with the class of prostitutes. For promoting the cause of women's education he started a Girls' School in Rajamandry in 1874 —the first of its kind in Andhra—and several such schools later on. Infant-marriages, the extraction of bride price (Kanyasulkam) and the custom of marrying girls of nine and ten to men of fifty and sixty became less popular as a result of the efforts made by Pantulu to shape public opinion.

Pantulu was inspired by the writings and speeches of Brahmo stalwarts like Keshab Chandra Sen and he consequently directed his attention to propagate the tenets of the Brahmo faith among the people, especially in Coastal Andhra. In this he had the co-operation of R. Venkatarathnam Naidu, the eminent educationist, and of Surya Rao, the Maharaja of Pithapuram. Pantulu's removal of *Yagnopavitam* (the sacred thread) put on by the Brahmins as a sign of his having become an *Anusthanic* Brahmo (a Brahmo not merely in theory but also in practice) in 1906 was hailed by religious reformers as an outstanding event in his life.

Pantulu's services to literary renaissance were as epoch-making as his services to the cause of social and religious reform. He started writing Telugu poetry at the age of fifteen but all his earlier works were in the traditional conventional style. He soon gave up this style and took to new literary forms. Writing in prose did not command much respect until his time. All the same he produced books in prose which marked a new era in Telugu literature. The language he used was simple and lucid and approached that spoken by the people. He wrote satires, farces and plays which appealed to the general public.

Among his plays some were original and some others translations from Sanskrit and English (Shakespeare and Sheridan). Religion, social reform, morals, education, language, literature and politics were the themes which he chose for his speeches and essays. This also constituted a departure from tradition. His 'Satya Raja Poorvadesa Yatralu' was modelled after 'Gulliver's Travels', and his 'Rajasekhara Charitra' after Goldsmith's 'Vicar of Wakefield'. His greatest work is 'The Lives of Telugu Poets', the first comprehensive work in Telugu, giving a critical account of the growth of Telugu literature.

Pantulu was a man of charitable disposition. He founded the 'Hitakarani Samajam' in 1908 and made over to it Rs. 50,000/-, his life's savings. Earlier he had built the Town Hall in Rajamandry, a Widows' Shelter Home and a night school. He built a similar Home in Madras and a prayer hall in Bangalore.

Pantulu was a moderate in politics and a staunch supporter of British rule. In recognition of his services to the cause of social reform the Government conferred the title of 'Rao Bahadur' on him, nominated him to several local bodies in East Godavari district and to the Senate of the University of Madras.

No sketch of Pantulu's life would be complete unless a reference is made to his wife Rajyalakshmi who co-operated actively with him in all his work. Her death in 1910 was the saddest event in Pantulu's life.

[Kandukuri Veerasalingam Pantulu—Sweeya Charitra (autobiography), 2 vols., Hitakarini Samajam, Rajamandry; Sree Veerasalingam Commemoration Volumes (in English and Telugu), published by Sri Kandukuri Veerasalingam Commemoration Celebration Committee, Hyderabad.]

(B. Kesavanarayana) M. VENKATARANGAIYA

VELAYUDHAN CHEMBAKARAMAN THAMPI

—See under Thampi, Velayudhan Champakaraman

VELU THAMPI DALAVA

—See under Thampi, Velayudhan Champakaraman

VEMAVARAPU RAMDAS PANTULU

—See under Ramadas Pantulu, Vemavarapu

VENKATACHALAM CHETTY (SWAMI)

—See under Chetty, Venkatachalam (Swami)

VENKATACHARI, PRATIVADI BHAYANKARA (1910-)

Prativadi Bhayankara Venkatachari was born on 28 August 1910, in Samalkot, East Godavari district, Andhra Pradesh. His father was Jagannadhacharya and mother, Andalamma. He belonged to a scholarly Sri Vaishnava Brahmin family of Tamil origin, who had settled in Samalkot and had taken to agriculture.

He had his early traditional type of education at Kakinada. Later on, he studied up to the Intermediate. On 7 June 1946, he married Uthara, who was a graduate.

The writings of Mahatma Gandhi and the Essays on the Gita by Sri Aurobindo stimulated his thoughts along religious lines. His initiation into politics was mainly due to the influence of Bulusu Sambamurthi and Dr. B. Subrahmanyam.

Venkatachari pleaded for spreading national education as against the popular Western education which would only make the country degenerate. He wanted India to become strong and self-sufficient to defend herself against any possible foreign invasion. He believed in every country formulating its own foreign policy, taking its national interests into consideration. Venkatachari was an effective public speaker.

His participation in the Salt Satyagraha campaign in 1930 led to his arrest on 1 June 1930 and two years' imprisonment. He was arrested later in connection with the Kakinada Bomb Case and sentenced to fourteen years' imprisonment. During the trial, Venkatachari declared: "I am a Socialist and a Republican with the grim determination to root out the British bureaucracy in India and eliminate

imperialism in India." He was deported to the Andamans where he lived from 11 January 1936 to 27 October 1937.

Venkatachari worked in the 'Revolutionary group' after the execution of Bhagat Singh. He gave ardent support to the Andhra Movement. In 1953, after the death of Potti Sriramulu, he organised strikes and *hartals* in different parts of Andhra.

He pleaded for a mixed economy in India. He addressed many meetings in Rajahmundry, Kakinada and Guntur to popularise cottage industries.

He has made a substantial contribution in the field of journalism and literature. He was the Editor of the *Yashoda*, an English weekly published from Madras, and of *Janavakyam*, a Telugu monthly. His two books, 'Craik's Paradise' in English, with a Foreward by C. Rajagopalachari, and 'Andaman Jeevitamu' in Telugu, deal with his life in the Andamans.

Through both the press and the platform, Prativadi Bhayankara Venkatachari has contributed to the growth of national consciousness among the people of Andhra, particularly from 1930 to 1954. Since 1956 Venkatachari has been popularising India's Five Year Plans as a Field Publicity Officer of the Government.

[P. B. Venkatachari—Craik's Paradise; —Andaman Jeevitamu (Telugu); The Andhra Patrika (Telugu daily); Andhra Prabha (Telugu daily); The Janavakyam (Telugu monthly magazine); The Dhanka (Telugu magazine); Personal interview with P. B. Venkatachari.]

(R. Nageswara Rao) S. GOPALAKRISHNAN

VENKATAKRISHNA RAO, KOTAGIRI
(1892-)

Kotagiri Venkatakrishna Rao was born on 14 March 1892 at Nazrid, Krishna district, as the son of Chinnayya and Subbamma. He belonged to the Padmanayaka Velama caste and owned one of the richest zamindaris in Andhra.

He discontinued his school education in order to be free to concentrate on a study of Telugu literature in which he was deeply interested. He married Suramma in 1913.

He was modern in outlook and revolutionary in his approach to certain social problems. He abolished the 'Ghosha' system in Velama families and encouraged widow-marriages.

The country-wide protest against the Rowlatt Act initiated Venkatakrishna Rao into active politics. He registered his strong protest against the Jallianwala Bagh incident and disapproved of the Montagu-Chelmsford Reforms. In 1920 he worked for the no-vote campaign in Tiruvur taluka, Krishna district, from where empty ballot boxes were returned. He was arrested at Srikakulam railway station on 27 September 1921 and refused to be released on bail. He was arrested because of an alleged contemptuous speech he delivered against the British Government at an Andhra Maha Sabha meeting, and was sentenced to one year's simple imprisonment. He was imprisoned once again in 1930 at Bezawada for breaking the Salt Law and leading a batch of fifty-two volunteers to the sea-shore for manufacturing salt.

The year 1933 marked the end of his nationalistic career when he resigned the Presidentship of the Andhra Provincial Congress Committee at Waltair three months after assuming office due to certain personal misunderstandings among the members.

His contribution to the social, cultural and literary fields is noteworthy. He was the Editor of the *Navasakti* (weekly) for one year in 1925. Among his Telugu publications are: 'Abhinava Pandaviyam' (1918), 'Padusha Parabhavam' (1919), 'Bebbuli', 'Pranayadarsam', 'Srungara Tilakamu', 'Yavana Nigrahanam', 'Matrudesam' and 'Vedavati'.

He was deeply interested in the stage and founded two dramatic associations in the Krishna district.

Venkatakrishna Rao was directly influenced in his nationalistic activities by A. Kaleswara Rao and Peta Bapayya Gottipati Brahmayya, Maganti Annapurna Devi and Pattabhi Sitaramayya.

He was modern and revolutionary in outlook and had a bold and heroic approach to problems.

[A. Kaleswara Rao—Na Jeevita Katha (The Story of My Life), Vijayawada, 1959; The Krishna Patrika (Telugu weekly from Masulipatam), 24 September 1921, 21 October 1921 and 26 September 1931; Personal interview with Kotagiri Venkatakrishna Rao.]

(R. Nageswara Rao) S. GOPALAKRISHNAN

VENKATAKRISHNAYYA, M. (1844-1933)

M. Venkatakrishnayya was an educationist, social worker, public man, journalist, politician and publicist. He was born on 20 August 1844 at Magge, a village in Mysore district. He belonged to an orthodox Telugu Brahmin family which earned its living from land. After his father's death in 1854 his mother took her four children to Mysore where she maintained the family by working as a kitchen-assistant in certain well-to-do families. Venkatakrishnayya went to the Raja Free School which had then been started. Fired by an ardent and unquenchable thirst to learn, to teach and better his countrymen, he read, while yet a student, the works of Bacon, Tyndall, Huxley, Herbert Spencer and others; and when he completed the Matriculation examination successfully in 1873, he was counted as one of the few learned young men of Mysore.

In order to be free to take up public work, on the advice of Dewan Rangacharlu, he joined, as a teacher, the Anglo-Vernacular School started by Sowcar Marimallappa in 1875. He became the Headmaster in 1878 and continued as such till his retirement in 1918. Many, who later became prominent in Government service and in public life in the Mysore State, were students of Venkatakrishnayya. He was a strict disciplinarian but his profound love and unstinted generosity made him popular with his students. He taught English literature and took occasion, in the course of teaching, to narrate the lives of great national leaders in India and abroad. He used to inculcate in the students a spirit of dispassionate investigation and the habit of not tolerating injustice. He impressed on their minds that character-building was the one thing needed most in life.

While still a teacher, he was nominated a Member of the Representative Assembly. During Seshadri Iyer's Dewanship, Venkatakrishnayya was one of the leading Members of the Assembly who advocated the formation of a Standing Committee to advise the Government on public measures.

At that time, it happened that a large number of posts in Government service were held by persons who were not born Mysoreans. Venkatakrishnayya fought for the interests of the local population. His efforts bore fruit in 1912 when the examinations for recruitment to the Civil Service were limited to those born or domiciled in Mysore or those who had obtained University degrees in the Mysore State.

Venkatakrishnayya's work as a journalist was marked by a spirit of independence, love of justice and zeal in the cause of the public. He began his connection with the Kannada journal, the *Hitabodhini*, in 1884 and continued it till 1890 when he started the *Vidyadayini*. In 1890 were started the Kannada weekly *Vrittanta Chintamani* and the English weekly, the *Mysore Herald*. Both the papers were popular and contained frank criticism of the Government and of public measures. In 1908 when V. P. Madhava Rao was Dewan, an Act called the Mysore Newspapers Regulation, restrictive of the liberty of the Press, was promulgated. As a protest against this, Venkatakrishnayya stopped publishing his newspapers as did many other newspaper-owners in Mysore.

In 1909, he again started two weeklies, the *Sadhvi* in Kannada and the *Mysore Patriot* in English. In 1912 he started two dailies—the *Sampadabhyudaya* in Kannada and the *Wealth of Mysore* in English. After the Bangalore disturbances (in 1929), because of some remarks contained in his papers, the Government prohibited him from publishing any newspaper. However, he continued to publish a daily paper called the *Nature Cure* for a few days and stopped it on the advice of his friends.

Venkatakrishnayya was a man of letters. He was well-read in Sanskrit and was a master of

fluent and lucid prose in Kannada. His style in Kannada had a great popular appeal. He was the author of some very useful and inspiring books in Kannada of biography and moral instruction. Among them may be mentioned 'Todd's Student Manual', 'Adventures of Telemachus', 'Life of Booker T. Washington' and books on hygiene, on earning money and on economic development.

He presided over the Kannada Literary Conference held at Davanagere in 1922. The first Mysore State Congress held its first session at Mysore in 1928 when Venkatakrishnayya was the Chairman of the Reception Committee.

In 1896 he took charge of the 'Anathalaya' (Orphanage) at Mysore. That institution housed and fed needy students. Venkatakrishnayya continued to be its Secretary till his death and devoted all his energies for building that institution and for placing it on a sound foundation. The 'Anathalaya' continues to be a well-known philanthropic institution in Mysore.

With Rangacharlu he was responsible for starting the first Girls' High School in Mysore in 1880. He also started the Panchama Education League in 1910 for helping the education of the Harijans. In 1919 he started the Sharada Vilas High School in Mysore. He was also associated with the Mysore Literary Union. He was a leader of social reform. Among other public bodies in which he served mention may be made of the Mysore City Municipal Council, of which he was a member for half-a-century since its inception, the Mysore Improvement Trust and the Economic Conference. He was also a member of the Senate of the Mysore University.

He continued to be active in the working of public institutions till his death on 8 November 1933.

His family life was an unhappy one, saddened by bereavements. But he bore all his misfortunes with great fortitude. In qualities of heart as manifested in his purity of life, his simplicity, his gentle forbearance, his noble self-denial, his lofty patriotism, his abounding love and sympathy and his strenuous pursuit of high aims, he remained absolutely unrivalled to the end of his life.

His life was an open book. He had no private life. From early in the morning till late at night, the whole day was given to people and to crowds of them, who came to seek his advice or to take his help or to listen to what he might say to anybody on anything. There was no movement and no institution in Mysore that did not ask for his help, and no request ever went in vain. Grief came to him, and grievous disillusionment from persons trusted as friends. And he locked up his personal sorrows in his breast and never let others know of them. His house was a free boarding house to all who were in need of food, and they never had to explain or justify their dependence on him. He was in popular phraseology a *Dayasagara* or an ocean of kindness; and a 'Bhishmacharya' or the epic ideal of unflinching loyalty to principle and purity in life and conduct. He was a blessing to his community.

These qualities and seventy years of continuous, unwearied service to the public earned for him the affection and respect of his contemporaries and he was called the Grand Old Man of Mysore. The grateful public of Mysore erected in 1969 a statue in Mysore to perpetuate his memory.

[The Files of the journals edited by M. Venkatakrishnayya: The Hitabodhini, the Vidyadayini, the Vrittanta Chintamani, the Mysore Herald, the Sadhvi, the Mysore Patriot, the Sampadabhyudaya, the Wealth of Mysore, and the Nature Cure; The numerous other writings of M. Venkatakrishnayya; G. S. Halappa—History of the Freedom Movement in Mysore; Personal knowledge of the Contributor.]

D. V. GUNDAPPA

VENKATANARASIMHAM, CHERUKUWADA (1887-1964)

Cherukuwada Venkatanarasimham was born on 1 March 1887, at Ghantasala (Kistna district). His parents were Sitaramayya, a landlord, and Lakshminarasamma. The family was of Niyogi Brahmin caste, and belonged to the middle class. In 1909 Venkatanarasimham married Adilakshmamma and had two sons and four daughters by her.

Venkatanarasimham matriculated in 1906 from the Hindu High School, Masulipatam, but later discontinued his studies during the Bengal Partition Movement. He studied Telugu and Sanskrit classics with great devotion. In every nationalist movement in Andhradesa, Venkatanarasimham was intimately associated with M. Krishna Rao, Kopalle Hanumanta Rao and Dr. Pattabhi, whom he called his *gurutraya* (three masters). He was influenced by the Brahmo Samaj and, by and large, by the writings and speeches of Mahatma Gandhi.

Starting his nationalist career from the Bengal Partition Movement, as a member of the Indian National Congress, Venkatanarasimham plunged into the freedom struggle at the call of Mahatma Gandhi. A gifted speaker and a sincere and enthusiastic worker, Venkatanarasimham was a beloved leader of the Andhras. His oratory, subtle humour and pungent sarcasm were utilised by the Congress in public meetings.

In the Home Rule League agitation, Venkatanarashimham courted imprisonment for the first time. He was imprisoned for one year for the second time in the Salt Satyagraha Movement when he prepared salt at Masulipatam with Dr. Pattabhi, M. Krishna Rao and G. Brahmayya. In 1942, during the Quit India Movement, Venkatanarasimham was arrested for the third time and served in prison for one year. All in all, he served four years in prison during his nationalist career.

Though not ostensibly a great leader, Venkatanarasimham's work was really great. His progressive work and revolutionary and thrilling speeches deeply impressed the masses. He toured on foot every village in Andhradesa, propagating the need for independence and the importance of the Congress. People liked him for his inspiring speeches and humorous manner. Venkatanarasimham was less interested in leadership than in training bands of disciples and sending them to work in the villages, e.g., G. Brahmayya, and Varanasi Venkatachalam, popularly known as the Jawaharlal of Masulipatam. Venkatanarasimham, commenting about his affinity with his *gurutraya*, wrote in the *Krishna Patrika* thus: "Dr. Pattabhi is an engine; I am a load van; and Krishna Rao is a brake van" (26 September 1931). This inimitable sarcasm is characteristic of Venkatanarasimham.

Venkatanarasimham was among the founders of the National College, Masulipatam, and worked as a Lecturer in it for several years. During the nationalist movement, it is literally true that there was neither a village not visited by him nor a public meeting without his presence.

As for his journalistic career, Venkatanarasimham was sub-editor of the *Desabhimani*, a monthly from Guntur; and subsequently of the *Krishna Patrika*, a Telugu weekly from Masulipatam. Venkatanarasimham's inspiring speeches in public awakened a nationalist spirit among the masses and inculcated in them the Gandhian message, criticising the British rule. For his power and skill as a public speaker, the Andhras honoured him with the titles 'Andhra Demosthenes' and 'Upanyasa Kesari'.

In connection with the Harijan movement, Venkatanarasimham toured the country along with Utukuru Narasimham, advocating abolition of untouchability and uplift of the Harijans. He vehemently criticised the zamindari system in his public speeches. Working for the progress of adult education, he founded and conducted several adult education centres in Andhradesa, e.g., at Kavutaram (Kistna district), he started adult educational classes and conducted them for about four years from 1917.

Some of the essays and books written by Venkatanarasimham are—'Tanula Maha Sabha', 'Hakkuvidudaladastaveju', 'Akhilandhra', 'Rajakiyapanchangalu', 'Mallu Brahmacharula Mahasabha' and 'Sasana Sabhalu'. All these are political satires.

A member of the Indian National Congress, Venkatanarasimham resigned his membership during his last days. As an Insurance Agent, he toured the entire Andhradesa for the progress of the Insurance Companies, e.g., Andhra Insurance Company, Hindusthan Ideal Insurance Company and Oriental Insurance Company. For his active work in propagating insurance among the people, the Andhras called him Andhra-Bhimadindima.

Venkatanarasimham was an active social

reformer, especially after 1940. As an organiser to the A.P. Harijan Sevak Sangh under the secretaryship of V. Narasimha Rao, he toured all over South India denouncing caste and untouchability and advocating widow-marriage and women's education. Venkatanarasimham adopted a Harijan boy and brought him up along with his own children. He was modern in his religious views.

Early in his career, as a member of the Brahmo Samaj, Venkatanarasimham worked for social and religious reforms. He set the model for the change of the hair style of his students at Kavutaram (Kistna district). After embracing Gandhism, he resigned from the Brahmo Samaj. He had great belief in the Ramayana and the Mahabharata and often cited passages from the latter in his political speeches in the nationalist movement.

Venkatanarasimham vehemently opposed Western education and frequently used to say publicly that he had sinned by studying English in the High School. His interest in National education was so keen that he propagated its use to the people, worked in the National College, and founded the Basic School in 1913 at Kavutaram, which was visited by Gandhiji in 1916. He was its Headmaster for a decade (1913-23).

Venkatanarasimham felt that India should be independent from the British Government. During the 'Quit India' movement, he spoke from many platforms in Andhradesa. His conduct of the nationalist movement was revolutionary, and he was one of the leaders in Andhradesa who worked with devotion for complete independence.

As for regionalism, he worked for the formation of a separate Andhra State from the erstwhile composite Madras State. He encouraged the Andhras by his speeches to agitate for a separate Andhra Province.

Venkatanarasimham was totally against British rulers and in his political speeches attacked them vehemently. His work 'Sasanasabhalu' is a satire on the English form of Government. In economic issues, he criticised scathingly in his speeches measures relating to taxation, land revenue and draining away of the wealth of India by the British rulers. His revolutionary speeches enthused the masses to join the nationalist movement. He evinced keen interest in cottage industries and encouraged his students at the Basic School (Kavutaram) and Andhra Jatiya Kalasala (i.e., National College, Masulipatam) to start cottage industries. He always wore Khadi and introduced a Charkha in his home for spinning yarn. His mode of life was heroic.

Since the partition of Bengal, seldom was there a facet of the national movement in which Venkatanarasimham did not participate, till India became independent. A sincere, hard and devoted worker, he sacrificed his all for the attainment of complete independence of India. Nothing could daunt the courage of this hero whose imposing personality and thrilling voice and oratory, pregnant with humour, wit and sarcasm, could carry the masses with him. No considerations of personal inconvenience could keep him away from the public meetings in Andhradesa, wherein his presence was of prime importance either to deliver a political speech or to translate into Telugu the speeches of the national leaders in English or Hindi. He humourously depicts his role in the national movement in Andhradesa in his article in the *Krishna Patrika*, wherein he calls Dr. Pattabhi the engine, himself the load-van and Krishna Rao the brake-van.

[G. Venkata Subbaiah—Mana Raitu Pedda, Vijayawada; The Andhra Prabha (a daily from Vijayawada), 25 and 26 June, 19 July 1964; The Andhra Jyoti (a daily from Vijayawada), 25 June, 1964; Personal interview with the leader's son Pattabhi at Tanuku by the Research Fellow; Personal knowledge and information of the Contributor.]

(R. Nageswara Rao) V. YASODA DEVI

VENKATAPPAYYA, KONDA (1866-1949)

Konda Venkatappayya was born in 1866 in a poor Brahmin family of Guntur. His father, Kotayya, worked as a clerk in a cloth shop.

In 1883 Venkatappayya passed his Matri-

culation examination in Guntur and graduated from the Madras Christian College. Continuing his studies in Madras he took his B.A. degree in 1888 and B.L. in 1891. While he was a student he was married to the daughter of a village *Karnam* (Accountant).

Even as a student Venkatappayya was deeply interested in the Indian National Congress, and when it met in Madras (1887) he enrolled himself as a volunteer. Thus started his close association with the Congress. After obtaining his law degree he commenced practice in Masulipatnam. As a lawyer he was deeply interested in social welfare and harmony. His first public-spirited act was the collection of a sum of Rs. 130/- towards flood-relief in the Avanigadda taluka. He was outspoken against feelings of casteism. When the orthodox Brahmins of Masulipatnam resolved to ex-communicate a few Brahmins who had participated in a cosmopolitan dinner arranged in Masulipatnam in honour of the visit of Bepin Chandra Pal, Venkatappayya strongly condemned such a move and silenced the orthodox sections. He was deeply interested in women's welfare. In association with a few lawyer friends with progressive views he made arrangements for the celebration of the re-marriage of a widow. The orthodox sections again protested but in vain. For several years Venkatappayya was President of the 'Saradaniketanam', the well-known school for women, founded by Unnava Lakshminarayana. He was one of the founders of the *Krishna Patrika* and was its Editor from 1903 to 1905.

Venkatappayya warmly supported the cause of a separate Andhra (Telugu) Province and for this purpose he organized, in association with his friends, the 'Andhra Mahasabha'. Its first conference was held at Bapatla in 1913 and Venkatappayya served as its Secretary. Later he led a delegation to the Viceroy, Lord Chelmsford, and presented a memorandum urging the reorganization of Provinces on a linguistic basis.

Venkatappayya rose rapidly in the Congress hierarchy. From being a member of the Krishna District Congress Committee he rose to be the President of the Andhra Provincial Congress Committee in 1918. In 1920 he was chosen as a member of the All India Congress Working Committee, which position he held till 1923. In 1929 he became President of the AICC, which met at Vishakhapatnam. In his home province, *viz.*, Andhra, he was the unquestioned leader of the Congress and was officially named "Dictator" by the Andhra Congress Committee in 1930.

In answer to Gandhiji's call for non-cooperation in 1920 Venkatappayya toured many districts in Andhra and exhorted the people not to participate in the first elections held under the Constitution of 1919. He organized hartals and a no-tax campaign in the Guntur district, for which he was jailed for a year (1921). Following Gandhiji, again in 1930 he offered the 'Salt Satyagraha' in Guntur and organized the movement of 'civil disobedience' in several places. On his way to Madras he was arrested at Ammanabrolu and again jailed for a year. In 1932 he made an attempt to hold the session of the Andhra Congress Committee in defiance of the ban on the Congress, for which he was imprisoned for six months.

After 1934 Venkatappayya devoted his energies to the implementation of the constructive programmes laid down by Gandhiji.

In recognition of his services to his country he was popularly known as 'Desabhakta' Konda Venkatappayya.

[Desabhakta Konda Venkatappayya—Sweeya-charitra (autobiography), two volumes, Vijayawada, 1952 and 1955; A. Kaleswara Rao—Na-Jivita-Katha-Navyandhram (autobiography), Vijayawada, 1959; R. Mandeswara Sarma—Akhilandhra Vira Samsmarana Kusumanjali (Souvenir on Andhra Heroes), Kovvur, 1953; N. N. Mitra—The Indian Annual Register, 1923, Vol. II, Supplement; The Andhra Patrika (Telugu daily), 10 April 1930.]

(B. Kesavanarayana) V. N. Hari Rao

VENKATARAMANAYYA, AYYANKI (1890-)

Ayyanki Venkataramanayya was born on

7 August 1890 at Konakuduru (East Godavari district). His parents were Venkataratnam and Mangamma. His was an average middle-class family of Vaidiki Brahmin Caste and its early members were village *Karanams* of Ayyanki (Krishna district). Venkataratnam was employed in the Department of Public Works. Venkataramanayya married twice, in 1906 and 1919, and had three sons by the first wife Seshamma who passed away in 1919; his second wife Mahalakshmi died in 1925, childless.

Venkataramanayya studied only up to the ninth standard, though he was versed in Vedic and Puranic lore. In 1907, when the Swadeshi movement was in full swing in Andhradesa as a sequel to the partition of Bengal and the speeches of B. C. Pal, Venkataramanayya met the trio —K. Sitarama Rao, A. Narayanà Rao and B. Narayana Rao—the chief propagandists of the movement on their lecture march at Penugonda (West Godavari district), and on their advice, mastered several works on Indian politics, economics, etc. He was closely associated with Andhraratna D. Gopalakrishnayya, M. Krishna Rao, Dr. B. Pattabhi Sitaramayya and A. Kaleswara Rao in the Nationalist and Library movements, e.g., in the 'Goshti', 'Ramadandu', 'Andhra Sodarasamiti' and 'Sadhana' movements of Gopalakrishnayya. Venkataramanayya served as a volunteer and scout commissioner in Andhradesa and had contacts with several library associations of the world, e.g., the British Library Association and the American Library Association. He was greatly influenced by the lectures of Ingersol, the life of Tolstoy, the writings of Mazzini and Savarkar's 'Indian War of Independence'.

Venkataramanayya was connected with the Home Rule Movement from 1918, convened the Home Rule Conferences in the Districts of Kistna and Guntur under the presidency of Dr. Annie Besant, and enhanced the circulation of the *New India* edited by her.

Venkataramanayya was a member of the Indian National Congress, and a habitual khadi-wearer since 1922. He attended the Congress sessions at Calcutta, Lahore, Belgaum, Kakinada and Madras; and served as a member of the Andhra Provincial Congress Committee and its executive for four years (1920-23). He collected contraband salt as a participant of the Salt Satyagraha Camp at Chinnapuram near Masulipatam run by Dr. Pattabhi, and sold it at Gandhi Park, Vijayawada. Venkataramanayya served for ten years as an executive member of the Association of Constructive Workers of Andhradesa.

As a journalist, Venkataramanayya founded the *Andhra Bharati*, a literary Telugu monthly, which he edited for three years (1910-12). He also edited the *Granthalaya Sarvasvamu*, a library journal, for ten years (1914-24); the *Indian Library Journal* (English) for five years (1925-30); and the *Korada*, a Telugu whip, for a year (1934). In propagating the movements—Library, Naturopathy, Adult Education, Theosophy, Co-operation, and Andhra Separation, Venkataramanayya delivered several lectures in Andhradesa.

Venkataramanayya, in 1911, started the Ram Mohan Library at Vijayawada and served as its secretary for fifteen years. After studying the Library movement at Baroda, he devised a scheme of classification on the model of the central library at Baroda, for the Ram Mohan Library and introduced a section for children, which functioned well for five years. In 1914, Venkataramanayya founded the Andhradesa Library Association and was its secretary for twenty-five years (1914-39) and continues to be its Vice-President. As early as 1921, he organised training centres for librarians at village level. For three years, Venkataramanayya was the secretary of the South Indian Library Association.

Venkataramanayya published the *Indian Naturopath*, a medical journal (in Telugu), and the *Andhra Sahakaramu* (in Telugu). In 1921 and 1928, he published weekly scout columns in the *Andhra Patrika* (Madras) and English dailies of Madras.

Venkataramanayya was a member of the Sarvodaya Party and Andhra Provincial Congress Association. He accompanied Gopalakrishnayya to the Ramadandu Political Conferences at Alamur (East Godavari district) and Madugula (1923). He was the Secretary of the Reception

Committee of the second Andhra Mahasabha (1914) at Bezawada; a member of the Goodwill Mission for Andhra Province (1915); the Secretary of the Special Andhra Mahasabha at Bezawada (1917); the Captain of volunteers of the Andhra Provincial Volunteers Committee (1923-28) and of the Indian National Congress (1923) at Kakinada; and Assistant Secretary of the Andhra Sahakara Sammelanamu (for two years). Venkataramanayya organised the Gandhi Co-operative Urban Bank at Vijayawada (in 1928) and the Srirama Cooperative Building Society and was first President of both these organisations. He was a Municipal Councillor for ten years.

Venkataramanayya was the recipient of the title of 'Grandhalayodharaka' at the sixteenth session of the Andhra Library Conference (1934) at Kakinada and the degree of 'Granthalayasastravisarada' at the Convocation of the Andhra Bharati Tirtha Research University at Vizagapatam (1935), presided over by the Vice-Chancellor, Sahitya Samrat Sri Vikramadeva Varma, the Maharaja of Jeypore.

Venkataramanayya organised a volunteer corps to serve the Kolleru Lake area (Kaikalur taluka, Kistna district), submerged due to floods, collected Rs. 50,000/- worth of rice and clothes and distributed them among the villagers. He rendered similar service during the Krishna floods (1916-17).

Venkataramanayya was the Provincial Scout Commissioner of the Indian Boy Scouts Association for four years (1918-21) under Dr. Besant. He conducted twenty Scout Masters' Training Camps in Andhradesa; and the First All India Scout Rally (1920) at Mahanandi. He was Vice-Captain of the Volunteer Corps of the Indian National Congress (1923), Kakinada; and organised the First All India Volunteer Conference there. He was the Secretary of the Volunteers Sub-Committee of the A.P. Provincial Congress Committee (1923-24); Captain of the Volunteer Corps of the Special Andhra Mahasabha (1923); and Secretary of Annadana Samajam of Bezawada for five years. He attended the International Social Service Conference at Madras (1952) as a delegate. An Ayurvedic Physician, Venkataramanayya delivered a stimulating address as the Chairman of the Reception Committee of the First Andhra Rastra Ayurveda Congress at Bezawada (1945), comparing Naturopathy with Ayurveda, the fruits of his research in discovering the similarities in both the systems of treatment.

Venkataramanayya favours reforming the society on the ancient pattern. He believes that religion is essential for preserving the equilibrium of society and that modernism itself should be based on orthodoxy. He believes in the equality of woman with man with his ideal, *Ardhanarisvara*, i.e., Siva. In his view, education on the Gurukula model is preferable and Western education should be modified in the context of the eastern requirements. Basic education and nationalism on Dharmic lines, without prejudice to an internationalist outlook on the basis of one world, were to be encouraged, according to him. He feels that regionalism should be consistent with the needs of the country. Venkataramanayya sacrificed much for the movement of Renaissance and formation of the Andhra State. He believed in non-cooperation with the British, convinced as he was that they drained the country dry for their benefit. He believes that every citizen is a worker in his sphere of activity and there is no room for idleness in the State.

As President of the Kondapalle Toy Makers Co-operative Society for four years, Venkataramanayya strove his utmost for the revival of that cottage industry. He maintained a hand-made paper manufacturing unit of five vats capacity for four years during the wartime when paper was scarce. He maintained the Andhra Granthalaya Printing Press for thirty-two years (1920-52).

Venkataramanayya is most impressive in appearance and sets a worthy example by his mode of life.

A self-made man, he served the nation in several capacities after giving up his studies in 1907, during the agitation against the Bengal Partition. He entered the national movement on the arrival of B. C. Pal in Andhradesa. A sincere, earnest and devoted worker, Venkataramanayya is still continuing his nationalistic services to the people.

[C. Appa Rao—Ayyanki Venkataramanayya: A Brief Biography; The Saraswati Samrajyamu (1960), A Telugu Literary Annual (Ed. K. Narasimha Rao); Personal interview of the Research Fellow with Venkataramanayya; Personal knowledge of the Contributor.]

(R. Nageswara Rao) V. YASODA DEVI

VENKATARAMA IYER, M. (1865-1909)

M. Venkatarama Iyer was born in 1865 as the only son of V. Muthuswami Iyer and he belonged to the Brahmin community. He could be ranked as belonging to the middle-class. He belonged to Kilavanur, now in Ramanathapuram district in Tamilnad.

He was educated in the Government High School, Madurai, and he passed his Matriculation examination in his fourteenth year. He did his Arts course in the Provincial College, Kumbakonam, and passed his First Arts examination in 1881. Then he joined the Presidency College, Madras, for his B.A. when Dr. Duncan was the Principal of that College. He was a keen student of English and Philosophy.

Very early in his life he came under the influence of Dr. Sir S. Subrahmania Iyer and S. M. Sundaram Iyer who was the founder of the *South Indian Mail*, also known as the *Madurai Mail*.

He started as a lawyer in 1888 under the apprenticeship of Dr. Sir S. Subrahmania Iyer, one of the ablest lawyers of those times. By nature he was a social worker and interested in matters of public importance. In Madurai he was a leading citizen. He was the Secretary of the Madurai College. The Hindu Permanent Fund, the Edward Library and many other public and charitable institutions of the district received considerable assistance from him. He was a member of the Madurai Municipal Council and of the District Board. For a number of years he was the non-official Vice-President of the Madurai Taluka Board; and a Member of the Legislative Council. He was also for some time Government Pleader, Madurai.

He was an organizer and a moving spirit of the Madurai Provincial Conference held in 1901. The expansion of the Provincial Legislative Councils gave him an opportunity to serve the country and he was returned to the Council by a very large majority.

He was a religious-minded man and he endowed Rs. 15,000/- for establishing a Veda Pathasala at Madurai. He was a Moderate in his political views and firmly believed in constitutional methods for achieving political ends.

He was a believer in peaceful methods of pressing political claims, and in Indians equipping themselves for local government before aspiring to a share in the national government.

[Encyclopaedia of the Madras Presidency and Adjacent States (1921).]

(Emmanuel Divien) N. SUBRAHMANIAN

VENKATARANGA REDDY, KONDA (1890-1970)

Konda Venkataranga Reddy was born in 1890 in the village of Pedda Mangalavaram, Chevalla taluka, Hyderabad district, in the old Nizam's dominions. He belonged to the Gudati branch of the Reddys who are an influential landowning community in Andhra. His family held the office of village Patel and professed the Saivite form of Hinduism. His wife came from the Tummala family of Appareddyapalle village. They had seven sons and four daughters.

Ranga Reddy had his early education in Telugu, his mother tongue, and Urdu, the official language, in a *pial* school started by his father in his village. At the age of sixteen he went to Hyderabad for further studies, passed the middle school examination with credit, then joined a Law Institute, passed the qualifying examination and started practice in 1909 as a Third Grade Advocate. In the following years he passed the Second and the First Grade examinations and became well-known for his proficiency in all branches of law—Revenue, Criminal and Civil. He practised in the District Court up to 1920, then in the Sessions Court till

1930, and finally in the High Court till 1940, when he retired from his profession and devoted himself wholly to public work. As a lawyer he was generally engaged by the tenants and the poor in their litigation against the jagirdars and the wealthy and this brought him considerable popularity. He was also the author of a number of books on law.

From 1916 onwards he spent a good deal of his time on public work. Social and economic reform and education were the main fields of his interest, as under the autocratic rule of the Nizam with restrictions of fundamental freedoms there was no scope for political activity. He fought for securing the rights of inheritance for women, for inter-caste marriages, widow-marriage, the abolition of untouchability, and the elimination of the jagirdari system of land tenure. When he was elected to the State Legislative Assembly in 1936 he introduced as many as twenty-one Bills on such matters as these and succeeded in getting some of them passed into law.

His interest in education, especially of the Telugu-speaking section of the population, was unbounded. All schools in those days had Urdu as the medium of instruction. Through his sole effort in several cases and with the co-operation of other Andhra leaders in other cases he started a number of educational institutions for both boys and girls in which provision was made for the teaching of Telugu, and they are all in a highly flourishing condition today. Alongside with this he started a number of hostels for both boys and girls.

Ranga Reddy had been from the beginning an ardent nationalist. From 1919 he attended the annual sessions of the Indian National Congress as a delegate. But the really important problem for him and his colleagues in Telengana was how to create political consciousness among the masses. As this could not be done directly, he, along with his friends, started a library movement to educate the people. He visited all the districts and founded numerous libraries. He organised Library Conferences, in spite of obstacles placed in his way by the State authorities, and this contributed substantially to the awakening of the people.

Even more important than this was the establishment of the Andhra Mahasabha in 1930 in which he collaborated with Andhra leaders, such as Madapati Hanumantha Rao. He presided over two of its annual conferences, in 1936 and 1943. When this organisation was captured by the Communists in 1944 he took a leading part in starting the Nationalist Andhra Mahasabha in which he enlisted a lakh of primary members. The activities of the Mahasabha from 1930 onwards were of great significance in bringing about the all-round progress of the Andhras in the State.

Till 1946 the Maharashtra, the Karnataka and the Andhra leaders in the State were working in separate groups. In 1946 they all combined and started the State Congress. Ranga Reddy took a leading part in this and he was elected President of the Telengana branch. In this capacity he was greatly instrumental in inaugurating the Satyagraha movement for which he had to suffer imprisonment in 1947. He also played a similar part in the movement for the boycott of courts and in the freedom struggle in general.

When Hyderabad acceded to the Indian Union as a result of the Police Action in September 1948, he became one of the twenty-five members nominated from the State to the Lok Sabha. In 1952 he was elected to the State Legislative Assembly and in recognition of his services he was included in the Council of Ministers and given charge of Excise, Customs and Forests.

At the time of the reorganisation of States on a linguistic basis in 1955-56 he became a staunch advocate of a separate Telengana State. But as a result of persuasion by Pandit Nehru and other leaders he agreed to the formation of one Andhra Pradesh on condition that Telengana was provided with special safeguards and a regional committee was constituted statutorily for the purpose. This was the great service he rendered to the people of Telengana.

In 1957 he was re-elected to the State Assembly and he became Minister for Home and Prohibition. Later on, he was appointed Deputy Chief Minister and had charge of Revenue. He was

instrumental in bringing about uniformity between the systems of Land Revenue in Andhra and Telengana and in lightening the burden of Land-tax in the latter region.

He lost the election in 1962 and consequently retired from active political life although his interest in education and social work remained unabated. He was known for his straightforwardness, firmness, simplicity and piety.

[Sweeya Charitra (Autobiography), 1967; Our Legislators (a publication of the Department of Public Relations, Hyderabad); N. Satyanarayana Rao—Andhra Pradesh Praja Pratinidhulu (a publication in Telugu); Current Biography, Vol. I, No. 9 (a publication of the Department of Public Relations, Hyderabad).]

(R. Nageswara Rao) M. VENKATARANGAIYA

VENKATA RAO, KALA (1900-1959)

Kala Venkata Rao, one of the great national and political figures of South India, was born on 7 July 1900 at Makkamala village of West Godavari district. His father Brahmayya and his mother Venkamamba belonged to a middle-class Brahmin family of cultivators. He was brought up by his aunt. His wife's name was Rajeshwari. His daughter Indira is an M.L.A. in Andhra Pradesh.

He studied up to the Senior B.A. class and gave up his studies to join the non-cooperation movement launched by Gandhiji. In 1923 he obtained the degree of 'Samaj Vidya Visharada' (Bachelor of Social Sciences) from the Gujarat Vidyapeeth, Ahmedabad. He was closely associated with Pattabhi Sitaramayya and Prakasam Pantulu, the pioneers of national education and land reforms in South India.

Since 1921 he has been an active participant in the struggle for freedom and social reforms under the Congress banner. He was one of the founders of the Gautami Satyagraha Ashram at Sitanagaram which was established for social reforms in Andhra. He preached equality of all religions and worked for the eradication of untouchability through the Ashram. He helped Pattabhi Sitaramayya in founding many basic schools in Godavari districts and also established several Khadi Centres in the Andhra region. He occupied many responsible honorary posts from the beginning to the end of his public career. From 1923 to 1946 he was the Secretary of three local Congress Committees. In 1946 he was a Member of the Indian Constituent Assembly and a member of the All India Congress Committee and its General Secretary from 1949. He was elected a Member of Parliament in 1950.

His political career was full of sufferings and sacrifices up to 1945. He was imprisoned eight times, for long or short periods, for joining the non-cooperation movement, the anti-Simon Commission demonstrations, the Salt Satyagraha, the agitation against the Communal Award, and the Quit India Movement, and was lastly detained under the Preventive Detention Act from 1942 to 1945, when he was released.

He was a Member of the Madras Legislative Assembly from 1937 to 1949. Prakasam Pantulu had previously prepared an eighteen-volume Report for the abolition of zamindari in Madras but due to Prakasam's quarrel with Gandhiji, Kala as a Revenue Minister of the Madras Government (1947-49) successfully piloted the Bill in the Assembly, the first of its kind to receive the Governor-General's assent. He was closely associated with Prakasam and raised several proposals in the Assembly for the formation of a separate linguistic State of Andhra. Andhra was formed on 1 October 1953 and Kala was taken in as Minister for Planning (1955). Three years later, on 1 November 1956, Vishal Andhra or Andhra Pradesh was formed by amalgamating the Telugu-speaking areas of the erstwhile Hyderabad State. Kala was taken in as Finance Minister in 1956 and continued to be a Minister until his death on 28 March 1959. He served the three Ministries of Ramkrishna Rao, Sanjiva Reddy and Sanjeevayya respectively.

He had a most impressive personality. He was industrious, clear-minded and capable. He preached equality of all religions. He was radical in matters of national education and

social reforms. He encouraged co-operatives. He had made a deep study of co-operative farming methods adopted by China and systems of land holdings in other parts of the world, with a view to accelerating the progress of land reforms in the State. His mode of life was ostentatious rather than simple.

He will always be regarded as one of the pioneers in the sphere of land reforms in South India. His progressive views served as an incentive for awakening national consciousness among the masses. His booklet on 'Gandhiji and Imperialism' inspired people for national sacrifices. His endeavours towards the formation of a linguistic State of Andhra are not to be censured as they were in conformity with the general trend of linguistic regionalism prevalent in India at that time.

[The Hindu (a daily newspaper from Madras), 29 March 1959 and 31 March 1959; Directory of the Madras Legislature (1938), published by the Madras Legislature Congress Party; Who's Who in Madras Legislature, 1950; The Asylum Press Almanack and Commercial Directory, Madras; A. Kaleswara Rao—Na Jeevita Katha, Vijayawada; Written document in the Amalapuram Co-operative Central Bank; The Andhra Janata (a daily newspaper from Hyderabad), 27 May 1966; M. Venkatarangaiya—Freedom Struggle in Andhra Pradesh, Volume III; Also data collected from S.B.P. Pattabi Rama Rao, Ex-Minister for Education, Government of Andhra Pradesh, and from Mir Ahmed Ali Khan, Ex-Home Minister, Government of Andhra Pradesh.]

(R. Nageswara Rao) ZUBAIDA YASEEN ALI KHAN

VENKATARATNAM NAIDU, RAGHUPATI (SIR) (1862-1939)

Raghupati Venkataratnam Naidu was born in 1862 at Machilipatnam, the headquarters of the Krishna district in Andhra Pradesh. Military blood ran in his veins as his father Appaiah Naidu, his grandfather and several others among his ancestors served in the Indian army as Subedars. He was Telaga by caste. His parents were ardent Vaishnavites. His mother had a catholic outlook and was good to all, irrespective of their caste and creed, and this exercised a great influence on him. His wife passed away when he was only twenty-seven, leaving a daughter behind her. He remained a widower for the rest of his life, believing as he did in the principle of monogamy.

He had his early education to the end of the Matriculation course in Banda (U.P.) and Hyderabad where his father's regiment was stationed. This enabled him to acquire proficiency in Urdu, Arabic and Persian. This also accounts for his interest in Sufism and his fervent faith in monotheism. He graduated from the Madras Christian College (1885) where he came under the influence of Dr. William Miller, the eminent missionary educationist. He took his M.A. degree in English Literature from the Madras University by submitting a thesis on Milton's 'Paradise Regained' (1891). He took his L.T. degree in 1897.

While at Madras, his faith in the Brahmo teachings of Rammohun Roy to which he had been attracted since boyhood was strengthened by hearing the inspiring lectures of Pandit Sivanath Sastri who also initiated him formally into the Brahmo Dharma. This resulted in his close association with journals like the *People's Friend*, the *Brahmaprakacika* and the *Fellow-worker*, the last two being the organs of the Southern India Brahmo Samaj. During these and the following years he made an extensive study of theistic literature.

Venkataratnam Naidu deliberately chose teaching as his vocation in life. He found, as he said, work and worship in it. He served in High Schools at Rajahmandry, Ellore and Machilipatnam and in the Noble College, Machilipatnam (1894-98). He was the Principal of the Mahboob College, Secunderabad (1899-1904) and of the Pithapur Raja's College, Kakinada (1905-19). It was while serving in these Colleges—and especially in the last one—that he left his deepest impress on students.

He was never content merely with teaching in-

the class-room. He met his students outside the college and by example and precept he succeeded in shaping their conduct and character and making them lead a really puritanical sort of life.

He was the first elected Vice-Chancellor (1926-28) of the University of Madras and in that capacity was responsible for creating several new departments of research and teaching.

He was as eminent in the field of social and religious reforms as in education. He carried on a crusade against the dedication of girls to temples and the institution of *Nautch* parties. Equally vehement was his propaganda in condemnation of untouchability, caste barriers, the low status accorded to women in society and the habit of drinking. He brought up some Harijans as his own children. He secured admission to girls in the Pithapur Raja's College and that without fees. He was responsible for persuading the Raja of Pithapur to establish an orphanage and a Brahmo Mandir in Kakinada. Through his sermons and speeches at public meetings and conferences he spread the message of monotheism, social purity and the brotherhood of man among large numbers of people.

In the field of public affairs he served on several municipal councils, the District Board of Godavari and the Taluka Board. He became a Member and the Deputy President of the Madras Legislative Council under the Government of India Act, 1919. He was for some time the Chairman of the Inter-University Board. The Government recognised his contribution to public work by awarding the Kaiser-I-Hind Gold Medal to him and conferring a Knighthood on him. The Andhra and the Madras Universities conferred on him the honorary degrees of D.Litt. and LL.D.

Venkataratnam Naidu was appropriately called a 'Maharshi' by his admirers. To students and teachers he was a 'Kulapathi'. He was a great orator, erudite and learned. The purity of his life was reflected in the spotless white dress in which he was clad and in his simple vegetarian food.

[K. Suryanarayana—The Life and Message of Diwan Bahadur Dr. Sir Kulapathi Brahmarshi R. Venkataratnam (typed copy); The Message and Ministration of Diwan Bahadur R. Venkataratnam, 3 vols. (edited by V. Ramakrishna Rai), 1923; Brahmarshi Dr. Sir Raghupati Venkataratnam Naidu, Birth Centenary Celebration Committee, Kakinada, 1962; K. V. Gopalaswamy (Ed.)—Grace Abiding, Kakinada, 1965.]

(R. Nageswara Rao) N. VENKATARANGAIYA

VENKATA SUBBAIAH, ORUGANTI
(1882)

Oruganti Venkata Subbaiah was born in 1882 in one of the richest families in Kavali, Nellore district, Andhra Pradesh. His father Lakshminarayanappa and mother Kamakshamma belonged to a traditional Hindu Brahmin family. At the age of thirteen, Venkata Subbaiah married Mahalakshmamma.

Venkata Subbaiah had his early education up to the IV Form at the Nellore High School. He passed the Matriculation examination from the Hindu High School, Madras, in 1897; and the F. A. examination from the Christian College, Madras, in 1900. Though he studied for his B.A. in the Christian College, Madras, he appeared for the B.A. degree examination in 1904 from the Government Arts College, Rajahmundry, and passed. He studied the First Class Pleader's Course in the Madras Law College during 1904-05. He started practising as a lawyer at Kavali in 1905.

During his educational career, Venkata Subbaiah studied the writings of John Stuart Mill, Edmund Burke and Emerson and was influenced by them. He is a strong believer in Hinduism but at the same time he has a modern outlook towards life. He believes that the imparting of Western education yielded beneficial results to Indians by broadening their outlook and inspiring nationalist feeling.

Venkata Subbaiah was attracted by the Home Rule League Movement started by Mrs. Besant in Madras and Bal Gangadhar Tilak in Bombay.

He himself started the Home Rule League Movement in Kavali and became the Secretary of the Home Rule League at Nellore. He signed the Satyagraha Pledge in 1919 and gave up his practice. He was also convicted to undergo one year's rigorous imprisonment. He was closely associated with Tanguturi Prakasam Pantulu, Konda Venkatappayya, Bejawada Gopala Reddi and Vennelakanti Raghavayya during the Salt Satyagraha Movement.

Venkata Subbaiah supported the movement for Harijan uplift started by Mahatma Gandhi. He founded a Harijan school at Kavali in 1910 and worked in it for about five years, educating the Harijan boys. He championed the cause of the Harijans in Nellore district.

Venkata Subbaiah actively participated in the Salt Satyagraha Movement. Along with 300 followers, he prepared salt at Gogulapalli and Tummalapenta in Nellore district. He was arrested and imprisoned along with his wife for about six months. During the Individual Satyagraha Movement in 1941 he was again imprisoned for six months.

He was a staunch Congressman. He became a member of the Indian National Congress in the first decade of this century and continued in that organisation until 1947. He became a life member of the Provincial Congress Committee. He also became a member of the A.I.C.C. in 1918. He was the President of the Nellore District Congress Committee in 1921.

After the passing of the Government of India Act, 1935, when elections were held for the Provincial legislatures, he was elected to the Madras Legislative Assembly in 1936 from the Nellore Constituency as a Congress candidate. He was known for his forthright expression of views in the Assembly during Rajagopalachari's Ministry.

Venkata Subbaiah believed that without education self-governing institutions cannot function successfully in our country. He established the George Coronation School at Nellore in 1911, which later on became the Vivekananda Vidyalaya, which he maintained till 1922. He started the Andhra Deseeya Vidyalaya in Nellore where handicrafts were taught. He also established the Tilak Jateeya Vidyalayam in Nellore which was inaugurated by Mahatma Gandhi in 1921. Besides other subjects, spinning and weaving were taught in that School. He also worked for the establishment of the Kasturi Devi Vidyalayam at Nellore.

He was also an active social reformer. Besides supporting the movement for Harijan uplift, he advocated the re-marriage of widows. In 1914 he worked for the marriage of a widow at Nellore. Later on, he set an example in his own family in 1934 by encouraging and supporting his son Venkateswara Sarma who wanted to marry a widow. The marriage was celebrated in the house of Kasinadhuni Nageswara Rao Pantulu in Madras.

Venkata Subbaiah belongs to the rank of those freedom fighters who sacrificed everything for the cause of India's freedom without expecting any reward. He gave up his practice as a lawyer and lost all his property in the nationalist movement. His wife and children, too, endured all the sufferings and co-operated with him in his endeavours to free the motherland from the yoke of the British. He had the vision and the broad-mindedness to understand the need for social reform. His services as a promoter of national education were of enduring importance. Indeed, his contributions as a constructive worker were far more valuable than his role in agitational politics.

[Who's Who in Madras Legislature (1936-37); A. Kaleswara Rao—Na Jeevitha Katha (in Telugu); Personal interview of the Research Fellow with Oruganti Venkata Subbaiah.]

(R. Nageswara Rao) Y. Sriramamurty

VENKATASWAMY NAIDU, K.
—See under Naidu, K. Venkataswami

VENNELAKANTI RAGHAVAYYA
—See under Raghavayya, Vennelakanti

VENNETI SATYANARAYANA
—See under Satyanarayana Venneti

VERMA, BADRINATH (ACHARYA) (1889-1972)

Acharya Badrinath Verma was born at Abgil village in the District of Gaya on 10 November 1889. His father was Kalicharan Lal, who was a Government servant in the Chowkidari Department at Ranchi. His mother came of a respectable Kayastha family. In 1903 he was married to the daughter of Gadadhar Prasad, manager of a tea-estate at Ranchi.

Having received his early education from a village Moulvi he was admitted to a Vernacular Middle School at Ranchi. In 1906 he passed the Matriculation examination in the first division from the Ranchi Zilla School and his F.A. examination in 1908 from St. Columbus College, Hazaribagh. In 1910 he passed his B.A. (Hons.) examination from the Presidency College, Calcutta. He also passed his M.A. examination in English from the Calcutta University. He was very closely associated with Rajendra Prasad and Braj Kishore Prasad. The Gita and the Ramayana had always been a constant source of inspiration to him throughout his life.

In 1914 he was appointed as a Lecturer in English in the B. N. College, Patna. During 1915-20 he was President of the Bihari Students' Conference. In 1921 he joined the non-cooperation movement and devoted himself to the cause of national education and organisation of the Congress. He joined the Bihar Vidyapith and became its Vice-Principal. In 1930 he became its Registrar. In April 1930 he joined the Civil Disobedience Movement. During 1930-31 he was the President of the Patna District Congress Committee. He was closely associated with the Bihar Seva Samity for a long time. During 1930-42 he was Assistant Editor of the *Searchlight* and did his best to propagate the ideal and programme of the Indian National Congress. He was also the Secretary of the Bihar Journalists' Association. Once he presided over the Bihar Hindu Sahitya Sammelan. In 1942 he participated in the 'Quit India' movement and was sentenced to two and a half years' imprisonment. In 1946 he became the Education Minister of Bihar. He was a great supporter of basic education.

He had been opposed to caste restrictions and untouchability. He remained all through a great advocate of female education. He denounced ritualism and orthodox religious practices. He stood for religious toleration. He was one of the greatest protagonists of national education. Later on he became a great advocate of basic education and did his best to popularise it in his capacity of Education Minister of Bihar for about a decade. He had no faith in violent nationalism. He advocated the revival of India's old Panchayat system. He stood for the development of village industries in India along with heavy industries, so that the problem of unemployment could be solved. He never subscribed to narrow regionalism. Dressed in Indian style he lived a simple and quiet life. He had always been unostentatious and avoided publicity.

During 1921-42 he made his valuable contribution to the national movement in Bihar. He participated in the Non-Cooperation, Civil Disobedience and Quit India movements. He also devoted himself to the cause of national education. The principal region of his nationalist activities had been the Districts of Patna and Gaya. He died in March 1972.

[Datta, K. K.—History of the Freedom Movement in Bihar, Vols. I, II & III, 1957; Police Report, August 1918 and 1929; Bihar and Orissa Police Intelligence, November 1918; The Searchlight, 21 March 1930, 21 April 1930 and 13 April 1933.]

(Rameshwar Prasad) S. B. Singh

VERMA, BIPIN BIHARI (1892-1974)

Bipin Bihari Verma was born on 26 February 1892 in the village of Diwanji Ka Sikar in the District of Champaran. His father was Adya Prasad, who came of a respectable Kayastha family, having the social status of the landed aristocracy. His wife also comes of a respectable zamindar family.

Having received his early education in his village he was admitted to the Bettiah Raj

School. Subsequently, he also studied at the Hare School, Calcutta, and at the High English School, Muzaffarpur. In 1910 he was sent to England for higher education. He passed his Matriculation examination from the University of Edinburgh and joined the Dublin's Inn of Court in 1913. In 1915 he qualified as a Barrister. Harbansh Sahay, a teacher of the Bettiah Raj High School, instilled patriotic feelings in him at an early age. While studying at the Hare School, he met Rajendra Prasad and was very much influenced by his activities in connection with the Bihari Students' Conference. During the First World War he worked as a male nurse at Netely Military Hospital. In 1914 he visited Germany and a few other countries of Europe. In 1914 he met Gandhiji in London and came under his influence and joined a contingent of volunteers raised in London by him for working with the Red Cross Society.

On his return from England he began his practice as a Barrister at the Patna High Court in 1916. In 1917 he suspended his practice for some time and worked with Gandhiji as a volunteer in the Champaran Satyagraha movement and later on joined the non-cooperation movement. He became the President of the Champaran District Congress Committee. In 1924 he became a member of the Bihar Provincial Congress Committee and subsequently he was elected a member of the A.I.C.C. and also General Secretary of the Provincial Congress. He was also elected Chairman of the Champaran District Board. He likewise took an active interest in the work of the Hindustan Sevadal. He actively participated in the Salt Satyagraha Movement and, as a result, was sentenced to one year's imprisonment. In 1935 he became the Manager of the Bettiah Raj Estate and held this position till August 1942. In 1952 he was elected to the Lok Sabha and in 1962 became a Member of the Rajya Sabha.

His views on social reforms were modern. He was opposed to caste restrictions and prejudices. He was in favour of widow-marriage and female education. Being an enlightened Hindu he was against rituals and idolatry. At first he was an ardent advocate of Western education, but later on his views changed. Hence, he advocated the cause of national education during the Gandhian era of Indian politics. He remained wedded to the creed of non-violent non-cooperation. He always stood for complete independence for India. He remained all through a staunch nationalist. He stood for a healthy relationship between the landlords and the tenants and was opposed to the abolition of the zamindari system. He advocated the cause of cottage industries, but he thought that modern industries should also have a proper place in the Indian economy. He never subscribed to narrow regionalism.

During 1921-42 he made his valuable contributions to the national movement in Bihar. The District of Champaran was the principal region of his nationalistic activities.

[Datta, K. K.—History of the Freedom Movement in Bihar, Vols. I, II & III, 1957; The Searchlight, 27 July 1919 and 18 April 1923; Personal interview with Bepin Bihari Verma.]

(Rameshwar Prasad) S. B. Singh

VARMA, GANGA PRASAD (1863-1914)

Ganga Prasad Varma was born on 13 August 1863 in Pilani village in District Hardoi (U.P.). His mother was Purkhin Devi. His father, Narain Das, was the Head Manager under some big Talukdar in District Sitapur (U.P.).

He belonged to a Hindu Khatri family. His ancestors held high positions at the Court of the Nawabs of Oudh. His great-grandfather was the Head Treasurer of Nawab Wajid Ali Shah and Nawab Asaf Ali Shah. His ancestors were quite wealthy and were held in high esteem for their munificence and help to the poor and the needy.

He was married in 1878. His wife also belonged to a well-to-do zamindar family.

As was customary in those days, in the beginning he learnt Arabic and Persian from Maulvis who taught in the family of the Nawab of Oudh. Later he studied at the Canning College, Lucknow. But because of his interest in current

happenings he left the College without taking any degree and took to journalism.

Swami Ram Tirth cast a great influence on him. If the Swamiji came to a neighbouring town, he personally went to have his *Darshan* and to bring him to Lucknow. The Swamiji often stayed with him for many days. Varma was also influenced by Pandit M. M. Malaviya whom he regarded as his elder brother. He had close friendly relations with Lala Lajpat Rai, Pandit Sundar Lal, Pandit B. N. Dar, Narain Swami, the Maharaja of Mahmudabad and Nawab Ghulam Hassan. Mrs. Annie Besant also stayed with him.

In 1883 he started the *Advocate*, a bi-weekly English newspaper from Lucknow, and followed it with the *Hindustani*, another bi-weekly in Urdu. By disseminating information collected from different parts of the country and from abroad these newspapers promoted political consciousness in U.P. These had a wide circulation and were encouraged by the Government for their moderate tone. Only once, in 1890, a defamation suit was filed against the papers but that, too, was dismissed.

He was one of the founding members of the Indian National Congress attending its first session at the young age of twenty-two. He attended almost every Congress session. On his own he took with him several delegates.

His industry and devotion were a source of strength to the Congress. He rendered useful service to the organisation of the first Congress sessions at Benares and Allahabad. He invited the Congress to hold its session at Lucknow in 1892 and the success of the session was largely due to his enthusiasm and efforts.

He never spoke at the general session of the Congress. Being one of its leading personalities, he was associated with a number of important committees appointed by the Congress. Thus at the third session (Madras, 1887) he was appointed a member of the committee for framing rules for the constitution and working of the Congress. At the sixteenth session (Lahore, 1900) he was appointed a member of the Indian Congress Committee for 1901 and the Industrial and Educational Committees for 1901.

In U.P. the Congress Party owed its birth to his efforts. He was regarded as the main leader from the Province. He was also the Vice-President of the U.P. Congress Committee.

He served on many official and non-official committees. He rendered valuable service to the cause of local self-government as a Municipal Commissioner of unrivalled experience. He was the Vice-Chairman of the Lucknow Municipality and also a member of the Sanitary Board for Lucknow.

He may justly be called the maker of modern Lucknow, being responsible for developing the new part of the city. He laid out twenty-eight roads in the city. He gave valuable advice about a proper drainage system for the new city of Meerut being planned then.

Besides the Congress, he remained associated with the Home Rule League and the Arya Samaj throughout his public career. He gave valuable assistance and useful advice about the reformation of the Naiks of Ramgarh (Nainital) and the raising of the depressed classes in Kumaon in general. The Chedilal Dharamshala (Lucknow) owed its existence to his efforts.

He was a member of the Primary Education Committee. He was a Fellow of the Allahabad University and a member of the Hindu University Society and the Central Hindu College, Varanasi. He toured with the members of the committee collecting funds for the establishment of the Benares Hindu University. He himself donated Rs. 10,000/- and was thus among the first few who made handsome donations. He also helped in the founding of the Kali Charan High School (Lucknow).

He was a member of the Provincial Legislative Council for many years. In 1909 he was honoured with the title of K.C.I.E. It was a measure of his modesty and greatness that he made room for Pandit B. N. Dar for the honour of the Presidentship of the Congress (Calcutta session, 1911). He died on 23 June 1914.

Influenced by Hindu revivalism he favoured the preservation of the caste system and the prevailing customs and traditions. He was noncommittal on the question of widow-marriage but sympathised with those thrown out of caste,

outcasted for crossing the ocean.

He was a staunch Hindu, performing his daily duties according to the scriptures. On auspicious days, such as Shivaratri and Janmashtami he fasted the whole day. In a Shiva temple in his house every morning he offered prayer for two hours. He believed in the ideal of conquering the body with the spirit.

In 1908-09 he caused to be removed within a day a fish and meat market started in front of his house. But this was not because of any ill-will against any religion. He had friendly relations with the people of other religions. On the language controversy in Oudh in 1899-1900 he evinced his catholicism.

He aided and encouraged the opening of schools in Lucknow for imparting the Western system of education. He was very keen to assist institutions promoting ancient Indian sciences and literature. He was for free and universal education and helped financially many deserving students.

He was a moderate and constitutional fighter. His policy of caution and sweet reasonableness earned him the confidence of high British officials and evoked a positive response. It suited the requirements of the nationalist movement when the primary need was to train a traditional society for public life. He wanted the Government to be more responsive to the needs of the people and to adopt a more benevolent and paternal attitude. He never preached sedition nor propagated the extinction of British rule. Still he pleaded for more and more popular participation in the administration, the removal of the legitimate grievances and the relaxation of the bureaucratic hold. He criticised the police as being more the engines of oppression than keepers of the public peace. He advocated better salaries for the police force to attract suitable men and recommended the separation of the investigation department from watch and ward.

He urged that one-half of the land revenue realised from the Provinces should be spent in the Provinces. The Provinces should not be subject to discriminatory treatment and should contribute to the Imperial expenditure according to the percentage of the income of the population.

His services for his Province and city were not due to narrow regionalism. He wanted to train people of his Province and city to participate in national activities.

He never wore English dress and was clad in the typical dress of an upper-middle-class Hindu. A man pulled the fan when he took his afternoon nap. For his evening walk he went out in his Victoria carriage. He led a disciplined and well-regulated life, getting up at four in the morning. He took *Sharbat* of forty almonds in the morning, and got himself massaged with mustard oil for about an hour. At midday he took a quarter seer of ghee through his nose and brought it out from his mouth. He ate thirty chapatis and one seer of Matha.

A source of strength to the Congress organisation, he created political consciousness in U.P. through his newspapers and held moderate views suited to the times.

[The Advocate, 12 and 19 July and 2 August 1914; Report of the third (Madras, 1887) and sixteenth (Lahore, 1900) sessions of the Indian National Congress; Proceedings of the United Provinces of Agra and Oudh Council, April 1910; The Indian Police Commission (U.P.) Papers, Vol. IV D; Information from Kedar Nath Kapur, a nephew of Ganga Prasad Varma.]

(L. Dewani) LALLANJI GOPAL

VERMA, MANAKYA LAL (1897-1969)

Manakya Lal Verma, son of Chhagan Lal Verma, was born on 4 December 1897 in Bijolia, District Bhilwara, Rajasthan. He belonged to an ordinary family. He was married at the age of twenty years; his wife also belonged to a lower middle-class family. His education was confined to lessons on traditional lines; he did not pass any regular examination. He could fluently express himself in Hindi and Urdu; he could also compose rousing poems in the local dialect to inspire the people and to wage a fearless struggle. He worked among the people, talked to them sympathetically and established personal

contacts. He was influenced by the teachings of the Arya Samaj very early in his life.

Manakya Lal had chiefly concerned himself, in the first few years, with the questions of tribal peoples, particularly the Bhils (a tribal community in Mewar). They were being exploited and persecuted at the hands of the administration and the State officials. By a system of satyagrahas, demonstrations and petitions, he sought to direct the attention of the State to the various illegal exactions on sundry pretexts, and specially the system of forced labour, virtually reducing the peasants to slavery.

He encouraged the opening of educational institutions for the Bhil children who were taught certain arts and crafts.

The Bijolia movement was the first mass non-violent agitation. Here the leadership was provided by Vijay Singh Pathik who led the peasants in their struggle against the feudal jagirdars. The movement was non-violent because the leaders considered it expedient. The masses were without arms and weapons and could not have indulged in violence or led an armed struggle to assert their rights.

After about a decade of co-operation and joint efforts, there developed serious differences between Manakya Lal and Vijay Singh Pathik. The rift was mainly on account of a difference of opinion regarding the conduct of the movement in Rajasthan. The question was whether it should be conducted under the guidance of all-India leaders like Gandhiji and Jamnalal Bajaj or stopped since the Bijolia problem had been solved for the time being. Manakya Lal welcomed outside direction and guidance.

He also helped in founding the Rajasthan Seva Sangh to improve the lot of the tribals, to remove their superstitions and to promote their economic well-being. He wanted to put an end to the exploitation to which they were subject.

In 1934 Verma was externed from Mewar for his activities since he had succeeded in making the peasant movement widespread. He had to pass a good deal of his time during 1934-38 at Dungarpur. Here he started the movement against *Begar* (forced labour) and founded a branch of the Rajasthan Seva Sangh. He was allowed to come back to Mewar after a lapse of four years.

He was the Founder-President of the Mewar Praja Mandal. From then (1938 onwards), he started political work and political propaganda in the State. His earlier sphere of work had been confined to social and economic spheres. The Praja Mandal, in the beginning, wanted the introduction of democratic government in the States. In 1942, he organised a mass agitation in support of the Quit India Movement. He organised big hartals and was put in prison.

In 1948, he became the Prime Minister of 'Smaller' Rajasthan. He was one of the prominent leaders of Mewar who helped the process of merger and integration of the various States into a bigger unit of Rajasthan. He was a member of the Rajya Sabha from 1952 to 1967.

In the post-1947 period, he organised the Rajasthan Adimjati Sangh and the Rajasthan Bhil Sewa Mandal. He is remembered as the emancipator of the Bhils from oppression. In Mewar, he was the first leader who tackled the problem of illiteracy and economic and social backwardness of the tribal communities.

[Rajmal Sanghi and Vidya Vinod Kala —Rajasthan Men Swadhinata Sangram (in Hindi), Jaipur, 1963; Newspaper Cuttings Files available at the Rajasthan State Archives, Bikaner; Hari Prasad Agarwal—Rajasthani Azadi Ke Deewane (in Hindi); Ram Narain Chaudhry—Adhunik Rajasthan Ka Utthan, Ajmer, 1967; Rajasthan Lok Parishad Papers, available at the Rajasthan P.C.C. Office, Jaipur; Personal interview of the Research Fellow with Manakya Lal Verma at Udaipur on 28 October 1967.]

(L. Dewani) M. S. JAIN

VERMA, PHULAN PRASAD (1900-1957)

Phulan Prasad Verma was born in a respectable Kayastha family in 1900 at village Jigha in the District of Saran in Bihar. His father, Hira Prasad Verma, was an employee of the Hathwa Raj.

Phulan Prasad was married at the age of sixteen.

After taking his education in his village primary school, he was admitted to the Hathwa Raj School and passed the Matriculation examination in the first division. He passed the I.A. examination from the Patna College in 1919. In 1921 he gave up his studies and joined the non-cooperation movement. Subsequently, he again took up his studies and passed his B.A. (Hons.), M.A. and B.L. examinations from the Patna University. Once he went abroad and visited England, France and other European countries. In the beginning he was much influenced by the writings of Mahatma Gandhi, but later on the writings of Ibsen and G. B. Shaw played a more important part in the shaping of his political ideas. He read extensively the writings of Karl Marx and other Socialist thinkers. He was closely associated with Dr. Rajendra Prasad, Achyut Patwardhan, Ram Briksha Benipuri and Jai Prakash Narain.

He began his public career as a Congress volunteer during the Non-Cooperation and Khilafat movements. In 1921-22 he moved round the Patna district in connection with the Tilak-Swaraj fund. By the thirties he became a nationalist leader of Bihar. In 1930 he had to undergo simple imprisonment for six months in default of a fine of Rs. 200/-. In prison he came to realise that the Satyagraha movement could not bring about the total collapse of the British authority in India. He became convinced that the next nationalist struggle would have to be carried out in a different way by paralysing the system of transport and communications in the country. He was the founder of the Socialist movement in Bihar, and in 1936-37 became associated with the Congress Socialist Party. He was the President of the Patna Youth League and used to hold classes on Socialism. He was a prominent member of the Bar of the Patna High Court. He was arrested in the 'Quit India' movement of 1942 and was kept in Bankipore Jail along with Dr. Rajendra Prasad. In 1946 he was elected to the Bihar Legislative Assembly, but subsequently he resigned his membership of the Assembly on account of the decision of the Socialists to quit the Congress. He was a Member of the Constituent Assembly of India for some time. After independence he was nominated as a member of the Damodar Valley Corporation. As Senator and Syndic of the Patna University he worked for the spread of higher education in Bihar. He died in 1957.

His attitude towards social reforms was quite modern. He was against the caste system and abhorred untouchability. In 1928 he championed the anti-purdah movement in the province. He was convinced that for the regeneration of the country the socio-economic status of Indian women must be improved. His attitude was rational in matters of religion. He was a great champion of Western education and particularly emphasised the development of scientific and technical education in India. He joined the national movement as a believer in Satyagraha, but later on came to entertain doubts about it. He was a man of broad outlook and was free from narrow regionalism.

He occupied an eminent place among the nationalists of Bihar. He was a widely-read man and influenced his contemporaries in the Province by his political thoughts. He wanted to link the Socialist movement with the freedom movement of the country and was considered one of the main theoreticians of the Congress Socialist Party. As a matter of fact, he was an intellectual *par excellence* among the politicians of Bihar. He was one of the leaders of public opinion in Bihar and was a scholar-educationist.

[K. K. Datta—History of the Freedom Movement in Bihar, Vols. 2 & 3, Patna, 1957; Fortnightly Report of the Patna Commissioner from the period ending 13 May 1937; Patna Commissioner's Fortnightly Report, 13 August 1930; The Searchlight, 27 January 1931; The Indian Nation, 3, 4 & 6 June 1957 and 19 & 26 October 1964.]

(Rameshwar Prasad) S. B. SINGH

VERMA, SHIV (1904-)

Shiv Verma was born in 1904 in a village in the

District of Hardoi (U.P.). He gave up his studies, joined the Non-Cooperation Movement and took an active part in the boycott campaign. After the movement was over he resumed his studies. In 1925 he came to Kanpur where he joined the revolutionary movement. He met Ram Prasad Bismil (of the Kakori Case) one day before his execution in Gorakhpur Jail, posing as his younger brother, along with Bismil's mother and brought confidential instructions for the Party. He again gave up his studies and plunged into revolutionary work. He was one of the very close associates of Sardar Bhagat Singh, Chandra Shekhar Azad and others. He was a member of the Central Committee of the Hindustan Socialist Republican Army (HSRA) and its chief organizer in U.P. In May 1929 he was arrested at Saharanpur Bomb Factory of the HSRA. He was tried in the Lahore Conspiracy Case along with Sardar Bhagat Singh and others and sentenced to transportation for life. He lived in Lahore, Madras, Rajamundry and Andaman jails. He became a Communist while in the Andamans. After his release he joined the Communist Party. He is now an active member of the Communist Party. He has written books in Hindi and edited papers.

[Bhagwan Das Mahore—Yash Ki Dharohar (in Hindi); Manmath Nath Gupta—Bharat Men Shashastra Kranti Chesta (in Hindi); Lahore Conspiracy Case Judgement.]

(Mantosh Singh) H. S. SRIVASTAVA

VERMA, SHYAMJI KRISHNA
—See under Shyamaji Krishnavarma (Pandit)

VERMA, VINDESHWARI PRASAD
(1886-1969)

Vindeshwari Prasad was born on 26 September 1886 in Manpura village, P. S. Mahua, Subdivision Hajipur in the District of Muzaffarpur. His father's name was Munshi Kali Charan. He was brought up under the care of his father's uncle, R. Prasad, who was a veteran nationalist of the Province. Being the only son of his parents, he was very much attached to his mother who inculcated in his young mind a deep love for the Ramayana and devotion for Hindu religion at an early age.

V. Prasad belonged to a respectable Kayastha family. His father was a village attorney and a scholar of Urdu and Persian. His family enjoyed a middle-class social status. His father taught him Urdu and Persian in his young age. He matriculated in the First Division at the age of sixteen. In 1904 he passed the Intermediate in Arts in the First Division and graduated from the G.B.B. College, Muzaffarpur. In 1908 he took the Bachelor of Law degree from the Patna College. His student life was a brilliant academic record.

In 1902 V. Prasad was married to Indrawati Devi who came of a respectable Kayastha family of Hajipur. His wife always used Swadeshi clothes. He married once only. He led a simple and quiet life and always dressed himself in Khadi clothes in Indian style. He was a silent worker and avoided publicity.

The Ramayana which he had learnt from his mother remained a source of constant inspiration to him. Subsequently he was influenced by a study of the Gita. The spiritual force of the Gita gave him courage and strength during the period of stress and strife. A deeply religious man, he was a staunch Hindu. Devotion to God was the essence of his religious convictions.

The writings of Annie Besant considerably influenced him. Later on he was closely associated with one Gokulanand, an eminent Theosophist of the Province. Under his influence he became a Theosophist.

He was very much influenced by the highly nationalistic activities of Dr. Rajendra Prasad. Besides, he was intimately associated with Maulana Shafi Daudi and Ramnavami Prasad. Gandhiji's journal, the *Harijan*, changed his outlook and gave him a new direction. He used to suggest that moral instruction should be imparted to children in schools. In matters of social reform he stood half way between orthodoxy and modernism.

V. Prasad started his career as a teacher in the T. K. Ghosh Academy, Patna, and also at the Hathwa Raj School, Chapra. Besides, he worked for some time as the Headmaster of the National School at Hajipur. During the thirties he worked for the success of the National Education Programme. He started his practice as a lawyer in 1908. Soon he became a High Court practitioner and built up a very lucrative practice at the District Court of Muzaffarpur.

He supported the system of Basic Education and believed that its success would go a long way towards making education useful and self-sufficient. He believed that during the freedom struggle, the establishment of a national system of education gave a new form and character marked by a feeling of confidence and self-dependence to the National Movement. He further maintained that due to the lack of efficient and good teachers the national education movement could not succeed. He always believed that the effect of the spread of Western education in India was that the Indians became conscious of their degraded socio-political condition which gave birth to nationalism in the country.

V. Prasad, a staunch supporter of the Indian National Congress, remained true to the ideals of nationalism. Freedom of the country was the most sublime aim of his life for which he worked assiduously. Besides, he had a firm faith in the success of the principle of non-violence and non-cooperation, by means of which India could attain her freedom. He was of the opinion that freedom achieved by means of violence would be the freedom of the few. He consistently worked for Hindu-Muslim unity. He wanted the regional cultures of India to develop on healthy lines. That is why he always lodged a protest against narrow regionalism. He had a firm belief that the national came first and then the Provincial or regional interests. He held the view that the development of village industries was essential for the regeneration of the rural economy of our country. An advocate of peasant proprietorship, he maintained that the "tenancy rights of the actual tillers of the soil should be secured."

He always stood for complete independence and regarded "Dominion Status for India as a perpetual tutelage to Britain". He thought that the end of the British rule in India was a "sine qua non" for India's social, political and economic regeneration. A persuasive public speaker, he used to communicate to the people the message of the Congress during the freedom struggle.

V. Prasad was in favour of the British system of Government because there the rule of the people was supreme. But he maintained that the British administration in India could not strike root in the Indian soil because it was lacking in the true spirit of the English form of Government. He maintained that the British bureaucrats in India ruled India despotically and tried to stifle the growth of the Indian National Movement. Besides, they sowed seeds of disunity in order to perpetuate their rule. The English Officers regarded the Indians as slaves and of low origin. He accused British Officers ruling in India of being responsible for her economic exploitation. Britain fought imperialistic wars using India's resources and revenues and ruined India's flourishing cottage industries, thus making India dependent on British markets.

For a good number of years he was the Chairman of the Muzaffarpur Municipality and also worked as a nominated member of the Muzaffarpur District Board. An eminent national worker, he held many positions in the National movement. He was the President of the Muzaffarpur District Congress Committee and a member of the Provincial Congress Committee and also of the All India Congress Committee. In 1932 he was appointed Secretary of the Bihar Provincial Board of Untouchability League. In 1937 he was elected to the State Legislative Council as a Congress candidate. During 1947-62 he was the Speaker of the State Legislative Assembly.

He was a distinguished worker in the cause of Harijan welfare. He devoted a considerable portion of his life to working for the removal of untouchability. Besides, he was actively associated with the Anti-Pardah movement in the Province. He used to defend the Indigo-ryots often without obtaining any remuneration. In 1918 he joined the Home Rule Movement and worked for the success of the movement in the District of

Muzaffarpur. In 1921 he gave up his lucrative practice at the Bar and joined the Non-Co-operation movement. He accompanied Maulana Dhafi Daudi and toured the district for the propagation of the "National Programme" and in October 1920 he convened the first meeting for the purpose at Bhagalpur. His extensive tours resulted in making the Non-Cooperation Movement a success in the District of Muzaffarpur. He organised a good number of meetings. After the suspension of the movement he devoted himself to the task of propagating the cult of Khadi, Swadeshi and National Education.

In 1930, as President of the District Congress Committee, he assumed the leadership of the Salt Satyagraha Movement in the district. The movement achieved outstanding success, so much so that by 23 April 1930, about thirty salt manufacturing centres were started in Muzaffarpur district. In June 1930 he was arrested and sentenced to two months' imprisonment.

During the 1942 Movement he again assumed the leadership of the district and did much work from underground.

A prominent member of the Home Rule League, he was a member of the Theosophical Society of India. Besides, he was a member of the 'Rupkala Sammelan', an organisation of the Vaishnavas. In 1961 he was honoured with the distinction of Padma Bhushan. He passed away on 4 August 1969.

[K. K. Datta—History of the Freedom Movement in Bihar, Vols. 1 & 2, Patna, 1957; The Non-Cooperation and Khilafat Movements in Bihar & Orissa, Patna, 1925; Autobiography of Shri Janakbehari Prasad, in Hindi (unpublished); Autobiography of Shri Ramnarain Prasad, in English (unpublished); The Indian Nation, 12 May 1938; The Indian Annual Register, Vol. I, 1937.]

(Rameshwar Prasad) SHARDA DEVI VEDALANKAR

VICTORIA, ROCHE (1894-1962)

Roche Victoria was born on 26 September 1894 in Tuticorin in the State of Madras. He hailed from an ancient and respectable Bharatha family. His father, J.M.B. Roche Victoria, was a broker in Messrs. Darley Butler, and later in Ralli Bros. The civic affairs of Tuticorin interested him very much, and he was the first elected Municipal Chairman in 1895.

Roche Victoria had his early schooling at St. Francis Xavier's in Tuticorin and later at St. Aloysius School in Trichinopoly. Then he joined the Davar's College of Commerce in Bombay. He read many English classics and books on religion, particularly about Christianity. In 1948 he went to the U.S.A. and the Continent. In 1925 he visited the holy places of Rome and Palestine.

Soon after his education, Roche Victoria took to business and trade. He was the Managing Director of Messrs. F. X. Pereira & Sons in Tuticorin from 1926 to 1944. In 1944 he became the senior partner. Later, he was to be the Director of Messrs. The Enterprises (India) Ltd., The Tinnevelli Tanneries Ltd., The East India Steam Navigation Company Ltd., The Tuticorin Salt Refineries Ltd. and The Heavy Chemicals Ltd.

Despite a hectic professional life, Roche Victoria had time for public life, too. He held many positions and titles of honour in public life. He was the Vice-President of the All India Adult Education Association, Bombay, and President of the South India Adult Education Association, Madras. He was the President of the Tinnevelli District Co-operative Central Stores. He was a Founder-Member of the Indian Chamber of Commerce. He was one of the organisers of the Bharatha Mahajana Sangam. He was the President of the Boy Scouts' Association, Tuticorin, from 1937 to 1947 and, in recognition of his meritorious services to the Scout Movement, the All-India Boy Scout Association awarded him the "Thanks Badge". He was responsible for forming the Rotary Club in Tuticorin, of which he was the Honorary Secretary and Treasurer and later President.

Roche Victoria was largely responsible for the establishment of St. Francis Xavier's Band of Hope in 1922 to promote prohibition. He was elected Mayor of Tuticorin in 1926 and held that

office till 1946. He was a Member of the Madras Legislative Assembly from 1937 to 1946 and of the Legislative Council from 1946. He was also a Member of the Senate of the University of Madras from 1941 to 1947. In 1944-45, he was nominated as Member of the General Post-War Reconstruction Committee of the Government of Madras. In January 1948 he presided over the first Provincial National Christian Conference in Madras.

Roche Victoria held strong views on caste, education, nationalism and moral uplift. He was against the caste system, condemned social tyranny and pleaded for improving the condition of women. He wanted the educated elite to rally round the people in the cause of nationalism. He started the Bharata Young Men's Association. He founded the Tuticorin Gymkhana Club. He also founded a Rural Demonstration Centre in Mangalagiri. He evinced keen interest in the Tuticorin Port Trust Bill in 1924.

Roche Victoria died in 1962. He was a man of versatile talents and catholic tastes, with an infinite capacity for rendering service to humanity, without any distinction of caste or creed. With the dawn of freedom, he took up the defence of the Fundamental Rights of the Christian Community.

[The Hindu Files; The Village India Files; J.L.P. Roche Victoria: A Short Life-sketch, Madras, 1948; Directory of the Madras Legislature, 1950; Proceedings of the Madras Legislative Assembly, 1937-46; Proceedings of the Madras Legislative Council, 1946-50.]

(Emmanuel Divien) B. NARASINGARAJAN

VIDYABHUSAN, DWARKANATH (1820-1886)

An eminent journalist, endowed with social passion and rich scholarship, Dwarkanath Vidyabhusan was born in April 1820 in an orthodox Pandit family in the village of Changripota near Calcutta. His father was Haran Chandra Nyayaratna Bhattacharya, a Vaidik Brahmin who took up teaching as his life-long profession. Dwarkanath started his academic career at the village *Pathsala* and Sanskrit *Chatuspathi Tole*. Afterwards he studied at the Sanskrit College, Calcutta, from 1832 to 1844, and obtained the title of "Vidyabhusan" in the final examination and diploma from the Hindu Law Examination Committee for his proficiency in Smriti in 1843. He evinced a keen interest in the political and constitutional history of Europe and had a profound understanding of the multiple values envisaged in the Books of Religion. He was a teacher of Bengali for some time at the Fort William College, a second Professor of Grammar from January 1845 to May 1855 and the Librarian from November 1844 to January 1845 at the Sanskrit College. He became afterwards a temporary assistant to the Principal from May 1855 to November 1855 and finally Professor of Literature from December 1855 to July 1873 in the same institution. He was the author of a number of books, all written in Bengali and with deep earnestness: 'Nitisar' (in three volumes), 'History of Rome', 'History of Greece', 'Subuddhi Vyavahar', 'Bhusansar Vyakaran', 'Visweswar Vilap' (a poem), 'Upadeshamala', 'Shankhya-darsan', etc.

Dwarkanath was an upright, unbending and outspoken man, maintaining an uncompromising standard of justice and belief in the principle of self-help which he himself preached. He was an upholder of the orthodox Hindu perspectives in the social and religious set-up, but he also wanted to adopt progressive measures in eradicating the ills of society, such as superstitions, polygamy and the sale of brides. He did not, however, join the Brahmo Samaj; instead, he always criticised what he regarded as the revolutionary doctrines of Keshub Chunder Sen.

Dwarkanath enjoyed a close personal contact with some of the greatest men of light and leading who flourished in 19th century Bengal. "I think," opined Bipin Chandra Pal, "like Pandit Iswar Chandra Vidyasagar, Dwarkanath Vidyabhusan was also a member of the Tattvabodhini Sabha." Besides Iswarchandra Vidyasagar, Dwarkanath got in touch with Iswarchandra Gupta, Ramtanu Lahiri, Surendranath

Banerjea, Akshay Kumar Dutta, Sisir Kumar Ghosh and the Rev. Krishnamohan Banerjee.

Dwarkanath played a distinctive role in the nationalist movement of the country by means of protests and suggestions which he forwarded through the columns of his newspaper, the *Someprakash*, published in 1858. Essentially moderate in his attitude towards the conduct of the nationalist movement, he never thought of breaking away from the imperial connection. He wanted to pursue the methods of appeal and petition and once went so far as to give a slight hint regarding the form of constitutional agitation on the point of representative legislative body in the Government. He believed that the English form of government with its mixed constitution was best suited for India, but its success was largely dependent on the introduction of a truly representative legislature. He was also desirous of sending some Indian representatives to the British Parliament in order to correct the wrong impression which led to the enactment of laws detrimental to the interests of India.

Dwarkanath cherished the dream of a united India. Hence his protest against the establishment of separate Provincial legislatures. He was afraid of the impact of persistent interference at the Governmental level which, if once tolerated, might continue to operate in such a way as to deprive the people of all control over their own social life. He demanded separation of powers between the executive and the legislature. He did not want the Government to interfere in commerce or to undertake the construction of railways and the programme of irrigation works. He believed that all these should be left to private enterprise, preferably to joint stock companies. With a strong belief in self-help he came forward and set up schools and helped towards the establishment of a railway station, a post-office and a municipality in Rajpur. He also felt the necessity of abolishing capital punishment and believed that the ends of justice could be better promoted not by hanging a criminal but by employing him in such a manner (say, in agricultural works) as to make him useful to society.

The greatest achievement of Dwarkanath was his publication of the *Someprakash*, a memorable organ of exactingly truthful vernacular journalism. Iswarchandra Vidyasagar lent him all necessary guidance at the initial stage. The Editor tried his best to "maintain an exacting standard of truthful reporting and objective analysis of contemporary events and governmental policies". The *Someprakash* was, in the words of Bipin Chandra Pal, "a professedly political newspaper and it has always been absolutely outspoken in its criticism of public policies and measures". It was instrumental in the repeal of the Vernacular Press Act, registering in its pages an effective support for Surendranath Banerjea and the Indian Association in their movements against the said Act.

Because of his outspoken criticism of Lord Lytton's Afghan Policy as well as of the backward state of education in the Punjab, Dwarkanath was called upon to give an explanation for its publication which, according to the authorities, was an attempt to spread discontent among the people. He was asked by the Government to enter into a bail bond for Rs. 1,000/- under Section 6 of Act IX in 1878, but he declined to do so. Nevertheless, he stated that he could not continue its publication "with the sword drawn over his head". The *Someprakash* ceased to be published after March 1879. The *Sanjibani* (April 1879) and the *Bharat Mihir* (April 1879), two other newspapers of considerable repute, mourned the loss of the guide and instructor of the native press. The closure of the *Someprakash* agitated the nationalists who were at the moment carrying on the movement to have the Vernacular Press Act repealed. Strengthened by the support of Dwarkanath, Surendranath Banerjea and the members of the Indian Association strongly demanded the restoration of the freedom of the press. The publication of the *Someprakash* was resumed, though with lesser impact, in April 1880, with the implementation of Lord Ripon's liberal policy. During the period of his trial Dwarkanath brought out a monthly journal which had a brief life for five years, from 1879 to 1884.

[Brojendranath Bandyopadhyaya–Dwarkanath

Vidyabhusan (Sahityasadhak Charitmala, No. 11), Calcutta, 1348 B.S.; —Bangla Samajik Patra (1818-67), Calcutta, 1346 B.S.; S. Natarajan—History of the Press in India, Bombay, 1962; B. B. Majumdar—History of Political Thought from Rammohun to Dayananda, Calcutta, 1934; Sivnath Shastri—Ramtanu Lahiri O Tatkaleen Bangasamaj, Calcutta, 1957; Weekly Report on the Native Papers in Bengal, Part 1, 1879; Bipin Chandra Pal—Memoirs of My Life and Time, Calcutta, 1932; The Someprakash Files.]

(Sarojit Datta) S. LAHIRI

VIDYABHUSAN, YOGENDRANATH
(1845-1904)

Yogendranath was born in a Kulin Brahmin family of Shinhat, Ranaghat subdivision, on 12 July 1845. His father, Umesh Chandra Banerjee, was respected as 'Yudhisthir' for his honesty and spiritual character. In 1863 Yogendranath married Kailash Kamini, daughter of Rajkumar Mukherjee of Kharda. His second wife was a widow named Mahaluxmi. Vidyasagar himself encouraged him to marry her. On her death, he married Malatimala, the daughter of Madanmohan Tarkalankar, in 1871.

Yogendranath had his schooling first at a *Pathsala* at the age of five. Then he went to Barisal and studied at the Barisal Zilla School. He then moved to Baraset and subsequently took his admission into the Reverend James Long's School. In 1865 he entered the Sanskrit College, Calcutta, and finally in 1872 took his M.A. degree in Sanskrit from there.

He came in close contact with Vidyasagar, Prasanna Kumar Sarbadhikari and Dr. Mahendralal Sarkar among others. He was a scholar in Sanskrit. But he also came in contact with foreign literature. He wrote the lives of Mill, Mazzini, Garibaldi, Welles, Wilberforce, Washington and others in Bengali after reading them in English.

After Yogendranath took his M.A. degree, he was appointed the third teacher in the Sanskrit College, Calcutta. He was appointed a Professor of Sanskrit in the Cathedral Mission College, Calcutta, in 1876. From 1880 to 1903, he was in Government service as a Deputy Magistrate and Deputy Collector. He was posted at various stations all over Bengal and had first-hand experience of life in various parts of this State. He could not earn any promotion in Government service because of his independent temperament.

In 1874 he began to edit a monthly journal, named the *Aryadarshan*, for the propagation of knowledge and culture. He wrote a large number of books in Bengali, of which, besides the biographies already cited, the better known were: 'Hridayochhas Ba Varatbishayak Prabandha' (1278 B.S.), 'Samalochana Mala' (1292 B.S.) and 'Chintatarangini' (1296 B.S.).

Yogendranath did not take part in active politics, but had a patriotic and national outlook. It was through his writings that he wanted to serve his motherland. He had deep respect for women and was in favour of liberal education to all. He was opposed to prejudices of caste and untouchability. He supported widow-marriage and himself married a widow.

Yogendranath was of progressive views and advocated unity, non-communalism, patriotism and full freedom of India. He suggested Hindi as the national spoken language all over India. He was a real patriot and a man of letters.

[History of the Services of Officers holding Gazetted Appointments Under the Government of West Bengal, Calcutta, 1903; Prabhat Kumar Mukhopadhyaya—Bharate Jatiya Andolan, Calcutta, 1925; Sahityasadhak Charitmala, No. 31, Calcutta, 1351 B.S.; Shivnath Shastri—Atmacharit, Calcutta, 1359 B.S.; The numerous writings of Yogendranath Vidyabhusan.]

(P. N. Banerjee) TARASANKAR BANDOPADHYAYA

VIDYAGAURI, NILKANTH
—See under Nilkanth, Vidyagauri

VIDYALANKAR, AMARNATH (1902-)

Amarnath Vidyalankar was born on 8 Decem-

ber 1902, at Bhera, District Sargodha (now in Pakistan). He belonged to a Hindu Khatri family, and his sub-caste was Chandhyok.

His father sent him to the Gurukul Kangri, a residential University, at the early age of eight. He stayed there till he was twenty-two when he completed his graduation in 1925.

While still a student he dedicated himself to the service of the motherland from 1921. He was a regular reader of the *Young India* of Mahatma Gandhi. He was also influenced by Lala Lajpat Rai and became a life member of the Servants of the People Society. In the Society the first task he was given was teaching of Indian History to the B.A. students of the National College.

He was deputed to accompany Lala Lajpat Rai as his Secretary, and to help him in his literary work. Lalaji died in November 1928. Purushottam Das Tandon, who became the President of the Society, arranged to bring out a Hindi weekly, the *Punjab Kesari*. Amarnath was asked to edit the paper and manage its affairs.

During the Satyagraha movement in 1930, the *Punjab Kesari*'s publication was banned. Amarnath remained in jail for about two years. While he was in jail, his mother fell seriously ill. His father died in 1942 while Vidyalankar was again in jail and thus he could not see his son before his death.

While Lala Lajpat Rai was alive, Vidyalankar was sent to Hissar for organising famine relief work in that district. In 1934-35 this district was again in the grip of a famine, and the Servants of the People Society decided that he should go and organise the relief work there. For about nine months he made Hissar his headquarters and along with Hardev Sahai and Thakur Das Bhargava he organised the famine relief in the whole district. He went to the interiormost parts of the famine-stricken areas.

About this time was organised the Punjab Branch of the All India Trade Union Congress and Vidyalankar started doing active work among the factory workers of Amritsar, who were till then very much disorganised.

Three members of the Servants of the People Society—Vidyalankar himself, Mohan Lal and Principal Chhabil Dass—started actively organising the Kisan Schools in the rural areas all over the Punjab. Professor Brij Narain used to accompany them. The whole country was in the grip of the great economic depression of the thirties.

Vidyalankar courted arrest in the Kisan movement and was released towards the end of 1941, but in August 1942 the Quit India Movement started and he was rearrested. He remained in jail till early 1946.

In the General Elections of 1946 Vidyalankar actively worked for the Congress. He was nominated as a Municipal Commissioner in the same year. He had completed twenty years' life membership of the Servants of the People Society, but he did not renew his membership.

In August 1947 India became independent and Vidyalankar then occupied himself with the problems of the displaced persons. He was in Amritsar, and for more than a year he had to work day and night to give relief to the large number of displaced persons, daily pouring into the towns from across the border.

In October 1948 he was persuaded by Dr. Rajendra Prasad to join the All India Congress Committee's Office in the post of a Permanent Secretary. He continued in that office for a year.

In September 1949 he was asked to contest a special seat in the old Punjab Assembly that was reserved for industrial labour. As he had been working as a trade unionist in Amritsar, he was considered a suitable candidate. He won this seat with handsome majority, defeating Gurbax Singh Dhillon. On being elected to the Punjab Assembly he resigned from the post of a Permanent Secretary in the AICC. In 1952 the new constitution was framed, and he contested a seat in Parliament from the Jullundur constituency. He won the seat. His term as M.P. was not over yet when, after the merger of the Pepsu and the Punjab, he was asked to join the Punjab Ministry, with Sardar Partap Singh Kairon as the Chief Minister. He joined the Ministry in November 1956, and was given the portfolio of Labour and Health. Before that, in 1954, he went to China as a member of the Trade Union Delegation of INTUC. They toured the whole country for a

month and a half. In 1957 he won the Punjab Assembly election from the Jagadhri Constituency, and was again taken in the Ministry, holding the Labour, Education and Languages portfolios. In May 1957 he was asked to lead the Indian Delegation to the International Labour Conference at Geneva. The same year he led the Indian Delegation to Yugoslavia on a goodwill mission. Again in 1961 he was asked to lead the Indian goodwill delegation to Afghanistan, and remained there for a period of three weeks.

He continued as a Minister in the Punjab for the full term of five years. At the end of this term, he decided to return to Parliament in order to make room for a fresh man. In 1962 he was elected to the Lok Sabha from the Hoshiarpur Constituency and continued to sit in Parliament for the whole term.

During his Parliamentary career he served on the following Committees: Public Accounts Committee as a member; Estimates Committee as a member; Committee to investigate condition in the Information and Broadcasting Ministry —Vidyalankar Committee—as its Chairman; The Study Team to suggest Administrative Reforms in the Department of the Director-General of Supply and Disposal—as Chairman; The Wage Board for Non-Journalist Employees of the Newspapers—as a member.

In 1967 he contested the Parliamentary Election from Chandigarh, but lost to a Jan Sangh candidate.

He is still one of the Joint Conveners of the Congress Forum for Socialist Action.

His literary works include, apart from the *Punjab Kesari* (from 1930 to 1933), 'Aj Ki Duniya', 'Aj Ka Manav Sanoar', 'Manav Sangharsh' and 'Bharat Ka Itihas'.

All these books have been accepted as text books for various classes by the Punjab and Rajasthan Universities. Among his English works are: 'Man—Through the Evolutionary Process', 'University Education', 'Social Education in India', and 'Miscellaneous Lectures and Writings on Educational Topics'.

[Who's Who File in the Panjab State Archives, Patiala; Directory and Year Book (The Hindustan Times), 1961-62; Personal interview of the Research Fellow with Amarnath Vidyalankar.]

(D. L. Datta) BAKSHISH SINGH NIJJAR

VIDYALANKAR, SATYADEV
—See under Satyadev Vidyalankar

VIDYARATNA, NILAMANI (1867-1923)

Nilamani Vidyaratna was born in the village of Baideyaswar in the District of Cuttack in 1867, in a priestly family of Brahmins. His father, Sauri Charan Misra, was a village priest. His mother's name was Rohini Devi. He had six brothers and three sisters.

Having completed his early education in the village *Pathasala*, he joined the Baideyaswar Primary School. After primary education he got himself admitted to the Charchika Middle Vernacular School, Banki. He passed the M.V. examination from this School with credit. Because of his straitened pecuniary condition he could not prosecute higher studies. And as such he chose to be a teacher in the Gopinathpur Primary School in the Baramba State of Orissa. Within a short time he made a name for himself as a teacher and attracted the attention of Basudev Sudhala Deva of Baramba who brought him to Baramba town as a primary school teacher. His stay at Baramba town gave him an opportunity to come in close contact with Sudhala Deva who developed a personal liking for him. It is true that he did not receive higher education but by dint of his perseverance he could acquire vast knowledge in Sanskrit, Oriya and Bengali. Even though he was deprived of Western education, he was not opposed to it. On the other hand, he realised that Western education would widen the outlook of the Indians and enable them to know the real state of the country and to find out ways and means for her allround development. Besides, he was in favour of adult education and opened night schools in various places and imparted free education to the labourers in his young age.

Vidyaratna was inspired by the rise of nationalism in the nineteenth century. His aim was to bring about national consciousness among the people. He was opposed to regionalism, as it was not conducive to the rise of national consciousness. The Press was his main weapon, through which he carried on the nationalist movement in Orissa. His nationalist activities were confined to Bihar, Bengal and Orissa. Very often he resisted the high-brow attitude of the Englishmen and he held a very poor opinion about their conduct in India. He conducted the nationalist movement in Orissa constitutionally and non-violently. Thus as a nationalist he rendered great service to the country from 1902 to 1923.

He was a great social reformer and educationist. He did not hesitate to raise his voice against the orthodox attitude of the people. He was against caste distinction and untouchability. He denounced child-marriage and started a ceaseless struggle in favour of widow-marriage. Through his untiring efforts a Widow Asylum (Bidhaba Asram) was set up at Puri. He established a number of schools for both boys and girls, Sanskrit 'Toles', Public Libraries, Brahman Samities and dispensaries, for the good of the people. The old hostels of the Khallikote College were his creations. He demanded equal rights for both men and women. He spent a large part of his earnings on works of public utility. He liberally distributed money among those who were needy and who came forward to render their services to the cause of the Motherland. Though he was born in a high-caste Hindu family, he strongly denounced the superstitions that had crept into the Hindu society. He believed in the fundamental truth of all religions of the world. He believed in plain living and high thinking.

He was an eloquent speaker and kept his audience spellbound. He had great success in convincing people to accept his views.

He was a literary genius. He was proficient in Sanskrit, Oriya and Bengali literatures. He was an eminent writer and author of a number of books. But he excelled in journalism. He made his mark as the Editor of the *Sambalpur Hitaisini*, a weekly paper, the (1902), the mouthpiece of the Utkal Union Conference, the *Ganjam Guna Darpana*, the *Utkal Madhupa*, a well-known monthly magazine, and the *Utkal Dipika* from 1917 to 1923.

He was closely associated with some eminent persons like Madhusudan Das, Shreeram Chandra Bhanj Deo, Desaprana Narasingha Das, Basudev Sudhala Deva and a host of others. He was a prominent member of the Utkal Union Conference which owed its origin to Ganjam Sammilani which was founded by Vidyaratna. He also established the 'Prajabandhu Samiti' in the District of Ganjam.

He was a profound scholar and earned a great reputation in academic circles. In recognition of his literary talents the queen of Baramba conferred on him the title of 'Vidyaratna'. He is popularly known as Vidyaratna.

Although he did not visit any foreign country, he was a great admirer of the English form of Government. He believed in democracy and favoured a Parliamentary form of Government.

He was called the Vidyasagar of Orissa for his social reforms and literary and other activities. In his life he never budged an inch from the path of justice. He said, "If all the gods of the heaven go against me, I will never keep away from truth and justice."

He passed away in 1923, leaving his countrymen to mourn an irreparable loss.

[Sarveswar Dash—Nilmoni Vidyaratna; Amar Charit, published by the New Student Store, Cuttack; The Utkal Deepika; The Sambalpur Hitaisini; The Utkal Madhupa; The Sanskara; The Prajabandhu; The Utkal Sammilani Report.]

(J. C. Rath) R. K. DAS

VIDYARNAVA, BHUBAN MOHAN
(? -1941)

Son of Iswar Chandra Bhattacharya, Bhuban Mohan Vidyarnava was born some time in the early sixties of the nineteenth century in the well-known Visharad family of the village of Bejura of the Habiganj sub-division in the

District of Sylhet. The Visharad family was noted for its traditional oriental scholarship. Bhuban Mohan, along with his younger brother Gopimohan, was educated on traditional lines and both acquired an enviable command over the Hindu scriptures and Hindu philosophy. Gopimohan in later life acquired the title of Sastri and served as a teacher in the Normal School at Silchar. Gopimohan's orthodoxy was of the strictest kind. Bhuban Mohan was also orthodox but he did not have a frozen mind. There were occasions when he could rise above orthodoxy and respond to the needs of the time.

It is as a journalist that Bhuban Mohan has left a name behind. In fact, none before him in the Surma Valley had wielded the pen so forcefully for the national cause. He had his early training in journalism under Kaliprasanna Kavya-Visharad of the *Hitavadi*, and for some time he even acted as the sub-editor of that paper. He also came in contact with Rai Bahadur Kaliprasanna Ghose of Dacca and some of his early writings were published in Ghose's monthly journal, the *Sadhana*.

During the time of the Swadeshi Movement Bhuban Mohan came to Sylhet and there he was appointed the Head Pandit of the National School which was started in 1906. Under his editorship, in 1909 was published the weekly Bengali paper *Deshabarta*. It was patronized by the nationalist-minded gentry of Sylhet, among whom the names of Rai Bahadur Dulal Chandra Deb and Kali Kamal Das deserve special mention. Through this paper Bhuban Mohan began to preach the Swadeshi spirit and at the same time by his learned articles he enthused the young men with the high ideals of the culture of ancient India. About two years later he came to Silchar and became the Editor of the Bengali weekly, the *Surma*, which was published by the Aryan Trading Company in 1911. In 1914 the *Surma* was converted into a daily paper and it kept people informed of the developments of the Great War. After the Fourth Surma Valley Political Conference at Karimganj in 1920, on Bipin Chandra Pal's initiative was published the Bengali weekly *Janasakti* from Sylhet to fight for the national cause and Bhuban Mohan became its first Editor.

Politically Bhuban Mohan was a moderate. He did not belong to any political party. As a journalist his appeal was more to reason than to emotion. He ruthlessly criticised British policy during the famous Kharil Murder Case when a European tea planter shot dead a tea garden labourer.

The oratorical skill of Bhuban Mohan was superb. His stentorian voice, his command over the Sanskrit and Bengali languages, and his mastery of different subjects, particularly of Indian culture and civilization, enabled him to cast a hypnotic spell on the audience. The speeches he delivered at the Second Surma Valley Literary Conference at Maulavibazar, at the fourth session of the Srihatta Brahman Parisad at Sunamganj and before the learned assembly at Ita, a village in Maulavibazar, famous for scholarship and learning, received universal applause. It was at the Ita assembly that the title of 'Vidyarnava' was conferred on him.

Though educated in the traditional oriental line, he was alive to the necessity of Western education. He utilized his facile pen to impress upon the authorities the necessity of upgrading the Murari Chand College to the Degree standard. In this matter he was the right-hand man of Kamini Kumar Chanda. He was one of the deputationists who called upon the Chief Commissioner in 1916 in connection with the upgrading of the College. The efforts of the deputationists, it may be added here, proved fruitful.

Bhuban Mohan did not serve the *Janasakti* for long. Giving up the editorship he came back to Silchar and spent there the last years of his life till his death in 1941. In his daily life he practised austerity, almost verging on asceticism. His wife Sarvajaya Devi served him with devotion like a typical Bengali lady of that age. The rich library of Bhuban Mohan was donated to the Sanskrit *Tol* at Silchar after his death.

[The available files of the newspapers edited by Bhuban Mohan Vidyarnava (most of the Papers have been destroyed); Personal interview

of the Research Fellow with Kamalendu Bhattacharyya, a grandson of Bhuban Mohan, with Sudhir Kumar Sen, a member of the Bhuban Mohan Birthday Celebration Committee, with Jyotish Nandy, a friend of Bhuban Mohan, with Mahendra Mohan Kavyatirtha, a relative of Bhuban Mohan, with Bidhu Bhusan Chowdhury, Editor of the Yugasakti, with Nistaran Gupta, Editor of the Janasakti, and with Durgapada Das, Editor of the Sramik.]

(S. P. De) DEBABRATA DUTTA

VIDYARTHI, GANESH SHANKER
(1890-1931)

Ganesh Shanker Vidyarthi, son of Jai Narain, Assistant Teacher, Anglo-Vernacular School, Morangavali, Gwalior, and Gomati Devi, was born in a Srivastava Kayastha family at Fatehpur near Kanpur (U.P.) in 1890. His early education was at home and at his father's school in Gwalior. In 1907 he joined the Kayastha Pathshala College, Allahabad, but he left it after a few months due to family circumstances. Thereafter he worked as a teacher in a High School for a short time. From November 1911 to 1913 he worked on the editorial staff of the *Sarswati*, a Hindi monthly paper, edited by Pandit Mahabir Prasad Dwivedi and published from Allahabad. In 1913 he started a Hindi paper, the *Pratap*, from Kanpur and continued as its Editor till his death in 1931.

In his student life he studied Urdu, Persian and English. Later he studied the writings of Victor Hugo, Bernard Shaw, Shelley, J. S. Mill, Rousseau, Mazzini and others. He was closely associated with Mahatma Gandhi, Jawaharlal Nehru and other contemporary political and literary figures. He developed a keen and clear understanding of national and international problems.

He became an active member of the Indian National Congress and of the Home Rule Movement. Peasants at several places in U.P. rose against the cruelties of the zamindars in 1920. Police fired at a peasants' mob at Rae Bareilly. Vidyarthi vehemently criticized the Government and the zamindars for their high-handedness. He was charged by the Government for spreading unrest and was arrested and the *Pratap* was asked to deposit a security of Rs. 15,000/-.

He was released in May 1922, rearrested in 1923 for his speech delivered as the President of the Fatehpur District Political Conference, and was released in January 1924. He was Chairman of the Reception Committee of the All India Congress Committee session held at Kanpur in 1925, a Member of the U.P. Legislative Council (1926-29), President of the U.P. Political Conference held at Farrukhabad (1929), President of the U.P. Congress Committee (1930) and Dictator of the Satyagraha Movement in U.P. during 1930. He was arrested and remained in jail for a year (1930-31). In March 1931 communal riots flared up in Kanpur. Vidyarthi fearlessly tried his best to establish communal peace. While visiting an affected area on 25 March 1931 he was killed by a rioter. He was hardly forty-one years of age at the time of his martyrdom.

Ganesh Shanker was a fearless journalist. He had a forceful, clear, simple and fiery style. The *Pratap* under his editorship rose to be the topmost Hindi nationalist paper of Northern India and was regarded as the symbol of national aspirations. There was not a single important event of the freedom struggle or national upsurge in which the paper did not contribute its due share during the editorship of Vidyarthi. It was a great force in creating political consciousnes amongst the people. Vidyarthi encouraged, collected and trained a band of Hindi journalists and writers who did commendable work in later years.

Ganesh Shanker was closely connected with the revolutionary movement of Northern India, and Kanpur became the centre of such activities during this period. Famous revolutionaries—Chandra Shekhar Azad, Raj Kumar Singh, Batukeshwar Dutt, Bhagat Singh and others—were close to Vidyarthi and got help and inspiration from him.

Vidyarthi was shocked at the social and moral degradation of the Indian people and wanted

laws to be passed to check the social evils; but this, he thought, was possible only by a national Government. He wanted to check beggary, to rehabilitate the prostitutes, to prevent young boys being trained as Sadhus and ascetics and to improve the condition of women. He was opposed to the powerful impact of Western civilization, which, he thought, made Indian intellectuals slaves of foreign culture and civilization. But. he favoured making changes in Indian life by observing the conditions of life of other countries.

A strong feeling of nationalism dominated his thought and activities throughout his life. Nationalism to him was not a synonym for casteism or provincialism, it was not associated with religious principles or social taboos and restrictions, but it was born out of the image of the country that he cherished. A nation, he believed, never grows to its full stature in a state of slavery, but only an independent country could be the home of a nation. He deplored the existence of parochialism, regionalism, sectarianism and sectionalism everywhere in our national life. "Take up any work," he wrote, "start any organization, this disease creeps into it with such alarming rapidity that it spells complete failure of all our efforts to stand united. So much so that even in our struggle for freedom when unity and solidarity is the basic essential for realization of our aims, this disastrous malady does not leave us; there is no regard for any ideal, respect for the nation or any consideration to the appeals of the topmost leaders of the country." Vidyarthi accepted religion as a great force in regulating man's life for pure, truthful and peaceful living. But he was opposed to religious fanaticism. He criticized the Hindus who thought of Hindu Rashtra and Muslims who dreamt of Kabul and Mecca. An Indian nation for him consisted of all the people living in the country and not dominated by any particular religion or sect. He believed in communal harmony and unity between the Hindus and the Muslims as essential for the country. Throughout his life he fought against the evil and died a martyr for the establishment of communal peace.

Education, he believed, was necessary for the nation. He charged the British Government with neglecting the spread of primary education amongst the people. He lamented the sorry state of female education and the existence of bad text-books in schools, published by foreign publishers. He was opposed to the establishment of educational institutions based on caste, creed and religion or imparting religious education to children. He declared, "While I am in favour of moral education, being given to the children, I strongly disapprove of the religious education. And for imparting moral education to the youth, I do not see why it should be necessary to lean on any sect or religion. While moral education will make the children generous-hearted and liberal in their thinking, any sectarian teaching would tend to make them become narrow minded and rigid in their views."

In his Presidential address at the Fatehpur District Political Conference in 1923, Vidyarthi said, "I am opposed to all forms of exploitation. Be that exploitation of the present day bureaucracy or of the landlords or the moneyed people and of the higher castes." In his jail diary a couple of months before his death he wrote: "For the whole of my life I have been fighting hard against all uncivilised in human behaviour." He criticized the British Government for its oppressive measures, such as denying higher posts to Indians, discriminating against Indians on the basis of race and colour, slavish recruitment of coolies for British colonies, for disappearance of village autonomy, spread of goondaism, terrorism, sectarianism and neptoism after the establishment of the British Raj, not implementing the promises made by Queen Victoria, denying Indians liberalism and freedom enjoyed by the people of England, and propagating the feeling that every Englishman in India was Almighty God's civilising agent for the country. "The future," he said, "belongs to the peasants and labourers." Though extremely busy, he started in 1929 a 'Sewa Ashram' at a village named Narwal a few miles from Kanpur where he organized village uplift work which was soon extended to about 200 villages. He also organized labourers in Kanpur. He had a fire and zeal that made him one of the most popular and topmost political leaders of his times.

[Banarsi Das Chaturvedi—Biography of Ganesh Shanker Vidyarthi (in Hindi); Radhakrishna—G. S. Vidyarthi Ke Shreshtha Nibandh.]

(L. Dewani) H. S. SRIVASTAVA

VIDYASAGAR, ISWAR CHANDRA (1820-1891)

Iswar Chandra Vidyasagar was born on 26 September 1820 in the village of Birsingha in Midnapore district of West Bengal. His original ancestral home was in Hooghly district and Ramjoy Tarkalankar, his grandfather, moved to Birsingha and settled there.

Thakurdas Bandyopadhyaya, the father of Vidyasagar, was a poor Brahmin and his mother was Bhagabati Devi, daughter of Ramkanto Tarkabagish of Goghat. Iswar Chandra had three brothers. They were Dinabandhu Nyayaratna, Shambhu Chandra Vidyaratna and Ishan Chandra Bandyopadhyaya. His father worked as a petty clerk in some business concern in Calcutta on a monthly income of rupees eight only. Vidyasagar, therefore, came of a very poor middle-class Brahmin family.

Iswar Chandra married at the age of fourteen. His wife was Dinamani Devi, daughter of Satrughna Bhattacharya of village Khirpayee. Narayan Chandra Bandyopadhyaya was their only son.

Iswar Chandra was sent to the village 'Pathsala' at the age of five. He was a keen boy and during his study there for three years he was a favourite of his 'Guru Mahasaya' (village school teacher). In 1253 B.S. he came to Calcutta with his father for further education. It is stated that while coming to Calcutta on foot, he on eager questionings to his father contrived to learn the English numerals from the figures on the milestones by the roadside. In Calcutta, he entered a 'Pathsala' in Burrabazar.

His father wanted him to be well-versed in Sanskrit. So he went to the Sanskrit College in 1829. It was the intention of his father that his son would carry on the old ancestral profession of running "Chatuspathis" for the purpose of imparting Sanskrit knowledge and culture to the people. Very soon Vidyasagar made his mark as a very meritorious student. In 1831, he secured a monthly scholarship of Rs. 5/-. He was so poor that he could not afford a light and had to read standing under a street lamp.

During twelve years and five months (1829-42), he studied Sanskrit in its various branches, viz., Literature, Vedanta, Smriti, Nyaya, Alankar and Jyotish. By dint of his merit, he always distinguished himself in his classes and won scholarships. In the annual examination he stood second and was given a cash award of Rs. 80/-.

From his early life Iswar Chandra was greatly influenced by his parents. He revered them like gods on earth and remained devoted to them throughout his life. Some of the noblest virtues of Iswar Chandra, such as, patience, straightforwardness, integrity, fellow-feeling, kindness, piety and faith in truth and justice, were inherited by him from his parents.

When Iswar Chandra lived in Burrabazar during his school days in Calcutta, Raimoni Devi, a lady of the house where he stayed, treated him with kindness and affection. This had a very great influence on him and was responsible for his sympathy and consideration to the cause of education and social justice to women.

Iswar Chandra had a brilliant career, both as a student and as a man. Though a Sanskrit Pandit, he did not hesitate to learn English. In 1830 when he was a student of Sanskrit Grammar, he also joined the English class of the Sanskrit College. In 1834-35, he secured rewards for his proficiency in English. Even when he worked as a first Pandit of the Fort William College, he took private tuition in English from Dr. Durgamohan Banerjee to have a better knowledge of the language. He also learned Hindi in 1841. In 1839 he appeared in an examination of the Hindu Law Committee and was declared to be "qualified by his eminent knowledge of the Hindu law."

After finishing his education in 1841, Iswar Chandra entered Government service and worked as the Head Pandit in the College of Fort William.

. As the Assistant Secretary of the Sanskrit College he made certain proposals for improvement there but as these were not accepted by the Council of Education, he resigned his post to vindicate his honour. In 1849, he was appointed Head Assistant of the Fort William College and the year after, he was made a Professor in the Sanskrit College, where he rose to be the Principal the following year. He introduced various measures of reform there.

In 1855 Iswar Chandra was appointed Special Inspector of Schools for the Districts of Hooghly, Midnapore, Burdwan and Nadia in addition to his duties as Principal, on a consolidated pay of Rs. 500/- per month. He took this opportunity to establish a number of model vernacular schools and girls' schools in these areas. This, however, seemed to have incurred the displeasure of the then Director of Public Instruction and Iswar Chandra gave up his appointment under the Government in 1858. Nevertheless, he was still consulted in matters of education by successive Lieutenant-Governors.

The famous honorary title of 'Vidyasagar' was given to him by the authorities of the Sanskrit College for his high attainments in learning. In 1880, Queen Victoria conferred on him the title of C.I.E. in recognition of his outstanding social reforms. He was made an Honorary Member of the Royal Asiatic Society of England in 1864.

Not only as a man of vast and versatile learning, Vidyasagar was also loved by his countrymen for his outstanding social and educational reforms and an unprecedented love and feeling for the poor and the downtrodden. He was a household word for his munificence and philanthropy even in the remotest corner of the country.

He started several schools for the spread of education and brought innovations in the Sanskrit College. He improved the scope for studying English and threw open the doors of the conservative Sanskrit College to the students of lower castes.

The well-known Metropolitan College was founded by him in 1864. He was also closely associated with the working of the Government Wards Institution, the Hindu Family Annuity Fund and the Tattwabodhini Sabha of Devendranath Tagore. The Indian Association for the Cultivation of Science also received his active interest and cash contribution. In 1853 he established a free school and in 1890 started the Birsingha Bhagabati Vidyalaya in his native village in memory of his mother.

Though versed in Sanskrit and the Shastras, his ideas were progressive. He did not hesitate to go against the conservative section who opposed the establishment of a school for female education by Mr. Drinkwater Bethune in 1849 and acted as its Secretary for a time. Iswar Chandra was also encouraged by Mr. Halliday, the then Governor of Bengal, in the cause of spreading female education in the villages.

It was Vidyasagar who in a sense, should be regarded as the originator of modern Bengali language, after ridding it of the shackles of rigidity and the pedantic exclusionism of Sanskrit. Rabindranath called him an artist for his sense of beauty in his Bengali writings. To him this language is greatly in debt for its present free style, lucidity, sweetness and rich flavour.

Busy though he was, he found time for journalism as well. He published his article on widow-marriage in the *Sarbashubhankari Patrika*. Akshay Kumar Dutta often got his articles examined by Vidyasagar, who was on the Paper Committee of the *Tattwabodhini Patrika*. He was directly associated with the *Somprakash*, a distinguished journal of the time (1855). The responsibility of properly running the *Hindu Patriot* also fell on him when it fell on evil days.

Vidyasagar was an uncompromising social reformer and put up a valiant fight for introducing widow-marriage and stamping out polygamy from society. He ransacked the Shastras and wielded his mighty pen for this cause against mighty odds. He sent a petition to the Government to legalise the issue and, as a man of action, gave his son in marriage with a widow.

The more important publications of Vidyasagar are: 'Betal Panchabingshati', 'Banglar Itihas', 'Bodhodaya', 'Sanskrit Byakarana Upakramanika', 'Rijupath', 'Byakarana Kaumudi' (4 Parts), 'Shakuntala', 'Bidhaba Bibaha Parichalita Hawa Uchit Kina Etatbishayak Prastab', 'Barna

Parichaya', 'Kathamala', 'Charitabali', 'Sitar Banabas', 'Bhrantibilas' and 'Bhugole Khagole Barnanam'.

Important among several books edited by him are: 'Annada Mangal', 'Baital Pachishi', 'Raghubangsham', 'Kiratarjuniam' 'Sarbadarsana Sangraha', 'Shishupal Badh', 'Kadambari', 'Meghadutam', 'Abhijnana Shakuntalam' and 'Harsha Charitam'.

Vidyasagar never visited a foreign country but he came in contact with foreigners, such as Messrs. Dall, Bethune, Halliday, Setton-Carr, Beadon, Martial and others and was surely influenced by them in developing firmness of character. He was a man of liberal outlook and progressive ideas and tried to execute them by reforming the society.

He liked the plain dress of a Bengali Pandit but, for that matter, was not a victim of regionalism. His charity and philanthropy were common knowledge in this country. Quite a number of poor families and a large number of poor students lived on his charity. He was kind and gentle to the poor and the downtrodden but he was extremely realistic and rational, firm and uncompromising in his dealings. Western knowledge was welcome to him but he had no blind faith in it and was in favour of blending the Eastern and Western cultures.

Religion, as it is ordinarily understood, had little attraction for him and he directed his thoughts more to man than to God in Heaven. He did not indulge in any political activities.

Iswar Chandra was a man of plain living and high thinking. He rose from utter poverty to moderate affluence in life. He was held in high esteem in society but he was never one of high society.

He wore a *dhoti* and *chadar* and his famous 'Taltala Chati' (slippers) with a gait of marked individuality. Though simple in dress and habits, he was firm and spirited in character, suffering from no inferiority complex in dealing even with his superior European Officers.

As a reformer of social evils, particularly the curse of polygamy and the ban on widow-marriage and female education, as an educationist, a man of literature and learning, a philanthropist, a staunch nationalist and a man of honour and fearless independence of character, Vidyasagar will ever stand out prominently in the galaxy of great men of this country. Politics was not his domain but in other fields of activities he contributed immensely to build up a better national consciousness and character.

[Brojendra Nath Banerjee—Sahityasadhak Charitmala; Shambhunath Vidyaratna—Vidyasagar O Bhramanirash; Chandi Charan Bandyopadhyaya—Vidyasagar; Vidyasagar Granthabali, Vols. I & II; Benoy Ghosh—Vidyasagar O Bangali Samaj, Vols. I & II; —Vidyasagar O Tatkalin Banga Samaj; Bihari Lal Sarkar—Vidyasagar; Mani Bagchi—Vidyasagar; C. E. Buckland—Lieutenant-Governors of Bengal, Vol. II.]

(S. Ghosh) TARASANKAR BANDYOPADHYAYA

VIDYAVACHASPATI, INDRA

—See under Indra Vidya-Vachaspati

VIJAPURKAR, VISHNU GOVIND

(1863-1926)

Vishnu Govind Vijapurkar was born on 26 August 1863. Originally known as Deshpande, the family acquired the new surname of Vijapurkar as a result of its long association with Bijapur in the State of Mysore. Vishnu's father, Govindrao Anna Vijapurkar, a Vaishnav Brahmin, was a lower-middle-class primary school teacher. His mother, Rukminibai, was the daughter of Tatyasaheb, Diwan of Kolhapur.

Vijapurkar received his first instructions in traditional Indian learning from his parents. Up to the fourth standard he studied at Kagal and thereafter at Kolhapur. Until 1880, his life was not so remarkable. He passed the Matriculation examination at the second attempt, but was placed fourth in the Bombay Presidency. After a short stay at the Rajaram College at Kolhapur, he joined the Deccan College of Poona, from where he got his B.A. degree with Sanskrit as a

special subject, winning the Bhau Daji Prize of Rs. 170/-. He returned to the Kolhapur College for his M.A. degree which he obtained in 1893, again with Sanskrit as his special subject.

While at the Deccan College, Vijapurkar was a favourite pupil of the renowned Orientalist, Dr. R. G. Bhandarkar, who got him a freeship and was instrumental in getting him appointed as a Dakshina Fellow in the Deccan College. Here he served for about two years, from 1886 to 1888, and then joined the Ahmedabad College as a Fellow. Principal Candy of Rajaram College of Kolhapur, who had known Vijapurkar as a student, was pleased to have him back as a Lecturer in the College in 1894. Here he served till 1904.

Vijapurkar, who was extremely simple and modest by nature, believed in selfless work and social service. The turn of the century had, however, misfortunes in store. His wife died in 1900 and his son a year later. The shock of these losses made Vijapurkar a changed man and for the rest of his life he remained a lone traveller. Vijapurkar was widely influenced by Ramdas's 'Dasbodh' and G. K. Gokhale's speeches and writings. Works of saints like Tukaram, Eknath and Kabir also cast a deep influence on him. He derived his moral code from Dnyaneshwari. So far as Western literature was concerned, he was chiefly attracted by the writings of Edmund Burke on the French Revolution, the Essays of Emerson and the Bible.

His study helped to give him a progressive outlook on life. He condemned child-marriage and resented the practice of bigamy and was an ardent protagonist of female education and believed that it should be based on utilitarian principles rather than on abstract theories. For all his progressive outlook, however, it is quite surprising that he believed in a rigid caste system.

Vijapurkar felt that Western education through the medium of English dissociated the students from the main-stream of Indian traditional life and culture. He, therefore, advocated the establishment of a Hindu University where education would bring out the native spirit and would not alienate the student from his inheritance in life, literature and society.

A radical in outlook in nationalist matters, Vijapurkar based his nationalism on the ideas of 'Swadeshi', 'Bahishkar' and national education. He believed that the struggle for Independence should start with basic changes in the educational pattern, boycott of foreign goods and militant journalism. He even advocated the adoption of a common language to bring about the country's unity.

He wanted to encourage industries, such as weaving, spinning, carpentry, pottery and glass manufacture for regional economic development. He suggested that primary and secondary school education should be oriented towards implementation and development of these small scale industries so that these could result in a comprehensive pattern of economic development.

Vijapurkar was the Editor of the *Grantha Mala*, a Marathi monthly magazine, from 1894 to 1906. From 1906 to 1909 he was the Editor of the *Vishwavritta*. As the magazine had a political bias, Vijapurkar was sentenced to three years' imprisonment. From 1898, he edited the *Samartha*, a semi-political weekly of Kolhapur, for ten years. During this period, he became well-known for his articles and book-reviews. He had delivered several speeches on female and secular education at the Indian National Social Conference at Benares in 1905 and then at the New Samartha Vidyalaya at Talegaon in 1918. His contributions towards the resurgence of the nationalist spirit in educational and political fields is of great importance. He rendered immense service towards emancipation of the Indian youth from its crippling attachment to foreign influence.

With his death, on 1 August 1926, India lost one of her eminent sons.

[R. G. Kanade—Gurubharya V. G. Vijapurkar (in Marathi); G. D. Khanolkar—V. G. Vijapurkar Charitra (in Marathi); Vijapurkar's numerous Works and Articles; The Newspapers and Periodicals edited by Vijapurkar (the Grantha Mala, the Vishwavritta and the Samartha Files).]

(L. De Souza) L. B. KENNY

VIJAYARAGHAVACHARIAR, C.
(1852-1944)

Salem C. Vijayaraghavachariar, as he was popularly known, was born on 18 June 1852 in an orthodox Vaishnavite Brahmin family at Pon Vilaindha Kalathur, in Maduranthakam taluka, Chingleput district, Tamil Nadu. He was one of the twelve children born to Sadagopachariar and Kannkavalli Ammal. His father, being a *purohit* and steeped in religious lore, was eager to bring up his son according to orthodox traditions. At a very early age, Vijayaraghavachariar was sent to the Veda *Pathasala* in his village and he was brought up in a tradition of memorising the Vedas, by which process "the foundation of method and memory" which stood him in good stead in later years was deeply laid. His real English education began in his twelfth year. He joined the Madras Pachaiyappa's High School in 1868 and matriculated in 1870. He joined the Madras Presidency College in 1871 and graduated in 1875.

He was appointed a Lecturer in the Madras Presidency College in 1875. Later, he was transferred to the Government College, Mangalore, where, after three years of service, he resigned his post. Subsequently he joined the Salem Municipal College as a Lecturer in English and Mathematics. He privately appeared for the Law examination and began to practise in 1881.

He was a very able Advocate and a leader of the Bar at Salem. In 1882, a short time after he set up practice at Salem, there was a Hindu-Muslim riot. Vijayaraghavachariar was implicated in the riot and charges were framed against him. He relentlessly fought the charges in the Court of Law and finally came out unscathed. His efficiency in advocacy was further brought to the fore by his pleading for the other persons implicated in the riot and who were sent to the Andamans. He finally succeeded in getting them released. Besides, he took objection to his being disqualified from the membership of the Municipal Council, Salem, of which he was a member during the period of the riot. As a result of his appeal, he was not only reinstated in the Municipal Council, but was able to obtain from the Secretary of State for India a sum of Rs. 100/- as a nominal damage for removing him from the Municipal Council during the period of the riot.

The Salem riots of 1882 made Vijayaraghavachariar famous overnight. He was called "The Hero of Salem." He was also called "The Lion of South India." When the Indian National Congress was started in 1885, Salem Vijayaraghavachariar was one of the special invitees. He was a close associate of A. O. Hume, the founder of the Indian National Congress. He attended the Bombay session of the Congress and in 1887 he was one of the members of the Committee which drafted the Constitution of the Indian National Congress. From then on, Vijayaraghavachariar became an ardent freedom-fighter. All the early names associated with the Congress history were either the friends or co-workers of Vijayaraghavachariar. His counsels and leadership were much sought after by the Congressmen of the early days. Dadabhai Naoroji, Bal Gangadhar Tilak, Gopala Krishna Gokhale, Dr. Ansari, Maulana Azad, Hakim Ajmal Khan, Lala Lajpat Rai, C. Rajagopalachari and Motilal Nehru were all associated with him in the early activities of the Congress. In 1899 he was made a member of the Indian Congress Propaganda Committee. As a member of the Propaganda Committee, he carried the message of the Congress to the people of the country.

With the advent of Mahatma Gandhi, there was a rift in the Congress ranks between the old moderates and the new radicals. Even earlier, the ideas of the moderates did not appeal to him. He kept aloof from active party work for a period after the Surat split of the Congress and later joined with redoubled vigour to carry the message of the Mahatma. The climax of his political career came when in 1920 he was elected to preside over the Indian National Congress Session at Nagpur, where Gandhiji's advocacy of 'Poorna Swaraj' through non-violent non-cooperation was debated and accepted. He, with his powerful oratory, gave many a wordy battle to C. R. Das and Motilal Nehru on the sanity of the Council Entry Programme drawn up by them and broke to pieces their opposition to

Mahatma Gandhi. He was also in the vanguard of the opposition to the Simon Commission that toured the country in 1929. He took an active part in the Committee that met under Motilal Nehru to frame the Constitution for India. He appealed to the League of Nations to intervene and arbitrate in the Indian deadlock.

His entry into public life began with his membership of the Salem Municipal Council in 1882. In 1895 he was elected to the Madras Legislative Council which body he served for 6 years, till 1901. In 1913 he was elected to the Imperial Legislative Council with which he was associated till the year 1916. At Delhi he worked in close co-operation with great leaders like Madan Mohan Malaviya, Surendranath Banerjea and Gopala Krishna Gokhale. His activities in the Legislative Assembly were marked by an intense patriotism and a fearless advocacy of the cause which he considered reasonable. When Lord Birkenhead, the Secretary of State for India, threw out a challenge, whether Indians could draw up a Constitution for India, Vijayaraghavachariar took up the challenge and drew up the Swaraj Constitution for India.

In many aspects, Vijayaraghavachariar was very much ahead of his times. He advocated post-puberty marriage for women and also the right of the daughter to have a share in her father's property. He advocated the much-needed change in the Hindu law at a time when any talk about it was a taboo. He was a champion of the Depressed Classes. He rendered great assistance to Swami Sharathananda in his work connected with the Anti-Untouchability League. His multisided personality also found expression in his participation in the organisation of the Hindu Mahasabha. He presided over the All India Hindu Mahasabha Session at Akola in 1931.

Vijayaraghavachariar was one of the two Vice-Presidents of the Madras Branch of the Passive Resistance Movement. Mahatma Gandhi was its President, the other Vice-President was G. Kasturi Ranga Iyengar, Editor of the *Hindu*. Vijayaraghavachariar was a pioneer of Indian Nationalism. He was a chip of the old block that started the Indian National Congress and was a very large chip at that. He was *par excellence* a man of action. But at the same time he did not lack heart. He always supported the cause of the weak and the downtrodden. His powerful advocacy of the cause of labour and the non-Brahmins bear ample testimony to the largeness of his heart. He was also munificent in his donations to causes dear to him. The Anti-Untouchability League and the Congress Propaganda Organisation in England in its early days received liberal financial support from him. He lived to a ripe old age of ninety-two. Though, at the evening of his life, the diadem of leadership in South India, passed on from his hands to his co-practitioner in Salem, C. Rajagopalachari, he contented himself with giving periodic advice on matters of public importance through his regular contributions to the Madras journals. His long life is a crowded period of relentless struggle against Imperialism and economic and social distress. Though an anti-imperialist, he had life-long friendship with some of the representatives of Imperialism in India, viz., Governors and Viceroys. Lord Ripon, Lord Curzon, Lord Pentland, Lord and Lady Hardinge, Sir Conran Smith and Sir William Meyer were his friends from the Imperialistic Bloc, while Eardly Norton, the great Advocate, who argued his Salem Riots Case and saved him from transportation to the Andamans, was his intimate friend. With other friends of India, C. F. Andrews, A. O. Hume, Mrs. Annie Besant and Charles Bradlaugh, he was on intimate terms.

The voice of the Lion of South India was stilled when he passed away very peacefully on 19 April 1944. After his death, his valuable collections were treasured in the Memorial Library and Lecture Halls specially constructed and named after him. The Salem public even today visit the Library, browse among the books which he used and draw inspiration from the life of this great savant.

[Edwin Montagu—My Indian Diary; Congress Presidential Addresses; Who's Who in Madras, 1934; Report of the Proceedings of the Indian National Congress; Dr. Pattabhi Sitaramayya—History of the Indian National Cong-

ress, Vols. I & II, Bombay, 1946; R. T. Partha-sarathy—Dawn and Achievement of Freedom in India (Being the Life and Times of Dr. C. Vijayaraghavachariar, Patriot and Thinker), Salem, 1953; N. A. Perumal—Contemporary South Indians, Madras, 1934; The Proceedings of the All Parties National Convention, Allahabad, 1929; R. Subba Rau—Sidelights, Madras; The Hindu Files; The Madras Times Files.]

(Emmanuel Divien) A. RAMASWAMI

VINOBA BHABE

—See under Bhave, Vinayak Narahari

VIQARUL MULK, MUSHTAQ HUSAIN (NAWAB) (1841-1917)

Nawab Mushtaq Husain Viqarul Mulk was the son of Munshi Fazal Husain of Amroha (District Moradabad) and was born in 1841. His family had a good social standing as his ancestors had served the royal Mughal family.

He had his early education in Amroha and passed the Entrance examination in 1859. He joined the Roorkee Engineering College but left without graduating. He served as a clerk in the Collector's Office in various towns of U.P. till 1865 and then served as *Serishtadar* at Budaun and Aligarh. In 1875 he joined the service of the Nizam of Hyderabad where he served till his retirement in 1900 and was awarded by the Nizam the title of Nawab Viqarul Mulk. The decision of the British Government to introduce the Devanagri script in place of the Persian script in the North Western Provinces dragged him into active politics. He entered politics with the explicit objective of safeguarding the interests of the Muslims. In 1906 he called a meeting of some of the delegates of the All India Muslim Educational Conference held at Dacca and pressed the need for forming a political party for safeguarding the interests of the Muslims. Thus the All India Muslim League was formed, of which he was appointed the first General Secretary. During all these years he was also closely associated with Sir Syed Ahmad Khan and was appointed the Honorary Secretary of the M.A.O. College in 1907. He held this post till 1912 when he resigned on grounds of ill-health and old age.

Nawab Viqarul Mulk was born and bred in a religious and orthodox atmosphere; so he grew up into a thoroughly religious man. It was through his efforts that religious education was made compulsory at the M.A.O. College. He was favourably inclined towards the British rule and exhorted the people to be loyal to the British. He thought that the setting up of a popular government in India would harm the Muslims as they were in a minority.

Nawab Viqarul Mulk was primarily a leader of the Muslims. He was held in great esteem by the Muslims all over the country. The interest of the Muslims was uppermost in his heart, whether educational or political. It was he who drew the attention of the Muslims towards their political and educational backwardness and developed political awareness in them. It was during his Honorary Secretaryship of the M.A.O. College that intense efforts were made to set up a Muslim University at Aligarh. For this purpose he made a fervent appeal to the people. He succeeded in collecting twenty lakhs of rupees for this purpose. Thus it may be said without fear of contradiction that after Sir Syed Ahmad Khan he was the most eminent figure behind the Aligarh Movement.

[Md. Amin Zubairi—Tazkira Waqar; Md. Ikramullah Khan—Waqar-i-Hayat; Syed Razi Wasti—Lord Minto and the Indian National Movement.]

(L. Dewani) S. M. ZIAUDDIN ALAVI

VIR SINGH (BHAI) (1872-1957)

Bhai Vir Singh was born in December 1872 at Amritsar. His father, Dr. Charan Singh, a writer of some repute, belonged to a middle-class Sikh family of Jhang that traced its ancestry to Dewan Kaura Mal, a Hindu governor of Multan in the time of the notorious Mir Muinul Mulk,

Subadar of Lahore, around the middle of the eighteenth century. Bhai Vir Singh's maternal grandfather, Giani Hazara Singh, was a scholar of Sanskrit and Persian. Though Bhai Vir Singh grew up to be a first-rate scholar and poet, his formal education did not extend beyond the Matriculation, which examination he passed in 1891 from the Mission High School, Amritsar, standing first in his district and winning the District Board's Gold Medal. His life was simple and quiet. He is said to have spent his early childhood with his maternal grandfather who, besides being a man of learning, had intimate contacts with the holy men of his time. Thus, Bhai Vir Singh was brought up in a religious and intellectual atmosphere.

From 1892 onwards Bhai Vir Singh started taking a deep interest in the Singh Sabha Movement which had been founded as early as 1873 to reform the Sikh Society in the light of the Western impact. In 1894 he founded the Khalsa Tract Society for the propagation of Sikh culture and religion. In 1898 he started the Wazir-i-Hind Press and in 1899 began the weekly paper called the *Khalsa Samachar*. In 1902 he helped to organize the Chief Khalsa Dewan, a representative body of the Sikhs for the propagation of religious, social and political reforms. Later on, in 1908, he became a co-founder of the Sikh Education Conference, which undertook the task of promoting the cause of education among the Sikhs. He also worked for the amelioration of the conditions of the orphans, the blind and the sick. In 1904 he started the Central Sikh Orphanage at Amritsar. In 1935 he started a Blind Asylum and a Homoeopathic Hospital at the same place. He had a deep interest in the Khalsa College, Amritsar, a premier institution of the Sikhs. He also helped in the reorganization and nationalization of the management of the same College. The Sikh History Research Department of the College owed its very origin to his initiative and its continued progress was always close to his heart.

His position as a writer of Punjabi prose and poetry was universally recognized. His first novel 'Sundri', published in 1898, depicted the life of the Sikhs in the eighteenth century. His later publications were: 'Rana Surat Singh' (1905), 'Lehran de Har' (1907), 'Raja Lakhdata Singh' (1910), 'Baba Naudh Singh', 'Matak Hulare' (1922), 'Bijlian de Har' (1923), 'Kalghi Dhar Chamatkar' (1925), 'Guru Nanak Kosh' (1927), 'Satwant Kaur' (1927), 'Guru Nanak Chamatkar' (1928), 'Preet Veen' (1929), 'Kambdi Kalai' (1933), 'Kavita Bhai Gurdas' (1940), 'Asht Guru Chamatkar' (1951), and 'Mere Sanyian Jeo' (1953). For his great literary contributions he has been called the father of modern Punjabi literature. He was a man of deep religious convictions having intense faith in the Sikh Gurus and their teachings. In all that he did, said and wrote, his aim was to restore the Sikh society to its primitive glory. Though his primary concern was with the social and religious improvement of his people, he was not devoid of the urge for liberty from the foreign yoke. He was not a member of any political party and never participated in any political agitation against the Government.

With the dawn of independence in 1947, honours came to him in quick succession. In 1949 he was awarded by the Punjab University the Degree of Doctor of Oriental Learning. In 1952 he was appointed a member of the Punjab Legislative Council and in 1954 a member of the Bharat Sahitya Academy. In 1955 he was awarded a prize of Rs. 5,000/- for his book 'Mere Sanyian Jeo' by the same Academy. The Government of India also gave him the title of 'Padma Shree'. He died in June 1957.

[Man Singh—Dashmesh de Sher (in Punjabi), Delhi, 1960; Bhai Vir Singh Commemoration Volume Committee (published)—Bhai Vir Singh and His Works, New Delhi, 1950 (which included contributions of Prof. Harbans Singh, Dr. Gopal Singh and Prof. Puran Singh).]

(D. L. Datta) FAUJA SINGH

VIROOMAL BEGRAJ

—See under Begraj, Viroomal

VISHNU BUWA BRAHMACHARI

—See under Gokhale, Vishnu Bhicaji

VISVESVARAYA, M. (SIR) (1861-1962)

Visvesvaraya, the great engineer, administrator and statesman, was born on 15 September 1861 in a village near the Nandi Hills in the Mysore State. He belonged to an orthodox middle-class Brahmin family that had migrated from a place called Mokshagundam in Andhra much earlier. He received his early education in the nearby town of Chickballapur and then joined the Central College, Bangalore, and passed his B.A. examination in 1880 with distinction. He won a scholarship and joined the Poona College of Science for his Engineering course. He took his degree in Engineering in November 1883.

As one who headed the list of engineering graduates in the Bombay University he received an appointment as an Assistant Engineer in the Public Works Department of the Bombay Government and joined service in March 1884. He worked in Nasik, and in Khandesh district and designed a water supply scheme for the town of Dhulia. After working for a short time in Poona, he completed the special work of water supply and drainage of Sukkur in Sind (1894-95). He executed the work of construction of wells in the Tapti river bed for providing water supply to Surat City. When he was in charge of the Poona Irrigation District from April 1899, his measures to prevent wastage of water in irrigation were opposed by the cultivators and public men. But he was able to persuade all by calling a meeting of all affected and explaining to them the usefulness in the rotation system of distribution of water. He designed a system of automatic gates to raise the storage level of Lake Fife at Khadakvasla, permanently, by about 8 feet above the original surplus weir and thus prevented loss of water, and at the same time provided for the escape of flood water over and above the level. He took out a patent for this contrivance, but refused to take any royalty on it.

In 1901, as Sanitary Engineer of the Poona Municipality, when G. K. Gokhale was head of the Municipality, Visvesvaraya prepared a project for a modern type of sewerage scheme for the first time for Poona. After becoming a Permanent Sanitary Engineer to the Government in 1904, he dealt with important water supply questions relating to Karachi and Ahmedabad. When a Senior Engineer was required to advise and report on the sanitary engineering needs of Aden, Visvesvaraya was deputed and he submitted a valuable report on drainage and water supply. He was also responsible for preparing water supply schemes for Kolhapur, Belgaum, Dharwar and Bijapur Towns. He retired from Bombay service in 1908.

During his service in the Bombay Presidency, he came into contact with the great patriots, M. G. Ranade, G. K. Gokhale and B. G. Tilak. He was also responsible for starting in 1891 the Deccan Club, which was a meeting place for the finer spirits of his time in that centre of new enlightenment. He was also nominated a Fellow of the Bombay University in 1904 and was also elected a member of the Institute of Civil Engineers, London.

After his retirement, when he was spending his leave in Europe, he was invited to advise and assist in the reconstruction of Hyderabad City, which had been damaged in September 1908 by unusual floods in the Musi river which passed through that city. After a thorough investigation, he suggested construction of storage reservoirs to impound flood waters and for raising the river banks in places within the city. He also suggested a drainage scheme and completed his assignment in October 1909.

At the special desire of the Mysore Maharaja, he agreed to be the Chief Engineer of the Mysore State on the understanding that the Government also desired to utilise his services in the encouragement of industries and technical education on a larger scale. He became the Chief Engineer of the State on 15 November 1909. At his instance an institution called the Mysore Economic Conference, consisting of high officials and non-officials, was established in June 1911 to discuss and determine action to be taken on all aspects of improvement in the State. Another notable scheme initiated by him was the Krishnaraja Sagara Reservoir, which consisted in building a dam 124 feet high across the Cauvery. This project was intended for purposes of irrigation, and for providing an even flow of water to the

Hydro-Electric Power Station at Sivasamudram, which supplied power to the Kolar Gold Mines. It was the largest reservoir in India, built with the services of local engineers, and in spite of many obstacles the reservoir was completed by 1 July 1915 according to schedule. He initiated steps to build new railway lines and to take over the existing lines from the British Company managing them.

In November 1912 he became the Dewan (Chief Minister) of Mysore at the invitation of the Maharaja with the one aim, to plan, promote and encourage developments, chiefly in Education, Industries, Commerce and Public Works, to enable the people to work well, earn well and live well. Even though the First World War broke out within twenty-one months of his assumption of office and thus limited his action, he "hustled" the people for development.

By his prestige with the Government of India, he was able to secure more powers for the Maharaja in internal administration by a treaty with the British, substituted for the Unilateral Instrument of Transfer which had restored the State to the Maharaja. In order to give the Representative Assembly some real powers, the members were given the privilege of discussing the State Budget and the privilege of interpellation. The franchise of the Assembly was also broadened. The Assembly was convened twice a year, instead of only once as was the practice till then. Similarly the powers of the Legislative Council were increased.

In administration, he initiated action for the separation of the executive from the judiciary. He liberalised the constitution of Local Bodies, such as Municipalities and District Boards and also invited increased non-official participation in those bodies. A system of 'Efficiency Audit' to take continuous action necessary for préservation of discipline and efficiency in Government departments and Service personnel was introduced. For systematising the work in offices, Office and Departmental Manuals were prepared, or revised where they already existed.

Through the Economic Conference, which had three main committees dealing with (1) Industries and Commerce, (2) Education, and (3) Agriculture, plans were drawn up for improvements and the work done was reviewed. He was responsible for the establishment of the Mysore Bank, the Kannada Literary Academy and the Mysore University (1 July 1916). With the firm conviction that the neglect of education was the cause of economic ills, he introduced legislation for compulsory primary education and implemented it gradually. He started an Agricultural School (1913), a Mechanical Engineering School, several Industrial Schools and an Engineering College at Bangalore. The Maharani's College in Mysore was raised to a first grade College, and the first hostel for women was established.

He took action for the development of sericulture, for starting sandalwood oil manufacture, for manufacture of soap, for the establishment of the Central Industrial Workshop and district workshops. He encouraged new cottage industries by granting subsidies to supplement the agriculturist's income. He improved the Hill Station at Nandi, initiated the Century Club in Bangalore and helped in the starting of the Modern Hindu Hotel at Bangalore and introduced Village Improvement Schemes.

The construction of the Mysore Iron and Wood Distillation Works was started in 1918 for the manufacture of Iron by using charcoal. The Railway Department was reorganised. During his administration the Budget showed a surplus, and Capital to the extent of Rs. 332 lakhs were invested in industries and productive public works.

When the cry for communal representation in the Services became strong and a committee for the purpose was proposed Visvesvaraya opposed the appointment of such a committee on grounds of efficiency and purity in Public Service. When his appeal proved of no avail, he resigned from his office as Dewan on 9 February 1918.

At the special request of the Maharaja he took charge of the Mysore Iron and Steel Works from 1923 to 1929 and made it profitable. The remuneration which the Government offered to him for his work was handed back for opening an Occupational Institute at Bangalore in the name

of Maharaja Sri Jaya Chamaraja Wodeyar. He also worked as Chairman of the Committee of the Cauvery Canal System and the New Bangalore Water Supply Scheme.

He was disappointed in his ambition to start an automobile industry in Mysore, but was able to help in the establishment of the Premier Automobile Company at Bombay. He was also responsible, with Walchand, for the starting of the Hindustan Aircraft Factory in Bangalore.

He advised the Bombay City Corporation (1924-25) and the Karachi Municipal Corporation (1924) about their finances and administration. Many of the cities in Western India, which have modern water supply schemes or drainage schemes, have had the benefit of his advice. The Orissa Government had the benefit of his advice on the flood problem in that State in 1937.

He was a member of the Bombay Technical and Industrial Education Committe (1921-22) but he did not agree with the European members of the Committee in putting forward proposals for training only apprentices. As Chairman of the Bombay University Committee for promoting Chemical Industries his scheme for a Department of Chemical Technology was adopted, and then such a Department was established.

He was Chairman of the Irrigation Enquiry Committee, Bombay (1938) and of the Indian Economic Enquiry Committee (1925). As Chairman of the Bangalore Political Disturbances Enquiry Committee (1929), he pointed out the urgent need for a responsible government. He presided over the All Parties' Conference in Bombay in 1922 to bring about agreement on certain political issues of the time. He presided over the South Indian State People's Conference held at Trivandrum in 1929. The Conference passed resolutions to secure a better position to the people of the Indian States in the scheme of government both national and regional. It adopted a memorandum, on his suggestion outlining a Dominion Constitution for India including the States.

He toured in foreign countries six times in 1898, 1908, 1919, 1926, 1935 and 1946 with the sole aim of studying developments in Industry, Education and Sanitation in those developed countries.

When the Committee of the Association of Indian Industries, Bombay, proposed to convene a Conference on an All-India basis and requested Visvesvaraya to preside over the first Conference, he agreed to it on condition that it should function as a permanent organisation and at least a dozen of the sponsors should devote four hours a week for the work. Thus started the All India Manufacturers' Organisation in June 1941 and he continued to be its President for many years.

He presided over the Indian Science Congress in 1923 and stressed the need for research. He was connected with the Indian Institute of Science, Bangalore, from its very inception and was the Chairman of its Court from 1940 to 1947. He was a Director of the Tata Iron & Steel Company from 1927 to 1955.

He advised the Government of India about the construction of a bridge across the Ganga in Bihar in 1952.

He undertook to organise a Village Industrialisation Scheme in the Mysore State under his own direction when he was over 90 years of age.

The whole country celebrated the Centenary of Visvesvaraya's birth on 15 September 1960.

He was recipient of many honorary degrees from many Universities. He was made a C.I.E. in 1911 and a K.C.I.E. in 1915 and the Government of India conferred on him the title of Bharata Ratna in 1955.

Visvesvaraya is the first among planners in India. His ideas are elucidated in his books: 'Reconstructing India' (1920) which he wrote while in England, 'Planned Economy for India' (1934) and many tracts on Village Industries, Rural Industrialisation and on Automobile Industry. His 'Memoirs of My Working Life' (1951) is autobiographical. His 'Sayings Witty and Wise' is made up of selections from his scrap book. He believed that the first requirement of Nation Builders was to prepare men with character. He prescribed harder work, planned and disciplined work, efficiency and courtesy and service as Rules of Conduct. His watchwords were 'Investigate, Educate and Organise'.

Visvesvaraya was a puritan in temperament

abhorring the unclean and the vulgar. He took scrupulous care to avoid all actions that may smack of nepotism or jobbery. He lived his whole life, every day and every hour of that life, according to well thought out time tables and devoted to making his countrymen work well and live well. In private life he was simple and modest, courteous and friendly to all.

He died on 14 April 1962.

[M. Visvesvaraya—Memoirs of My Working Life; —Reconstructing India; —Planned Economy for India; —Sayings Witty and Wise; M. Visvesvaraya by His Contemporaries and Admirers; Speeches of Sir M. Visvesvaraya, Dewan of Mysore (1910-17), Vol. I, 1917; Who's Who in Madras, 1934; Proceedings of the Mysore Representative Assembly (1912-18); Gilbert Slater—Southern India, Its Political and Economic Problems; The Times of India, 16 December 1895, 30 January 1908 and 24 March 1913; The Daily Post (Bangalore), 24 July 1927; The Hindu Files, 1940-47 and 1962; The Indian Review Files, 1920-45.]

(Emmanuel Divien) D. V. GUNDAPPA

VISWANATHAM, TENNETI (1896-)

Tenneti Viswanatham was born in 1896 in a middle-class Brahmin family at Visakhapatanam.

He had his early education at the place of his birth. After graduating from Mrs. A.V.N. College he took his M.A. degree from the Presidency College, Madras, and in 1920 completed his B.L. course in Trivandrum. After completing his law studies, he joined the office of his uncle, Advocate Akalla Suryanarayana Rao, as an apprentice. It was in 1921 that he fell under the spell of Mahatma Gandhi's influence. He went to the Gujarat Vidyapeeth in 1921 and worked there as a teacher till 1924. In 1924 he returned to Andhra and plunged into politics. He was interested in social reform programmes, but concentrated more on political problems along Gandhian lines.

Tenneti became the President of the Visakhapatanam District Congress in 1925. His firm stand from the beginning was for complete independence for India. He was elected as the Treasurer of the Andhra Provincial Independence League, established on 19 December 1928 under the Presidentship of Bulusu Sambamurthy. The next year he became its Secretary.

He became a Minister under C. Rajagopalachari in the first Madras Government in 1937. He was associated with the 'Andhra Kesari' T. Prakasam in the Andhra Movement—the demand for a separate Andhra State. In 1950 Tenneti's political career took a different turn; he separated from Prakasam and played a leading role in the foundation of the Praja Party. In 1952 he resigned his membership of the Madras Legislative Assembly as a protest against "the continued indifference of the Union and Madras Governments towards the just aspirations of the Andhras."

He took a very important part in the Salt Satyagraha and the Quit India movements. He was an ardent advocate of Swadeshi and undertook intense campaigning for the complete boycott of foreign goods. He is a gifted orator.

After independence, Tenneti Viswanatham became the Chairman of the Visakhapatanam Municipality. He has been a member of the Syndicate of the Andhra University. He served as the Secretary of the Visakhapatanam Bar Association for many years. He is an ardent nationalist of whom the Andhras may justifiably be proud.

[Andhra Pradesh Praja Pratinidhulu, Guntur, 1962; The Hindu, 17 December 1952; Lok Sabha Who's Who (1957), New Delhi, 1957; Navandhra Nirmatulu, Madras; M. Venkatarangaiah (Ed.)—The Freedom Struggle in Andhra Pradesh, Vol. III, Hyderabad, 1965; Personal interview of the Research Fellow with Tenneti Viswanatham.]

(R. Nageswara Rao) S. GOPALAKRISHNAN

VIVEKANANDA (SWAMI) (1863-1902)

Narendranath Dutta (Swami Vivekananda)

was born in an upper middle-class Kayastha (high caste Hindu) family on 12 January 1863, in his paternal home at 3, Gour Mohan Mukherjee Lane, Calcutta. Narendranath was the sixth child and the second and eldest living son of his parents, Vishwanath Dutta and Bhuvaneswari Devi. Afterwards Narendranath had two more sisters and two brothers—Mahendranath and Bhupendranath. All the three brothers remained unmarried.

Narendranath's father was an Attorney at the Calcutta High Court, earning nearly a thousand rupees per month. The family atmosphere was a blend of modernism and orthodoxy, represented respectively by his father and mother. Vishwanath had a liberal outlook but perhaps no deep faith in any religion. Bhuvaneswari had devout deep faith in traditional Hinduism. She was well versed in Bengali and knew some English. She believed that she got Narendranath through the grace of Vireshwara Shiva of Varanasi. Narendranath in later life openly admitted her influence in the development of his character.

Narendranath did not have any traditional Indian education in a *Pathshala* or *Tol*. Passing the Entrance examination from the Metropolitan Institution in 1879, Narendranath was admitted into the Presidency College and after one year into the General Assemblies Institution (now Scottish Church College), from where he passed the F.A. and B.A. examinations in 1881 and 1884 respectively. After graduation he started studying Law in the Metropolitan Institution (now Vidyasagar College), completed the course in 1886, but did not appear in the final examination.

In student-life the main stream of Narendranath's energy was diverted through the channel of searching for God, the Absolute Truth. He used to practise continence and concentration of mind as prescribed by Indian Seers, and also studied voraciously for an intellectual grasp of the problem like the Western philosophers. This quest of Truth brought him in contact with Maharshi Debendranath Tagore, Keshab Chandra Sen, Shivnath Shastri and others of the Brahmo Samaj, of which Narendranath was a member for a period, and with Brajendra Nath Seal. He also corresponded with Herbert Spencer. But nothing and none could satisfy him and he eagerly searched for a man who had 'seen' God and could guide him to do so. After a period of fruitless search at last in 1882, he found Sri Ramakrishna to be the man. He began to visit Ramakrishna at Dakshineswar but was cautious enough not to accept the validity of his statements without sifting them thoroughly through the sieve of his rational mind beset with all modern doubts of the age. And finally being satisfied he surrendered to him and realised under his guidance the Absolute Truth in 1886.

Narendranath had to pass through the stormiest days of his life, both internal and external, caused by the sudden death of his father in 1884, reducing the family overnight from luxury to penury.

Before passing away on 16 August 1886, Sri Ramakrishna entrusted the responsibility of carrying out his work to Narendranath, saying, "You will do great things in this world; you will bring spiritual consciousness to men and assuage the misery of the humble and the poor." At that time the world was being assailed by the atheistic ideas getting fresh impetus from scientific discoveries and the rational outlook of the intellectuals. Narendranath started his work by assembling his brother-disciples, a band of young men, in a rented house, later on known as Baranagore Math, where they took formai *Sannyasa* and new names. Narendranath assumed the name Vivekananda: "I assumed," he said, "as it is customary with all Sannyasins—on my renunciation of the world; it signifies literally the bliss of discrimination."

Narendranath toured Northern India up to Hardwar thrice in 1888, 1889 and 1890 from Baranagore Math, meeting Pawhari Baba during the second tour. On his third tour he did not come back to Baranagore and travelled alone through Central and Southern India and reached the Temple of Kanyakumari in the last week of December 1892. During this period he met Bal Gangadhar Tilak, the Maharajas of Alwar, Khetri, Mysore and Ramnad, came in close contact with the masses of India and thus acquired intimate experience of the degraded social, economic and spiritual condition of the nation; all the while he tried in vain to find out a way to

uplift the nation. At last "sitting on the last rock of India" (now known as Vivekananda-Shila), he "hit upon a plan"—he visualised that religion is the blood of the nation's body, the impurities of this blood are responsible for all our present maladies; the nation can rise again if this blood is purified, and the first step in this direction is to make it conscious of the greatness of its age-old religion and civilisation. This idea inspired him to join the Parliament of Religions to be held in Chicago the following September and to preach there the universal ideas of Vedanta. His disciples, Alasinga Perumal and others of Madras and the Raja of Khetri, collected the money necessary for the voyage, and on 31 May 1893 Vivekananda sailed for America from Bombay, reached Vancouver in July via Singapore, Hongkong and Tokyo. Arriving at Chicago he came to know that he would not be allowed to speak in the Parliament of Religions because he carried no credentials with him. This was a hard blow not only mental but physical also, because Vivekananda now left with little money faced the danger of death due to cold and starvation. A man of destiny, he overcame all obstacles and at last was accepted as a delegate to the Parliament on the recommendation of Professor J. H. Wright of Harvard University and the motherly help of Mrs. G. W. Hale of Chicago.

On 11 September 1893, the opening day of the Parliament of Religions, a short speech beginning with 'Sisters and brothers of America' made Vivekananda the most popular speaker there and a world-figure. He spoke at least 11 times on different occasions in the Parliament. These speeches impressed deeply the modern Western mind as to what true religion is, and along with it the greatness of Hindu civilisation and Hindu religion. This appreciation of the West aroused the Indian nation, as expected by Vivekananda, and made it conscious of its own greatness, removing completely the inferiority complex which the pioneering movements of the century initiated by Raja Rammohun Ray, Dayananda Saraswati, Annie Besant and others could not do.

After the Parliament of Religions was over on 27 September, Vivekananda in a hurricane tour lectured in different cities of the United States, fearlessly preaching his ideas and ignoring false propagandas directed against him. Then in February 1895, he settled in New York, opened a centre there for regular classes and also paid attention to the building of spiritual lives of his Western disciples, initiating some of them in *Brahmacharya* and *Sannyasa* also.

From America Vivekananda went to England via Paris in 1895 and came back towards the end of the year. From this time his lectures were taken down by his disciple and stenographer Mr. J. J. Goodwin. Vivekananda went to London again in 1896. This time he toured the Continent. During these two visits to Europe Vivekananda became acquainted with Professor Max Müller, Paul Deussen, A. Sturdy, Miss Margaret Noble and Mr. and Mrs. Sevier. The last three became his disciples and sacrificed their lives for serving him through serving India. In December 1896 Vivekananda left London with Mr. Goodwin and the Seviers and reached Colombo on 15 January 1897, touched India at Pumban on 26 January 1897, and from there proceeding through Rameswar, Ramnad and Madras, reached Calcutta on 20 February 1897. He was overwhelmed with ovations befitting a national hero everywhere he went. From May till the end of the year 1897 Vivekananda toured Almora, Punjab, Kashmir and Rajputana, everywhere inspiring the nation to "Arise, awake and stop not till the goal is reached." He established the Ramakrishna Mission on 1 May 1897, and the Belur Math on 9 December 1898.

Vivekananda left India for the second time on 20 June 1899, and reached New York via London. Establishing a few centres on the Pacific Coast he sailed from New York on 26 July 1900 for Paris where he was invited to attend the Congress of the History of Religions. There he met Sir Jagadish Chandra Bose. From there he came back via Cairo to Belur Math on 9 December 1900. Towards the end of 1901, he met the Reverend Oda and Okakura who came to Belur Math to invite him to Japan.

Vivekananda left his mortal body on 4 July 1902, at Belur Math in his own room.

The 'Complete Works of Swami Vivekananda'

(in 8 volumes) contains all his works (including poems and letters) and speeches in original English, and also original Bengali, Sanskrit and French speeches translated into English. He delivered a few lectures in Hindi but they are not available. His work in book-form were first published in 1896—'Karma-Yoga' from New York, 'Raja-Yoga' from England and 'Bhakti-Yoga' from Madras.

It is rightly stated by Dr. R. C. Majumdar and R. G. Pradhan that, "The nascent nationalism of India received a great momentum from the life and activities of Swami Vivekananda" who "might well be called the father of modern Indian Nationalism; he largely created it and also embodied in his own life its highest and noblest elements." He dealt with all the main problems of modern India and pointed out their solutions in his 'Lectures from Colombo to Almora'. In 1897 he said, "Let the country be your only God for the coming fifty years." He was not a politician but his ideas and patriotism inspired many to serve the country, combining spirituality with intense activity in their own lives; we may recall the names of the heroes of the revolutionary movements, Mahatmaji and Netaji, whose contributions are on the top in making India politically free in just fifty years after Swamiji gave his first clarion call.

He said, "I am a Socialist not because I think it is a perfect system, but because half-a-loaf is better than no bread." He said, the turn has come for the labour to come soon in power all over the world, and also located the starting point of this event: "The great upheaval which is to bring about a new epoch will come from Russia or China." He warned the rich and the educated class to uplift the masses economically and culturally. He said, "Teach them history, geography, science, literature and along with it profound truths of religion." Otherwise, "when the masses will wake up...by a puff of their mouth you will be entirely blown away."

He wanted the spread of education to the masses, both men and women, but not at the cost of Indian ideals. He laid stress on technical education, and also on learning Sanskrit, in which, he said, lies the integrity of India. Regarding social customs he wanted the combination of all healthy customs of the East and the West. He wanted the caste-system to be based on qualities; he said, "the modern system (based on heredity) is a barrier to Indian progress." He never supported the custom of untouchability.

He felt the need of a school of Indian historians "to strike out an independent path of historical research for ourselves" with scientific accuracy, and also of the revival of Indian art.

Swami Vivekananda based all his ideas on universality and taught us to do so. "Every idea has to become broad till it covers the whole world." He said more than once that he was not for India alone, but for the whole world. He loved India so much because India alone has the potentiality to bring about a synthesis of the East and the West—spirituality and material progress —and inspire other nations to do so. If India fails to do this, he said, then in the whole world "will reign the duality of lust and luxury as the male and female deities, with money as its priest; fraud, force, and competition its ceremonies; and the human soul its sacrifice."

His idea of religion also was universal: "Each man is potentially divine. The goal is to manifest this divinity by controlling nature, external and internal. That is the whole of religion." He said, every one can and should manifest this divinity already in him by doing 'work as worship' and 'serving man as God' in every field of his life. The manifestation of this divinity should be the purpose of our education and society. To realise this truth is essential also for feeling us one with others and for growing universal love in our mind. Comparing the Truth of Oneness realised by Seers with modern scientific truths, and showing it not to be contrary to them (particularly in his works 'Raja-Yoga' and 'Jnana-Yoga'), he also satisfied the modern intelligentsia. Regarding the theory of Revolution, he said that the theory of Involution also should be accepted.

In a word it may be said that his life beacons the upward path of human civilisation.

[Swami Saradananda (translated into English by Swami Jagadananda)—Sri Ramakrishna, the Great Master (Madras, 1958); Burke, Marie

. Louise—Swami Vivekananda in America (Calcutta, 1958); Dutta, Bhupendranath—Swami Vivekananda, Patriot-Prophet (Calcutta, 1954); Complete Works of Swami Vivekananda, Vols. I to VIII, (Calcutta, 1963); His Eastern and Western Disciples—The Life of Swami Vivekananda (Calcuta, 1960); Swami Gambhirananda —Juganayaka Vivekananda (Bengali) Vols. I to III (Calcutta 1967); The Cultural Heritage of India, Vol. III (Calcutta, 1937); Majumdar, R. C.—History of the Freedom Movement in India, Vol. I (Calcutta 1967); Sister Nivedita —The Master as I Saw Him.]

(Amiya Barat) SWAMI VISHWASHRAYANANDA

VYAS, JAI NARAYAN (1898-1963)

Jan Nayak Jai Narayan Vyas was a versatile genius. Born in 1898 and brought up in an orthodox atmosphere, he attained qualities of head, heart and leadership with the passage of time.

He was the son of Sewa Ram Vyas of Jodhpur who was a petty official in the Railway Department of the erstwhile Jodhpur State. He was an orthodox Pushkarna. Vyas's father-in-law was also an orthodox Pushkarna. Jai Narayan remained a house-bird till March 1919 when he went to Delhi to appear in the Matriculation examination of the Punjab University. 30 March 1919 was the turning point in the life of Vyas. Swami Shraddhanand and Hakim Ajmal Khan faced on that day Police firing near the Clock Tower in Chandni Chowk. Then he came under the influence of Pandit Motilal Nehru, his worthy son, Gandhiji and Sardar Vallabhbhai Patel. On return to Jodhpur he devoted himself wholeheartedly in organising political activity in the Native States. He did it in collaboration with Jamna Lal Bajaj and Amrit Lal Sethi, who were also interested in an awakening among the people of the Native States.

He used journalism as a weapon for achieving his goal. He started and edited the *Akhand Bharat*, the *Pushkarna*, the *Tarun Rajasthan* and the *Aageewan*. He also rendered active help to other papers, namely, the *Praja Sewak*, the *Riyasati* and the *Vir Durga Dass*. As a result of his fearless writings in the newspapers, the foundations of the autocratic rule of native rulers were greatly shaken. He had to suffer heavy financial loss in journalism. But his spirit was not damped. He spread revolutionary ideas through the papers. He also aimed at reforming the social evils through journalism. His close associate, Ram Niwas Mirdha, Minister of State for Home in the Government of India, is of the opinion that, "Vyasji was a revolutionary not from the political angle alone but from the social viewpoint too. This cannot be said in respect of all leaders. However revolutionary they might have been from the political standpoint, they were not able to impart the revolutionary zeal in their social life."

Vyasji desired and fought for the elimination of poverty, exploitaton and slavery from the Indian society. He made it his life's mission to eradicate conservatism and traditionalism because these forces prevented a healthy growth of the society. He laid stress on pure and ethical methods for reforming the social evils. As a social reformer he did not compromise with evil.

Jan Nayak Jai Narain Vyas, as he was popularly called by his friends and admirers, did not profess any faith in religious dogmas. Still he was influenced by religious tenets. His maternal grandmother who brought him up was a highly devoted believer in Lord Krishna. He was himself under the influence of Jain monks during his youth. He might have used religious centres as a means for achieving his goal. That is why he used to meet his co-workers in places of worship, such as temples, etc. His book 'Adhyanta Tattwa Prakash' clearly reveals his attitude towards religion and morality. Some of his verses depict his revolutionary zeal, keen desire to eradicate social evils and unshaken faith in organising ability.

He was opposed to tyranny and oppression. But he believed in a non-violent struggle against social injustice.

He was nationalist to the extent that he himself used home-made Khadi. He provided all help to the Marwar Khadi Mandal. He also used Marwari (a local dialect of Rajasthan) in his speeches and writings, as a result of which his

appeal proved forceful. His writings aroused patriotic feelings among the masses.

He was the Prime Minister of the erstwhile Jodhpur State for a short time and was also Chief Minister of Rajasthan after Independence. He gave a clean administration to Jodhpur and Rajasthan. He proved himself above regionalism and casteism. That is why he enjoyed the confidence of Sardar Patel and Pandit Nehru. He was admired for his qualities of head and heart by friends and foes alike. His name became a living legend in Rajasthan.

Vyasji was a gifted dancer and a very good singer. He used these qualities for achieving his goal.

Jai Narain Vyas was the founder and organiser of the Marwar Sewa Sangha. He was the General Secretary of the All India States People's Conference from 1939 to 1949. He was also the President of the Rajputana Provincial Congress Committee. His son, Dev Narain Vyas, was also his co-worker in Marwar. In the words of Dr. Zakir Hussain, "The Britishers regarded Vyasji as the most honest politician from Rajasthan and also believed that Vyasji cannot be purchased at any price." He further said, "In so far as the question of selfless service to the motherland is concerned Vyasji was one of the bravest Indians. None in the Rajasthan Government or the Congress could prove his equal."

[The Indian Express, Delhi edition, dated 15 March 1963; The Duaka Dhari, edited by Sataydeo Vidyalankar; Rajya Sabha Who's Who, 1962; The Akhand Bharat Files (a daily Hindi newspaper published from Bombay); Foreign and Political Departmental Files (1929-46) in the National Archives of India.]

(L. Dewani) V. S. BHARGAVA

VYAS, RAVISHANKAR SHIVARAM (1884-)

Ravishankar Shivaram Vyas was born of Brahmin parents, on 25 February 1884, in Radhu, a village in the Kaira district of Gujarat. His father, Shivaram Vyas, was a man of moderate means. Ravishankar attended the village school, up to the seventh standard. But, fortunately, the poet Chhotalal took an interest in him and created in him a liking for history, the Sanskrit and Hindi languages, and for the tenets of the Arya Samaj. Though Ravishankar was at a later date attracted by the teaching of Ramakrishna and Vivekananda, as also by Tilak's interpretation of the Geeta, the influence of the Arya Samaj can be seen as a guiding factor in his life dedicated to social service, social reform and national liberation. He believes in God and holds that selfless service of mankind is true worship of Divinity.

True to the teachings of the Arya Samaj and of the liberal pioneers of social reform, he is opposed to superstition and unjust customs like untouchability and also opposed to blind westernization. Particularly is he opposed to the evils which modern urban life cannot avoid.

Another decisive influence on Ravishankar's life was the guidance he received from Mohanlal Pandya. From 1911, Pandya introduced him to the leading personalities, who were pioneers of the growing national movement in Gujarat and India. It is through Pandya, who had written a biography of Gandhiji, that Ravishankar came to follow Gandhiji's teachings and way of life.

By 1921 he had come in close contact with Vallabhbhai Patel and Gandhiji. From 1920, he had already taken to a life of ascetic simplicity; he wore self-spun Khaddar, walked barefoot and ate a frugal diet. In 1921 he took a final decision, left his family, wife and children, and dedicated himself wholly to public service.

In 1922 he started the Rashtriya Shala at Mehamdabad, and taught there for a while; but soon he became a roving, active servant of the people and a participant in the struggle for freedom.

He led a batch of Gujarat volunteers participating in the Nagpur Flag Satyagraha (1923). He was not interested in political party organization, and worked in the rural areas, helping the poor peasants in their daily problems. He, however, took an active part in the Bardoli Satyagraha (1928), and later in the protest movement

against the punitive tax imposed on some villages in the Borsad and Anant Talukas. The tax was imposed because the Government could not succeed in arresting Babar Dev, a dacoit, whom the villagers were supposed to be giving shelter. The tax-protest movement was successful. Ravishankar also helped to remove the evils of forced labour, extorted from the Rani Paraj tribe. The ruler and administrators of the Gaikawad State were known for their progressive outlook, and they invited Ravishankar to help in developing the cooperative movement amongst farmers within their territories.

Ravishankar guided the leading batch of Satyagrahis in the famous DandiMarch and was jailed. He was again put in prison in 1938.

Thus, he was always in the forefront of the political struggle, but his mould is not that of a politician. He prefers to remain away from power and publicity, and close to the people. It is this unique aspect of his character, that led him to undertake a most unusual and difficult social task. It was to wean away Patanvadias, a tribe which traditionally lived by dacoities, from their profession. He boldly went amongst them and preached to them the need to change their ways. It was both a difficult and a dangerous undertaking, which required compassion, courage and tact. Ravishankar was eminently suited to the task, because of his saintly disposition and wide experience in dealing with the people. He succeeded in this task and won the gratitude of the tribe and of the people harassed by dacoities.

Ravishankar has devoted himself to the Bhoodan movement since its inception. This movement, started by Vinobaji, appealed to him, as the true projection of Gandhiji's thought put in practical social application.

He attended the World Peace Conference in 1952, held in China, and has written an account of his travels in China.

Ravishankarji is respectfully called 'Maharaj' or simply 'Dada' and these epithets testify to the reverence and love with which people look upon him as a selfless saintly individual, who has devoted his whole life to the service of the people. He has not written books, nor has he preached from the platform. Instead, he engages people in conversations, through which he imparts the message of social justice, love and wisdom. His method of work has something similar to the Socratic way of enlightening the mind of the people.

The people and the leaders of Gujarat respect him as a living emblem of the Gandhian ideal of service, and the honour of inaugurating the new Gujarat State was conferred upon him, in due recognition of his services to the people of Gujarat. Ravishankar Maharaj, like Swami Dayananda, the founder of the Arya Samaj, is one whose work started in Gujarat, but whose greatness has influenced men all over the country.

[Ravishankar Maharaj—Maro China No Pravasa, Ahmedabad, 1956; Babalbhai Mehta —Ravishankar Maharaj, Bhavnagar, 1955; Buch Puratan—Ravishankar Maharaj (some incidents from Maharaja's life), Ahmedabad, 1947; Patel, Maganbhai—Jivan Nu Bhathu, Ahmedabad, 1958; Meghani, Zaverchand—Manasai Na Diva.]

(Kumud Prasanna) D. K. Bedekar

W

WACHA, DINSHAW EDULJI (SIR) (1844-1936)

Dinshaw Edulji Wacha was born in Bombay on 2 August 1844 in a middle-class Parsi family. As a child he studied at the Ayrton School. In 1858 he joined the Elphinstone College, only to leave it three years later to assist in his father's business in Bombay and in Aden.

Public life soon attracted him and he worked in close association with Dadabhai Naoroji and Pherozeshah Mehta for the peaceful political

evolution of the country, both through social reform, education and participation in political activities. He took a keen and active interest in the Bombay Municipality, being a member for forty years. He was a founder-member of the Indian National Congress, functioned as its Secretary for several years and was elected its President in 1901. He was the Secretary of the Bombay Presidency Association for thirty years (1885-1915) before he became its President (1915-18).

Early in life he displayed his grasp of public finance and economic issues. Just as he ranks with Pherozeshah Mehta as the maker of the Bombay Municipal Corporation, so also does he rank with Gopal Krishna Gokhale as the custodian and watchdog of the country's finances. Moderate though he was, he greatly embarrassed the Government by his trenchant criticism of its economic and financial policies. In 1897 he gave "correct and adequate expression" to the national view before the Welby Commission in London, pointing out that the financial embarrassment of the Government of India was caused not by the falling rupee exchange but by the reckless increase in military and civil expenditure.

The positions he held were many and varied. No position of public service was too humble or too great for him. He was the Chairman and Trustee of the People's Free Reading Room and Library, Chairman of the Indian Merchants' Chamber, Founder of the Federation of Indian Chambers of Commerce and Industry, Member of the Bombay Millowners' Association and Bombay Imperial Trust, Director of the Central Bank of India and Scindia Steam Navigation Company, Governor of the Imperial Bank of India, Member of the Bombay Legislative Council (1915-16) and the Imperial Legislative Council (1916-20), and the Council of States (1920). He adorned every office he occupied. He was Knighted in 1917.

He was a prolific writer and was foremost in educating the people and creating an enlightened public opinion on the political and economic issues that faced the country. His pen was powerful, often trenchant; he added lustre to the pages of several journals and papers, such as the *Indian Spectator*, the *Advocate of India*, the *Bengalee*, the *Indian Review*, the *Wednesday Review*, the *Oriental Review*, the *Kaiser-i-Hind* and the *Bombay Chronicle*. He severely criticised the economic evils of absenteeism and the employment by the Government in the higher posts of foreigners without a stake in the country. No economic irregularity, no misuse of finance escaped his hawk-like eye even at an advanced age. He condemned the "homoeopathic dose" of Indian participation in legislation provided by the Morley-Minto and Montford Reforms. Outstanding among his books are: 'Indian Railway Finance', 'Indian Military Expenditure', 'Rise and Growth of Bombay Municipal Government' and 'Agricultural Banks in India'.

A great nationalist, economic critic and financial wizard, he was modest, unassuming and unostentatious throughout his long life.

[Wacha, D. E.—My Recollections of Bombay (1860-1875), Bombay, 1920; —Indian Railway Finance, 1908; —Agricultural Banks in India, 1916; —Indian Military Expenditure, Madras; —Science of Commerce, 1908, Bombay; —Rise and Growth of Bombay Municipal Government, 1913; —Reminiscences of Gokhale, 1915, Bombay; —Recent Indian Finance, Madras; Natesan —Famous Parsis, Madras, 1930; —Speeches & Writings of Sir Dinshaw Edulji Wacha; Sastri, Srinivas—Pherozeshah Mehta, Madras, 1945.]

(Kumud Prasanna) A. J. DASTUR

WADDEDAR, PREETILATA (1911-1932)

Preetilata was born on 13 May 1911 in a poor middle-class Kayastha family of Chittagong town. Her father, Jagatbandhu, was Head Clerk in the District Magistrate's office. Her mother, Prativamoyee, had received the normal Bengali education. Preetilata owed her sense of honesty and dutifulness to her parents. A serious student from her school days, Preetilata was induced by the prevailing atmosphere of unrest, particularly in Chittagong, to study revolutionary literature secretly. Late at night, she would write a diary

in English which makes pleasant reading. Her Bengali writings were also charming. She was devoted to the worship of Sree Krishna.

She passed the Matriculation examination from Chittagong and the Intermediate from the Dacca Board, standing first among the girl students in 1930. Then she entered the Bethune College, Calcutta, for the degree. She joined the 'Deepali Sangha' of Leela Nag and the 'Chhatri Sangha' of Kalyani Das, social service organisations at Dacca and Calcutta respectively. The 'Sangha' influenced her politically. Simultaneously, in Chittagong, she came into contact with Nirmal Sen, an underground leader of the Jugantar Party, who taught her the arts of boxing and rifle and revolver shooting. He also introduced her to the supreme leader, Surjya Sen, famous as 'Masterda', whose personality overwhelmed her.

At Calcutta Preeti's revolutionary preoccupations compelled her to abandon the Honours course in English but she graduated with Distinction. Before that she frequently interviewed in prison the destined martyr, Ramkrishna Biswas, posing as his sister. He left an indelible impression on her. Chittagong's revolutionary activities magnetically drew her there. She joined the Nandan Kanan School as Headmistress.

In a military raid on a secret shelter at Dhalghat in 1932, Captain Cameron, leading the raiders, was shot dead by Nirmal. But Nirmal and Apurba Sen were also killed. Preeti had been there to receive 'Masterda's' instructions. Both managed to escape. Returning to normal life, she was most eager to peform some glorious deed. Constantly under police harassment and apprehensive of arrest, she sought, and soon obtained, 'Masterda's' permission to go underground.

After three months, 'Masterda' chose her to lead a party of eight selected to raid the European Club at Pahartali on 24 September 1932. They were to kill as many of the ruling race found there as possible. That was then the Party programme, sustained by the bitter hatred that age-old imperialist oppression had generated. Strictest military vigilance availed little to foil the plan. A drunken crowd dancing in the hall late at night was attacked with bombs and revolvers from three sides. Casualties were high. But the official figures published were a dozen wounded and a woman killed.

Preeti went there determined to attain martyrdom. And of her sex, she became the first Indian martyr of the age. Her duty over, she swallowed deadly poison and dropped dead near the club premises. On her person were found self-composed pamphlets that bespoke her burning patriotism and passion for freedom. Her letter of tender feelings for her mother written on the previous day sought to console her that she should rather rejoice that her beloved daughter found an opportunity to die for a sublime cause.

[Kamala Das Gupta—Swadhinata Sangrame Banglar Nari; The Swadhinata (weekly), 1928-30; Agni Juger Ekti Adhyaya, an article by Ananta Singh in the Weekly Basumati; R. C. Majumdar—History of the Freedom Movement in India, Vol. III.]

(P. N. Banerjee) KAMALA DAS GUPTA

WAFA, MELA RAM (1895-)

Mela Ram 'Wafa' is one of Punjab's famous poets and journalists. He occupies a leading position in the history of the national struggle. He was born on 26 January 1895 in village Dipuke, Sialkot, now in West Pakistan, in a Brahmin family. His father, Pandit Bhagat Ram, was a trader-cum-peasant. Mela Ram 'Wafa' had his early education in Pasrur and Quila Suba Singh, from where he passed his Primary examination in 1907. He joined the District Board High School at Pasrur and then the Scottish Mission High School, Sialkot, from where he passed the Matriculation examination in 1912. He joined the Forman Christian College, Sialkot, but left it after a year.

Mela Ram joined the Central Railway Office, Lahore, where he worked only for four months as he was destined to start his career as a journalist. He served as a junior translator in an Urdu daily, the *Deepak*, for a few months and also worked as Assistant Editor of another daily, the

Desh, up to 1919. For some time he remained on the editorial staff of the *Bande-Mataram*. However, in 1921 he joined the National College, Lahore, as a Lecturer in Urdu and Persian. In 1921 he left the College to rejoin the *Bande-Mataram*, this time as its Editor and remained with the paper up to 1923.

For a short period he started his own paper, the *Bharat*. In 1925 'Wafa' again became the Editor of another Urdu daily, the *Bhisham*, published under the patronage of Pandit Madan Mohan Malaviya. But he resigned in 1926 due to political differences. The paper suffered a setback and 'Wafa' was asked to resume its Editorship. After serving this paper from 1928 to 1929, he joined another daily, the *Vir Bharat*, also patronised by Pandit Madan Mohan Malaviya.

In 1931 the *Vir Bharat*, through Mela Ram's initiative, began to be published simultaneously from Lahore and Sialkot which was a unique privilege for any Urdu daily. He started another daily, the *Rahbar*, which remained in circulation up to the partition of India. Before independence he also remained Joint Editor of the *Vir Bharat* (1942-47).

After partition, Mela Ram 'Wafa' started his own papers, the *Panjab Mail*, in 1948 from Saharanpur, and then the *Amrit* from Kanpur. Mela Ram 'Wafa' once again joined the editorial staff of the *Vir Bharat* in 1952 but finally started his own publishing house at Jullundur, which continued to be his source of income.

Mela Ram 'Wafa' as a journalist was associated with at least half a dozen newspapers. Apart from his journalistic aptitude he is also a renowned poet. He started writing songs from 1911, when he was a student of the eighth class. His compositions show the influence of renowned poets, such as Sauk, Dagh, Momin and Mir. Most of his songs are stirring pieces based on the themes of national awakening and patriotism. In one of his compositions he asserts:

"Bartania se kah do ab zillat-i-ghulami,
Karte nahi gwara, Hindustan hamara
Bartania se kah do Hindustan ke ham hain,
Bartania tumahra, Hindustan hamara,
Bartania tumahra, Hindustan hamara,
Chhor do bas khudara Hindustan hamara."
(1938)

'Wafa' is a patron of the 'Panjab Bazme Sukhan' (Poets Forum) and also remained President of the U.P. Urdu Press Conference. His publications include, "Soz-i-Watan' (1941) and 'Sang-i-Meel' (1959).

After partition 'Wafa' devoted much of his time to refugee welfare and social service work. He was brought to the political platform by eminent Congress leaders, such as Lala Lajpat Rai and Pandit Madan Mohan Malaviya. His career as a journalist and a patriotic poet brought him into close association with the eminent leaders and he soon became a writer and poet of the revolutionary aspect of the national movement. He refused to publish an article in his paper, the *Bhisham* (1928), written by the then Managing Editor of the paper against the boycott of the Simon Commission. He wrote a number of revolutionary songs under the pen name of 'Dalter Bawa' (the nickname of his younger son Suraj Parkash Bhardwaj). 'Wafa' would never write anything in his papers which he considered against the national interest. For this reason he had to remain unemployed at various times. He preferred to remain unemployed rather than join any anti-Congress newspaper. According to Ulama Tajur, "Mela Ram's journalism spoiled his poetry while his politics spoiled his journalism" (introduction, 'Sang-i-Meel').

As a poet of national awakening, he composed a poem in the form of a national anthem as early as 1938 entitled 'Hindustan hamara', which was published in the *National Congress* of Dr. Satyapal. He participated in the national movement at a time when the freedom struggle was at its climax. The revolutionaries had assassinated a British Assistant Superintendent of Police to revenge the death of Lala Lajpat Rai. Bhagat Singh and his associates were facing trial when 'Wafa' wrote a poem entitled 'Ae Firangi', for which he was jailed for two years. Even during the period of Court proceedings he wrote a number of revolutionary songs.

Mela Ram 'Wafa's career is thus the story of a man, of radiant personality, combined with the

sensitivity of a poet, a journalist and the vitality of a freedom fighter.

[Mela Ram 'Wafa'—Soz-i-Watan (1941); —Sang-i-Meel (1959).]

M. S. AHLUWALIA

WALCHAND HIRACHAND (1882-1953)

Walchand Hirachand was born at Sholapur (Maharashtra) on 23 November 1882. His father was a cotton merchant and a money-lender. He was educated at Aurangabad, Sholapur, Bombay and Poona. He gave up his studies without appearing for his B.A. (Economics) examination to help his ailing father in the family business.

His first wife died and he married his second wife in 1930. Though Walchand Hirachand mixed with people from all communities, observed no food-taboos, and was against untouchability in Hindu society, he did not approve of inter-caste marriages. In his will, he allotted a certain amount to one of his female relatives on condition that she should marry a Digambar Jain, a sect he was born in.

He loved his family but had a poor opinion of a woman's capacity to keep secrets. He never discussed business matters with women of his family and was firm in his conviction that no woman could keep a secret.

When Dadabhai Naoroji made a moving speech in the session of the Indian National Congress in 1906 at Calcutta, he stirred young Walchand Hirachand's (24) patriotic feelings and churned them to an explosive resolve. Walchand decided then and there to fight for the freedom of India in his own way.

He knew his way as Dadabhai Naoroji's stirring call called for more concrete action than shouting slogans or taking out protest marches. He asked for men who would fight not only the British rulers of India but fight the poverty of the Indians themselves. He wanted Indians to produce goods in India so that they would not be compelled to buy British goods and support British industry. With the growth of the Indian industry, Dadabhai argued, poverty too could be banished.

Walchand made it a mission of his life to establish industries in India and compete with the British. He was ambitious in his resolve but took to simple and inexpensive ways of living in his personal life. Though he yearned to start factories to make aeroplanes, ships and automobiles, he himself wore handspun hand-woven khadi clothes.

He attacked British policies in India in sharp scathing terms. On one occasion, he said that the British treated India as "a plantation of England and used it for growing raw products to be shipped by British agents, in British ships, to be worked into fabrics by British skill and capital, and to be re-shipped to India by British merchants to British firms."

His criticism was not an expression of sterile feelings. He firmly believed that it was essential for India to start and own key industries. He himself built some important ones: the Shipyard at Vizagapattanam, the Aircraft Factory at Bangalore and the Automobile Factory at Kurla, Bombay. He was associated with shipping, sugar, construction and several other activities which accelerated the growth of Indian industries.

As a principle, Walchand believed that economic independence was a key to political and social independence. All his life he worked to achieve this. As a businessman and an entrepreneur, he was both an aggressive patriot and a man with a vision wide enough and broad enough to visualise India's capability of doing anything and everything.

Practising what he was convinced was the mission of his life, he had to fight not only the hostile administration but also had to compete with British business houses. At home he had to fight the age-old prejudices amongst his own people and induce them to industrialise the country rapidly.

He fought his battles by varying his weapons. He had to battle with the Government, because for any major industrial scheme, particularly in war-time India, permission of the British rulers was necessary. He realised he could not do

without such permission and resolved to secure this by knocking at the British doors in India. As he once said, it was not enough to knock on the Government's reluctant doors but keep on knocking till the Government would wake-up and open the doors. According to him, the then Government was inclined to ignore the knocks and the individual who did not have the tenacity to keep on knocking would have to go back empty-handed.

He understood the intricacies of international business very well. Shipping was one example. Though Indians were almost strangers to it, he battled against the British and protected small Indian shipping concerns. His challenge succeeded and when his opponents saw him winning the game, they asked him to join them in the freight-war against other small shipping concerns. He refused.

Walchand understood the demands of the fast-changing world of business. When he went into shipping, he insisted on Indians being trained for Marine Engineering and Wireless Communications and several other crafts. Just as he wanted men trained, he also wanted ships built in India. As there were no shipyards in India he established his own at Vizagapattanam which, after Independence, the Government of India took over.

Though he earned enormous wealth, he shared it with all his brothers and relatives as if it had been jointly earned and jointly owned. He gifted a large amount to one of his uncles who would not take it because he said Walchand alone had earned it. Walchand pressed hard and his uncle had to yield. But he promptly played the same game and pressed Walchand into accepting some of it back as a gift from the uncle.

In his personal life, among his friends and close associates, he was enjoyable company. He used to enliven the discussions by cutting jokes and had a keen sense of humour. He was a giant of a man with a fertile and inventive imagination and with an immense capacity to back it with physical and mental labour.

His was the patriotism that built a strong foundation for the new India by providing productive and paying jobs for the workers, and the needed goods and the services for everybody.

Walchand died at Sidhapur on 8 April 1953 while on a pilgrimage.

[Walchand Hirachand Diamond Jubilee Commemoration Volume, 1942, Bombay; Seth Walchand Smriti Anka (in a Marathi magazine, the Baibhava, published by the Maharashtra Chamber of Commerce); a Souvenir published by the Premier Automobiles Ltd., entitled Our Homage (1960), on the occasion of the unveiling of the bust of Walchand Hirachand; a typed Souvenir of the Indian Hume Pipe Company Ltd.; a Souvenir entitled Walchand Group; Personal interviews of the Research Fellow with Khanolkar, commissioned to write a biography of Walchand Hirachand in Marathi and with Kusum Behn Motichand Shah, daughter of Walchand Hirachand; Personal knowledge of the Contributor.]

(Kumud Prasanna) S. L. Kirloskar

WAMAN RAO, NAIK

—See under Naik, Waman Rao

WARRIER, E. IKKANDA (1890-)

E. Ikkanda Warrier, sometime Chief Minister of Cochin State, Kerala, was born on 4 May 1890, in Edakkunni Warriam, Ollur, near Trichur. (A Warriam is the home of Warriers and their womenfolk are known as Warasyars.) His father was Meladath Sankaran Namboodiripad and his mother Lakshmikutty Warasyar of Edakkunni Warriam, a rich aristocratic family. His grand-uncle was Sankara Warrier, sometime Dewan of Cochin State. The Warrier community is a Hindu sub-sect with some privileges and responsibilities in temples. In 1921 he married Lakshmikutty Amma of a Kozhikode family at Chendamangalam.

He is a law graduate of the Madras University. Gandhiji's life and teachings shaped his social and political views. Other nationalists like B. G. Tilak, Surendranath Banerjea, Mrs. Annie Besant,

and later Vinobaji impressed and influenced him. He believed in the lofty morals embodied in the Gita and the Ramayana.

He started practice as an Advocate in 1918, and at the same time entered public life also, as a member of the Congress Committee, Municipal Committee, etc., at Trichur. In 1925 he was elected to the Cochin Legislative Council. When the Temple Entry Movement and the Guruvayur Satyagraha in the same connection were started about 1931, Warrier was an active participant. Throughout he was an ardent member of the Indian National Congress, and in 1935 he started a Malayalam Daily named *Keralam* to spread the message of the Congress. But times were unfavourable and the paper was banned by the Cochin Government within months. About 1935 he was elected Chairman of the Trichur Municipal Council. The Quit India Movement had started, and for participating in it Warrier was jailed for a short while. He was a prominent member of the Cochin State Praja Mandal which was organised to secure responsible Government in the State. About 1948 it merged with the Congress and when it won the election, the first Congress Ministry was formed in Cochin State. Warrier served as the Chief Minister, from 1948 to 1949. Later, when the Travancore-Cochin State was formed, Warrier was the Minister for Agriculture and Revenue from 1949 to 1950. For three years, till 1952, he was the Chairman of the State Food Production Committee. Then till 1957 he was the first Convener of the Kerala Bhoodana Yagna Samiti. From 1956 to 1966 he served on the Kerala Khadi and Village Industries Board.

He dislikes the caste system and untouchability. He firmly believes in Hinduism, not its rituals, but its philosophy, its emphasis on Karma and Adwaitam. Though he acknowledges the benefits of Western education, yet he feels that India would be best benefited by education suited to her culture and needs. He admires British democracy, but opposes British exploitation of India. He frowns on regionalism, because he is a nationalist. He stresses the need for an adequate number of cottage industries to improve the Indian economy. He also wants to make the tiller the owner of the land to improve Indian agriculture. His politics was never "Pull-ities". Even while a Minister he avoided display and bluster. To-day, as in the past, he leads a very simple, honest life and is engaged in Sarvodaya work.

[A. Sreedhara Menon—Kerala District Gazetteers, Kozhikode, Trichur and Ernakulam, Trivandrum, 1962 and 1965; A. K. Pillay —Congress and Kerala (published by the K.P.C.C.), 1935; K. P. Kesava Menon—Kazhinja Kalam, Kozhikode, 1957; E. Ikkanda Warrier—Gramadanam and Kerala, Chendamangalam, 1965; The Kerala Sabdam (weekly from Quilon), 13 March 1916; the Mathrubhumi (Ernakulam), A.I.C.C. Supplement, 24 September 1966; Personal interviews of the Research Fellow with E. Ikkanda Warrier and with Kurur Nilakanthan Namboodiripad, one of the prominent national leaders of Kerala.]

(N. M. K. Nair) T. C. SANKARA MENON

WAZIR HASAN (SIR)

—See under Hasan, Wazir (Sir)

WEDDERBURN, WILLIAM (SIR)

(1838-1918)

Sir William Wedderburn was born on 25 March 1838, at No. 2, Atholl Crescent, Edinburgh, Scotland. He was the sixth child and the youngest son of Sir John Wedderburn, the second baronet of Balindean, and of Henrietta Louisa, daughter of William Milburn of the East India Company's service.

The Wedderburns of the Scottish Border were a family of great antiquity. Sir John was in the Indian Civil Service from 1807 to 1837. William's eldest brother, John, was Magistrate and Collector of Hissar and was killed with his wife and child during the 1857 disturbances. Another brother, David, was one of the best informed men of his time on all subjects relating to the Indian States.

William married, on 12 September 1878

Mary Blanche, daughter of Henry William Hoskyns, of North Perrott Manor, Grewkerne.

After an early education in his home till 1844, William was taken on a prolonged Swiss-Italian tour, which helped him to form his future ideas. Italy at that time lay in the grasp of Austria and the people were preparing for a national struggle. To quote young William, "It is easy to understand how an imaginative boy would become filled with sympathy for the national aspirations and with an abiding hatred of arbitrary power and foreign oppression." (William Wedderburn's Diary)

In 1847 William and his brother David were left in Hofwyl, near Berne, where they joined a small school. In 1851 the Wedderburn family moved to London and in the autumn of that year William was transferred to Loretto House. In 1854 he joined the University of Edinburgh and in 1857 went to the Continent for six months to study modern languages.

In 1859 William appeared for the Indian Civil Service examination. After a short period of training in legal matters, he left for India in 1860.

William Wedderburn began official duty at Dharwar as an Assistant Collector. In 1862 he was gazetted to act as the Assistant Judge of Dharwar. After a long and varied association with the judiciary in different capacities in Karachi and Bombay, he was appointed Acting Judicial Commissioner in Sind and Judge of the Sadar Court in 1874. In 1882 he became the District and Sessions Judge of Poona. At the time of his retirement in 1887, he was the Chief Secretary to the Government of Bombay.

During his service in India, William Wedderburn's attention was focussed on famine, the poverty of the Indian peasantry, the problem of agricultural indebtedness and the question of reviving the ancient village system.

Stressing the need for provision of agricultural capital at moderate rates, he suggested the setting up of agricultural banks. As an alternative system to the Government Debt Courts, he proposed the revival and scientific development of the ancient system of conciliation and arbitration by a reconstitution of the Panchayat or village council.

His concern with these problems brought him in touch with the Indian National Congress. After his retirement, William Wedderburn threw himself heart and soul into the activities of the Congress. Presiding over the fourth Congress in Bombay in 1889, he said: "I have been in the service of the people of India and have eaten their salt."

Meanwhile, after the death of his brother David, William succeeded to the baronetcy in 1879. He entered Parliament in 1893 as a Liberal member for Banffshire and sought to voice India's grievances in the face of a stiff stepmotherly treatment towards Indian subjects in the House. With this purpose in mind, he formed the Indian Parliamentary Committee with which he was associated as the Chairman from 1893 to 1900.

In 1895 William Wedderburn represented India on the Welby Commission (i.e., Royal Commission) on Indian Expenditure. He also began participating in the activities of the Indian Famine Union, set up in June 1901, for investigation into famines and proposing preventive measures.

He came to India in 1904 to attend the 20th assembly of the Indian National Congress in Bombay which was presided over by Sir Henry Cotton. He was again invited in 1910 to preside over the 25th session. He remained the Chairman of the British Committee of the Congress from July 1889 till his death.

As a Liberal, William Wedderburn believed in the principle of self-government. Along with the founders of the Indian National Congress, he believed in the future of India in partnership with the British Commonwealth. He regretted the split in the Congress in the Surat session, 1907, when the extremists under Tilak broke away. He warned Lord Morley in a letter in March 1907 of the dangers of hesitant reforms and the consequent development of "raw materials" of "an Irish or Russian anarchism". He therefore welcomed the formal proclamation made by the British Government on 20 August 1917 that the goal of British policy in India was progressive establishment of self-government.

The perfect balance of intelligence and conscience in his character marked his other social

activities, like the advocacy of temperance, which led him to demand a reform of Excise in India. His campaign of women's education, high-lighted by his donation for a girls' school in Karachi, later known as the Wedderburn Hindu Girls' School, is memorable.

Although members of the old order condemned him as a disloyal officer of the Raj, for his continual tirades against the bureaucracy, his incessant pleading for the Indian peasant and for his stand on reforms, his exchanges with them were marked by a uniformity of expression in fairness and courtesy.

William Wedderburn's main contribution to the promotion of national consciousness was his life-long labour on behalf of the Indian Reform Movement. The Montagu-Chelmsford Reforms were naturally regarded by him as the crown of his own life work. He welcomed them with these words: "We now seem to see before us the dawn of the most wonderful peaceful revolution that has ever occurred in the world's history."

[Ratcliffe, S. K.—Sir William Wedderburn and the Indian Reform Movement, London, 1923; William Wedderburn's Diary; B. B. Majumdar—Congress and Congressmen in the Pre-Gandhian Era.]

(Kumud Prasanna) SUMANTA BANERJEE

WILAYAT ALI

—See under Ali, Wilayat

WODEYAR, K. G. (1901-1965)

Gurubasappa Wodeyar was born in 1901 at Kagod in Sagar taluka, Shimoga district. Mysore State. He received higher education in Bangalore and Madras. He came from a family which took an active interest in the struggle for freedom for which his father had been imprisoned for a time. This inspired the young Wodeyar to take a deep plunge into the movement. He left college and went to Bengal, where he was trained in the Gandhian technique of fighting through non-violence. Returning to his home-town, Shimoga, he participated in the Flag Satyagraha started in Mysore. Because of his passionate devotion to the cause and immense capacity for work, he rose quickly to the rank of an undisputed leader of the Congress at the District level. He toured many parts of the District, rousing public enthusiasm and enlisting mass support for the movement. When he took part in the Flag and Forest Satyagraha of 1939, he was imprisoned for a year and a half. He launched a no-tax campaign as well, which was well responded to by the peasants in the District. He took an active interest in the boycott of foreign goods and in the promotion of indigenous products. His wife, Kamalamma, was a staunch supporter of her husband at every stage of the national struggle. His brothers too were in the forefront of the movement. Wodeyar invited national leaders, such as Dr. Rajendra Prasad and others, to Shimoga in 1939. He opened centres in villages to recruit volunteers for the movement. When the Quit India Movement was started he distinguished himself in the Mysore State as a faithful worker. The Government promptly shut him up for a year in 1942. In the post-independence era he engaged himself in various nation-building activities.

He was a member of the Mysore Land Reforms Committee, Central Arecanut Committee and President of the Shimoga District Development Board. He was elected to the Lok Sabha in 1951. He drew the attention of the Centre as well as the State Government to the need for taking measures to promote the economic interests of the Malanad region, which was rich in resources, and would yield a lot of income, if proper attention was bestowed. He died in 1965, and he could rightly be called an active fighter in the struggle for freedom. He did not rise to the stature of a national leader but his role as a local leader was not insignificant.

[G. S. Halappa—History of the Freedom Movement in Mysore; Personal knowledge of the Contributor.]

B. SHEIK ALI

WODEYAR, MAHARAJA CHAMARAJENDRA X (1863-1894)

Chamarajendra Wodeyar was born on 8 March 1863, as the third son of Chikka Krishna Urs and Devajammanni, nephew of Krishnaraja Wodeyar III. The latter adopted him in 1868 and on his death Chamarajendra was installed on the Mysore throne on 23 September 1868. He married Princess Kempananjammanni, an educated and accomplished Princess of the Kalale family.

Even as a boy, he showed great self-control, composure and dignity. A Prince of the most tractable disposition, he acquainted himself with the system and principles of administration by touring the State with his guardian, Sir James Gordon. He attended the Imperial Assemblage at Delhi on 1 January 1877. The Rendition of the State took place on his attaining the age of 18, on 8 March 1881; on the 25th of the same month he was placed on the throne.

He introduced many progressive reforms in administration. He established a Council under the Presidentship of the Diwan (Prime Minister) with two or more members to formulate proposals relating to legislation, taxation and such other measures beneficial to his subjects. He founded the Representative Assembly, a popular institution, to bring the people into closer contact with the Government. It met for the first time on 7 October 1881.

The Maharaja devoted considerable attention to industrialisation of the State. He gave a great impetus to the gold-mining industry, which, in turn, gave rise to an industrial town, employing nearly 10,000 labourers. Cotton and woollen mills were established. A Geological Department was formed (1894) to explore the mineral resources. The railway construction programme was accelerated; fifty-eight miles of railway at the time of Rendition was increased to 315 miles by 1895.

Special attention was paid to land settlement and irrigation. By 1894 revenue survey and settlement in 63 out of 66 talukas was completed. An amount of 100 lakhs of rupees was spent for digging irrigation wells. The Marikanive project was planned; the coffee area was increased; a Department of Agriculture and Statistics was formed (1886); an Agricultural Exhibition was held (1888); Agricultural Banks on strictly co-operative principles were introduced (1894) to reduce rural indebtedness; and an Inspector-General of Forests was appointed (1885).

There was a great expansion of Vernacular and Primary instruction. 800 Primary Vernacular Schools, 50 English Middle Schools, 5 Industrial Schools, 2 Normal Schools, 30 Sanskrit Schools, 1 First Grade English College and 3 Oriental Colleges were established. Female education made marked progress. Arrangements were made for copying and publishing numerous inscriptions in the State.

Special attention was paid to water supply, drainage and health; many dispensaries were established; provision was made for training and employment of midwives; and special dispensaries for women and children were established.

A remarkable piece of social legislation interdicting early marriages was passed during his reign.

To manage and control the funds of religious institutions a Muzrai Department was formed. The Excise Department was brought into existence. An Observatory was established in Bangalore. The Mysore Postal Service was transferred to the British Imperial Post Office (1889). State Life Insurance was introduced (1889); and the Civil Service Scheme was adopted (1891).

A far-sighted ruler and a benevolent administrator, Maharaja Chamarajendra Wodeyar X elicited admiration from the sympathetic British administrators. As Lansdowne pointed out in 1892: "There is probably no State in India where the ruler and the ruled are on more satisfactory terms, or in which the great principle that the Government should be for the happiness of the governed, receives a greater measure of practical recognition."

[The Mysore Gazetteer; R. R. Diwakar —Karnataka Through the Ages; C. V. Krishnaswamy—The Golden Age of Mysore.]

H. V. Sreenivasa Murthy

WODEYAR, MAHARAJA KRISHNA-RAJA III (1793-1868)

Krishnaraja Wodeyar III was born in 1793, as the son of Chamaraja Wodeyar IX and Maharani Lakshmi Ammanni, daughter of Gopal Raj Urs. He was a child of two years when his father died.

With the death of Tipu Sultan and the fall of Srirangapatan in 1799, the British restored the Mysore dynasty. Krishnaraja III was installed on the throne in the Nazarbad Palace on 30 June 1799. He signed the Subsidiary Treaty of Srirangapatan on 8 July 1799. Diwan Purnaiah arranged for his education. He became proficient in the traditional code of Hindu learning, mastered languages, such as Kannada, Sanskrit, Marathi, Persian and Hindustani, and could converse in English with the British Officers. He began evincing an interest in public business at the age of sixteen, and had acquired practical insight into the details of administration by the time he assumed charge of the Government (1811). He was guided in the administration by Purnaiah and Lt.-Col. Close, Resident at his Court.

He was most loyal to the British. He helped them in the operations against Amir Khan during the Pindari Wars (1812-18), in the pursuit of Peshwa Baji Rao and in the insurrection at Kittur (1824) and earned appreciation for valuable services. He had to face a series of internal risings and bad seasonal conditions. Misunderstandings, however, developed between the British administration and the Maharaja. Lord William Bentinck was bent upon taking over the Mysore administration. When the Maharaja was celebrating the Dasara (October 1831), Bentinck asked for the surrender of the administration and the Maharaja agreed without any protest. But the patriotic Maharaja relentlessly pursued the matter with the British Government for permission to adopt a son, as he had no sons of his own, and to restore the administration. He was successful in both, but the rendition took place in 1881.

The Maharaja was full of solicitude for the well-being of his subjects. To irrigate 1,300 acres of land, the Sagarakatte Dam across the Lakshmana Tirtha, a tributary of the Kaveri, was constructed. Lt.-Col. Mackenzie carried out a systematic survey of the State and laid down the first accurate map of Mysore (1808). The Ursu community came in for his special favour. He "brought them together, provided for their accommodation and means of livelihood by setting salaries and pensions on them." He introduced formal vaccination in the State (1806) and the first to be vaccinated was the intended bride of the Maharaja. He founded a hospital in Mysore to provide free Western medicine to the sick. He established a school in Mysore (1833) to provide instruction in English and handed it over to the Wesleyan Mission in 1840.

He evinced a keen interest in learning and literature. He was an acknowledged master of the Jyotisha Sastra. His great knowledge and literary talent are borne out by his Kannada version of the Mahabharata. His court was a centre of Oriental learning. It consisted of scholars specialised in Logic, Metaphysics, the Vedas and the Vedanta. Vidwan Ananthachar, Kunigal Rama Sastri, Shamachar, Tippanna Avaru were famous vidwans and artists. He organised the Library of Oriental Mission, Saraswati Bhandaram. An impartial patron of religion and spiritual institutions, he made numerous gifts to Hindu, Jaina, Muslim and Christian religious institutions. Her Majesty's Government conferred the distinction of G.C.S.I. in recognition of his services "rendered to our Indian Empire" in 1867.

A man of short stature, he possessed a dignified and pleasant countenance. The Commissioners were impressed by the young Raja. They wrote to Marquess Wellesley that "he was of delicate habit; his complexion rather fair than otherwise and his countenance is very expressive." He wore ordinary dress, but it showed his taste and was striking. He was fair-complexioned, and wore the Tika (the royal emblem) at the centre of his forehead. He suspended a splendid triple necklace of pearls round his neck. Girt round his waist, a sword had a medallion of the Queen upon the belt. He was, in short, a man of culture and taste.

[The Mysore Gazetteer, Volume II, Part IV; Kannada Encyclopaedia, Volume V; C. V. Krishnaswamy—The Golden Age of Mysore.]

H. V. SREENIVASA MURTHY

WODEYAR, MAHARAJA KRISHNARAJA IV (1884-1940)

Krishnaraja IV was born in August 1884, as the son of Maharaja Chamarajendra Wodeyar X and Maharana Kempananjammanni Vani Vilasa Sannidhana. He was only ten years old when he lost his father. His mother acted as Regent for eight years.

The Prince's education was supervised by the Maharani. Later his education was entrusted at first to Mr. J. J. Whiteley, Cooper's Hill Engineering College, and afterwards to Sir Stuart Frazer. His marriage was celebrated (1900) with a daughter of Rana Thala Bane Singhji of Vana in Kathiawar, a Jhala clan of Rajputs. He assumed his Princely duties in 1902, had no issue, and adopted his brother's son, Jayachamaraja Wodeyar.

The State made remarkable progress during his reign. Great irrigational projects, such as Krishnarajasagara, Vanivilasasagara and Chamarajasagara were completed. 2,500 major and 22,000 minor tanks were built. While laying the foundation stone of the Markonahalli Reservoir, the Maharaja said: "There was a time when we hesitated to undertake a work unless it promised a return on the capital invested of six per cent. In these days, we take a somewhat different view. If we can assure ourselves that a work of this nature is going to bring prosperity to the countryside, that fact in itself affords a generous return."

There was remarkable progress in agriculture. The Department of Agriculture (started in 1898) undertook Laboratory research, started experimental farms and agricultural schools, and introduced improved ploughs. The application of chemical fertilizers was encouraged, scientific methods were introduced to fight agricultural pests, and animal husbandry was improved.

A vigorous policy of industrialisation was also introduced. He established the Iron and Steel Works at Bhadravati (1923), and the steel plant began operation in 1936. Distilleries to extract sandalwood oil were started in Bangalore (1916) and Mysore (1917). He also established the Soap Factory (1918), the Silk and Weaving Factory, Mysore, the Mandya Sugar Factory (1936), the Electric Factory, the H.A.L. (1940), the Cement Factory and the Mysore Paper Mills. He also started the Gold Mines at Kolar, and the Chrome Mines at Byrapur. The Mysore Medicinal Products to produce pharmaceutical products was also started during this period; a Bitumen and a Lac section were added later on. Experiments to cultivate Virginia tobacco in Whitefield area was conducted during 1935-36. Cottage industry also received a good measure of attention.

To give a stimulus to industrial growth railway lines were expanded. A Hydro-Electric scheme was inaugurated at Sivanasamudram. Power looms and mills were installed. He also extended his helping hand in the foundation of the State Bank of Mysore and the Mysore Chamber of Commerce.

He was likewise a great educationist. The Compulsory Education Act of 1913 and the Elementary Education Act of 1931 helped in the spread of education among villagers. Schools for Hill tribes were started. He established the Mysore University (1916), the Engineering and Medical Colleges, and the Silver Jubilee Technological Institute. He founded the Maharani's College, Mysore, and the Vani Vilasa Institute, Bangalore, to meet the needs of female education. He was a patron of Sanskrit learning. The Sanskrit Colleges at Mysore and Bangalore were started. The Bangalore Sanskrit College was opened to all communities in 1924. He was the Vice-Chancellor of the Benares Hindu University, donated two lakhs and an yearly grant of Rs. 12,000/-. He helped in founding the Karnataka Sahitya Parishad, Public Libraries in Bangalore and Mysore, the Century Club in Bangalore, and the Cosmopolitan Club at Mysore.

The Legislative Council came into existence on 22 June 1907. The Representative Assembly was reformed. The Village Panchyat Act was

passed in 1918 and was later amended by Act II of 1926. By these Acts villagers were involved in the administration of their villages.

He had sympathy for the Depressed Classes. To improve their lot, he introduced the bold policy of admitting untouchables to educational institutions and to the Royal Durbars.

He was tolerant of all religions. He built the Jumma Masjid Mosque, Mysore, at a cost of Rs. 38,000/-, and Saint Philomena's Church, Mysore, from out of his Privy Purse. While laying the foundation stone of the Church he said: "But we have been gradually coming to understand that the unity is much deeper than the differences, that while in creed and custom we are far enough apart, in worship and aspiration we are one." Likewise, he made rich grants to Sringeri, Kudli, Parakala Mutts and Shri Ramakrishna Ashrama.

He was a God-fearing and benevolent ruler. Under his benign rule Mysore became a model State. Even Gandhiji admitted that Mysore under Krishnaraja Wodeyar approximated to his ideal of Ramarajya.

[The Mysore Gazetteer; R. R. Diwakar—Karnataka Through the Ages; C. V. Krishnaswamy—The Golden Age of Mysore.]

H. V. Sreenivasa Murthy

YAGNIK, INDULAL (1892-1972)

Born on 22 February 1892, at Nadiad, then a centre of literary activities, in Gujarat, Indulal was the first son (and the second was Dr. Ramanlal, an eminent educationist of Gujarat) of Kanaiyalal Yagnik, a Nagar Brahmin.

Kanaiyalal died in his youth, while studying at the Grant Medical College, Bombay. But Indulal inherited many of the traits of independent thinking, courage and reformist zeal from his father. Indulal's mother, Manigauri, was quiet and affectionate by nature. Indulal married Kumud, the daughter of Tansukhram Mansukhram Tripathi, in 1914. National and social service made him completely indifferent to his married life. His wife died in 1929.

Brought up in orthodox surroundings, Indulal had his primary and secondary education at Nadiad. In 1906 he stood first in the Matriculation examination in the whole of Nadiad and was awarded a scholarship. From his childhood he was brought up in a religious atmosphere. In 1907 he joined the Gujarat College, Ahmedabad, and after the Intermediate, the St. Xavier's College, Bombay. He stood first in the B.A. examination from the College and was awarded a Dakshina Fellowship. In 1912 he took his LL.B.

During his studies in Bombay, he was associated with the 'Gurjar Sabha' (an intellectual association of the young Gujaratis) along with K. M. Munshi. He read the works of Mill, Spencer, Tolstoy, Mazzini and others, and was deeply stirred by the articles and books of Aurobindo and Annie Besant.

As a gifted journalist from his student days, he wrote short articles for the *Bombay Samachar*, during 1912-13. As the legal profession did not suit his temperament, he started writing articles for the *Hindustan* (a daily published from Bombay).

In 1915, he started the *Navjivan Ane Satya* (a Gujarati monthly) and edited it until he entrusted it to Gandhiji in 1919. Also, he, along with Shankarlal Banker, started the *Young India*, a weekly. In the same year, he joined the Servants of India Society.

For some time in 1919, he was at the Nagpur branch of the Servants of India Society and wrote articles for the *Hitavada*, an English weekly. In the same year to serve Gujarat, he came to Ahmedabad, and encouraged by Thakkar Bapa and Ranajitram Vavadhai, he organized the Gujarat Education Conference.

In 1917 he went to Mesopotamia, as one of the eight (four Europeans and four Indians) Press representatives, to get first-hand information regarding the condition of the Indian soldiers.

After his return from Mesopotamia, he resigned from the Servants of India Society and joined the Home Rule Movement in Gujarat. He organized the Second Gujarat Education Conference at Broach (October 1917), and the first Gujarat Rajakiya Parishad (November 1917) at Godhara (Panchamahals district) over which Gandhiji presided. He was the Secretary of the Gujarat Education Association and the Gujarat Rajakiya Mandal and a Committee member of the Gujarat Sabha, Ahmedabad.

In 1918, during the Kaira Satyagraha, he participated in the no-tax campaign. Along with Vallabhbhai Patel, he prepared a Famine Report of Gujarat. In 1919 he organized famine relief work in the Panchamahals district of Gujarat and joined a campaign to oppose the Rowlatt Act.

In 1920 he spread the message of swadeshi and the non-cooperation movement and, along with Kishorlal Mashruwala, evolved a plan for the Gujarat Vidyapeeth. His ceaseless efforts made it possible to start the Navi Gujarati Shala and the Mahila Pathashala at Ahmedabad.

In 1921, as one of the Secretaries of the Gujarat Pradesh Congress Committee, he organized the 5th session of the Gujarat Rajakiya Parishad at Broach. But due to serious differences of opinion with Vallabhbhai Patel he resigned from all the Committees.

In January-February 1922, he and Thakkar Bapa organized famine relief work in the Panchamahals. He started some schools for the Bhil children, one of them was Mirakhedi Bhil Ashram.

In October 1922, he started the *Yugadharm*, a Gujarati monthly.

In January 1923 he became the Secretary of the Antyaj Seva Mandal, with Thakkar Bapa as its President. As a Secretary of the Satyagraha Commitee in Gujarat, he recruited Satyagrahi volunteers, and in April 1923 he was arrested and imprisoned for one year. For nearly ten months, he was put in Yaravada Jail along with his idol, Gandhiji.

But after his release from jail (March 1924), he became a critic of some of Gandhiji's political and economic ideas. He left Ahmedabad, settled in Bombay and accepted the editorship of the *Hindustan* (a Gujarati daily) and the *Advocate of India* (an English daily). During 1926-27, he was also an Assistant Editor of the *Bombay Chronicle*.

In 1928 he resigned from the *Hindustan* and entered the film world, as a story writer, director and a studio owner, but he failed in this venture.

For nearly five years (from 1930 to 1935) he was in Europe, first in Germany and from where he proceeded to London in July 1931. In London, he circulated a small weekly to propagate the Indian struggle for freedom. During his stay in Dublin (1932-33) he organized an India-Ireland Friendship Association.

In 1935 he returned to India. Influenced by the Irish nationalism, he started a campaign for a national dress, national sports and a national language.

From 1936 onwards, he was actively associated with the Kisan Sabha work and in 1939, he organized the first Gujarat Kisan Parishad. During 1940-41 he was imprisoned for his anti-war propaganda. In June 1942, he presided over the annual session of the Akhil Hind Kisan Sabha. He started the *Nutan Gujarat*, a daily, in July-August 1942.

In 1943, he presided over the third annual conference of the Gujarat Kisan Sabha. He organized the co-operative movement among the peasants of Gujarat, and during 1942-44, he was the Chairman of the Kaira District Sales and Purchase Co-operative Union.

In 1943 he organized several schools and Ashrams in various parts of Gujarat. From 1944 to 1956, he stayed and worked at Nenpur Ashram, in Kaira district.

In 1952, he visited China and Soviet Russia.

In 1956, he took the lead in the Maha Gujarat Movement for a separate State and became the Founder-President of the Maha Gujarat Janata Parishad.

Since 1957, he continued to represent the Ahmedabad constituency in the Lok Sabha till his death in 1972.

Quite indifferent towards his dress and appearance, Indulal was majestic in his rags. He had a pair of piercing eyes rarely to be seen in Indian public life. With the austerity of a *Sannyasi*, Indulal was open to all experiences of life.

He was convinced that women were entitled to an equal share in public life. Deeply religious in the true sense of the term, he found his God in the poor and the pariah.

He was a vigorous advocate of nationalistic education both for boys and girls.

Though associated with Gandhiji's non-violent movement he was not averse to revolutionary methods.

Though Gujarat remained the main field of his activities, he had always maintained an all-India outlook.

A believer in Swadeshi, he favoured the industrial development of the country on modern lines with the minimum of exploitation.

With a humanitarian outlook and transparent sincerity, Indulal had become an integral part of all that had happened in Gujarat for the last fifty years in the fields of social, political, educational, literary and journalistic activities.

To promote national consciousness, he edited newspapers and journals of high eminence and contributed innumerable articles. He wrote some books in English, namely, 'Mahatma Gandhi As I Know Him', 'Shyamji Krishna Varma', 'Peasants' Revolt', 'Irish Athletic Movement', 'Life of Ranchhoddas Lotwala,' 'Fight for Swadeshi', etc., and also some in Gujarati, namely, 'Gandhijina Sahavasman', 'Kumarnan Striratno Swadeshi Shamate?', 'Badavakhor Pitani Tasvir' (a biography of James Connolly), 'Shahidno Sandesh', etc., and few plays like 'Ranasangram', 'Asha Nirasha', 'Dukal', etc.

Loyal to his élan, he was not a meek follower of Gandhiji and Sardar Patel. But, unfortunately, never sticking to any public position or institution, his dedicated life was like a fast train. A man without any wordly possession, Indulal was a lonely traveller.

[Mehta, Sharada—Jeevan Sambharanan (in Gujarati), Ahmedabad, 1931; Munshi, Lilavati —Jeevant Rekhachitro (in Gujarati), Bombay; Oza, Dhanavant—Apana Indubhai (in Gujarati), Ahmedabad, 1953; Yagnik, Indulal—Atmakatha, 3 Parts (in Gujarati), Ahmedabad; —Mahatma Gandhi As I Know Him, Delhi, 1943; —Shyamji Krishna Varma, Bombay, 1950; —Kumarnan Striratno (in Gujarati), Baroda, 1928; —Rashtrageet (in Gujarati), Bombay, 1944; —Fight for Swadeshi; —Irish Athletic Movement; —Peasants' Revolt; —Ranasangram (in Gujarati), Bombay, 1938; The Times of India Files, 1951-65; Personal interview of the Research Fellow with Indulal Yagnik.]

(Kumud Prasanna) R. L. Raval

YAJEE, SHEEL BHADRA (1916-)

Sheel Bhadra Yajee (Ladoo Sharma) was born in a Bhumihar Brahmin family on 22 March 1916 at Bakhtiarpur village in Patna district where his ancestors had immigrated from Kanauj during the Mughal period. His father, Shivtahal Yajee, a small landowner, was a loyalist who opposed his son's participation in the freedom movement. His mother died in his infancy. He had his early education at the Bakhtiarpur Middle School and the Bailey High School, from where he passed the Matriculation examination in 1930. After a spell of imprisonment following his participation in the Salt Satyagraha, he joined the I.A. class of the B. N. College, Patna, in 1931. But in 1932 he finally left College without pursuing his studies further and joined the freedom movement. Subsequently he learnt the Persian, Bengali, Urdu, Oriya, Punjabi, Marathi, Gujarati, Telugu and Kannada languages. He married Balkeshwari Debi in 1936.

Yajee came in close touch with Swami Sahajananda Saraswati, the well-known leader of the Kisan movement, Subhas Chandra Bose, whose 'Indian Struggle' influenced him, and Mahatma Gandhi. He was profoundly influenced by Marxism. He worked at Barh for the relief of the people stricken by the earthquake of 1934.

Yajee's participation in the freedom movement began in 1928 when, as a student, he attended the Calcutta Session of the Indian National Congress.

He joined the Congress Socialist Party four years later and became involved in the Kisan movement. In 1939 he joined Subhas Chandra Bose to found the All India Forward Bloc. He soon became a believer in the need for a violent movement. He was also actively associated with the INA movement.

He was first arrested in 1930, then in 1932, 1933 (twice), and 1940. He went underground in 1941 to evade arrest under the Defence of India Rules and remained so for eighteen months. He was arrested again in 1943 and court-martialled in the Red Fort of Delhi on the charge of organizing an armed rebellion against the British Government of India. Released after the Second World War, he was again arrested in 1946 and 1947.

He resigned from the Congress after Independence but joined it again in 1955.

He was elected General Secretary of the Patna District Congress Committee and also of the Kisan Sabha in 1934. In 1940 he became the General Secretary of the All India Kisan Sabha. In 1937 he was elected a Member of the Bihar Legislative Assembly—the youngest MLA in India during 1937-45. For a time he served as the Whip of the Congress Party in the Bihar Assembly. He was elected a Member of the Rajya Sabha in 1957. In 1964 he was defeated in the election to the Rajya Sabha but subsequently got back his seat.

At its foundation Yajee was the General Secretary of the All India Forward Bloc and the President of its Bihar Unit. Later he became the Deputy Chairman and Chairman of the All India Forward Bloc. In 1947-49 he was the Convener and Secretary-General of the All India United Left Front, consisting of the All India Socialist Party, the All India Forward Bloc, the Communist Party of India, the Revolutionary Communist Party of India, the All India Kisan Sabha and other leftist organizations. He was also the Secretary of the National Federation of Indian Railwaymen, and a Founder-Member of the Congress Forum for Socialist Action. He was Chairman of the Indo-Soviet Cultural Society, Bihar, and of the Mongolian Cultural Society of India.

He travelled abroad to Ceylon, Malaya and Singapore on a youth delegation.

Believing in Marxism, Yajee is against caste or other restrictions between man and man. He does not see much importance in religion which, he believes, is a matter of personal concern. He favours Western education, which has enabled this country to prepare for modernization. He is a firm believer in the active participation of the peasants, workers and the middle classes in the struggle for the transformation of society. He desires radical changes in the administrative system and advocates socialization of the means of production and yet supports development of cottage industries.

He had an active interest in journalism and served as Chairman of the editorial boards of the *Azad Hind* (a Hindi weekly), the *Jhankar* (a Hindi weekly), the *Hansia Hathaura* (a Hindi weekly) and the *Labour Times* (an English weekly).

He is the author of several books: 'A Glimpse of the Indian Labour Movement', 'Forward Bloc and Its Stand', 'Is Socialism a Necessity to India?', and 'True Face of Monopolistic American Democracy'. At present he is writing a biography of Subhas Chandra Bose. He is also an accomplished platform speaker. He has undisputably established his position as a leftist leader of all-India stature.

[K. K. Datta—History of the Freedom Movement in Bihar, Vols. II & III, Patna, 1957; K. N. Sandilya—Shri Sheel Bhadra Yajee: The Pilot of Revolution, Patna, 1950; Rajya Sabha Who's Who, 1960; Presidential Address of Shri Sheel Bhadra Yajee at the Fourth Party Conference of the All India Forward Bloc, 1949; Sheel Bhadra Yajee—True Face of Monopolistic American Democracy, Delhi, 1958; The Indian Nation, 20 May 1937 and 27 February 1947; The Parliamentary Times, 9 May 1966.]

(Rameshwar Prasad) SUBHAS CHANDRA SARKAR

YAKUB HASAN

—See under Hasan, Yakub

YASHPAL (1904-)

Yashpal was born in 1904 in the Kangra district of the Punjab in a middle-class family. At the age of seven he entered the Gurukul-Kangri, Hardwar, and later on studied in the National College, Lahore. The strict discipline of Gurukul developed in him a fiercely patriotic spirit and he resolved to serve the cause of Indian independence in the most effective manner. During his stay at the National College he came in contact with Sardar Bhagat Singh and Sukhdeva and was drawn to the revolutionary movement, then directed in the Punjab by one of his teachers, Jaichandra Vidyalankar. He also joined the Navjawan Bharat Sabha started by Sardar Bhagat Singh. His other revolutionary associates were Chandra Shekhar Azad, Bhagwati Charan Vohra and his wife Durgawati and Kumari Prakash Wati Kapur, whom he married during his imprisonment.

From its inception in December 1928 Yashpal was actively associated with the Hindustan Socialist Republican Army (H.S.R.A.), a revolutionary organization led by Chandra Shekhar Azad and Bhagat Singh, which aimed at establishing a Socialist State after an armed revolution against the British rule. The murder of Mr. Saunders in Lahore in December 1928, the bomb explosion in the Central Assembly in April 1929 and the like activities were a warning to the Government that the H.S.R.A. wanted to end their "cruel and unjust" rule by a "mass armed revolution". Towards the end of 1929 the H.S.R.A. decided to extend its terrorist activities in order to stir the people and demoralise the Government and set up bomb-making centres at important places in Northern India. Yashpal and his associates became proficient in the art of bomb-making, though Bhagwati Charan lost his life in that process.

On 24 December 1929 Yashpal and Bhagwati Charan bombed the Viceroy's train at Delhi. The Viceroy escaped unhurt but the incident caused a great stir in the country. In 1930 he became the head of the H.S.R.A. in the Punjab and after Azad's death in 1931 was appointed its Commander-in-Chief. He was arrested in December 1931 at Allahabad, and remained in jail till 1938 when the Congress Government released him.

Yashpal developed his flair for writing short stories, essays and novels which reflected his intense patriotic fervour. It was only after his release from prison that he was able to devote himself completely to literary pursuits and establish his reputation as an important figure in Hindi literature. His major works including 'Sinhavlokan' (an autobiography in three parts), 'Desh Drohi', 'Party Comrade', 'Manushya Ke Roop', 'Jhoota Sach', 'Divya' (all novels); 'Nashe Nashe Ki Baat' (a play); 'Marxbad' (a political exposition of Marxism), 'Shoshak Shreni Ke Prapanch Ya Gandhibad Ki Shava Pariksha' and 'Ram Rajya Ki Katha' have mostly been published after independence.

Yashpal's interpretation of Indian social problems was socio-materialistic. From the earliest days of the British rule the privileged Hindu section had arrogated a position of power and prestige in the new social set-up and managed to exclude other sections of society from the main stream of national life. The social crisis of India could be solved by establishing a just political and economic order promising equality of opportunity to all. He was attracted towards Marxism as an essentially humanistic method to bring about social and economic justice and he believed that a successful armed revolution could achieve these ends. The revolutionary movement did not succeed as it failed to mobilise the Indian masses. As Yashpal has said in his autobiography, "We had failed to appreciate the truth behind the ideas of Marx, Lenin and Stalin —that unless the masses themselves become conscious of their suffering and its causes and initiate steps to right these wrongs, no extraneous agency can achieve their rights for them." The nihilistic programme of the revolutionaries did not appeal to the Indian masses and they were attracted more to the simplistic appeal of Gandhiji and his brand of non-violent nationalism.

[Yashpal—Sinhavlokan (Autobiography of Yashpal in three parts, in Hindi); —Desh Drohi; —Party Comrade; —Dada Comrade; —Marx-

bad; —Ram Rajya Ki Katha; —Shoshak Shreni Ke Prapanch Ya Gandhibad Ki Shava Pariksha (in Hindi).]

(L. Dewani) D. N. SHUKLA

YUSUF SHAH, MIR WAIZ (1895- ?)

The Mir Waiz, a title for the Head Preacher of the Friday Mosque in Kashmir, was born in c. 1895. His father, Maulvi Ghulam Rasul Shah (or Rasul Shah), was also revered by the Sunni Muslims of Kashmir. Mir Waiz Yusuf Shah received his early religious education from his father; later, after passing the Matriculation examination from one of the Anglo-Oriental schools of Kashmir, he went to Darul-ulum of Deoband (Saharanpur, U.P.) for higher religious education. There he was introduced to politics and learnt the art of mobilizing people for political end.

In 1931, when he had become the Mir Waiz of Srinagar Friday Mosque, Maulana Yusuf Shah sided with the young revolutionaries of Kashmir under the banner of All Jammu and Kashmir Muslim Conference, which launched a liberation movement against the Dogra Raja of Jammu and Kashmir. The Muslim Conference was comprised of young Hindus and Muslims of the State, Sheikh Abdullah being one of them. The Mir Waiz used the mosque pulpit for arousing the people against the Government. In October 1931 the Maharaja appointed a Commission, headed by the Chief Justice of Kashmir State, to enquire into the grievances of the people. Mir Waiz was appointed as one of the two non-official members of the Commission. It is believed that the Maharaja played the game of 'divide and rule', and soon there was a split among the leaders of the Muslim Conference. Those who were convinced of the necessity of 'law and order' founded, under the presidentship of Mir Waiz Yusuf Shah, another Party known as the Azad Conference, of which the Mir Waiz was the Founder-President (1932-41). In 1939 the All Jammu and Kashmir Muslim Conference changed itself into the National Conference. The Mir Waiz, taking exception to it, organized his followers, in 1941, under the abandoned Muslim Conference, of which he was the President (1945) and a member till 1947. The two rival, National and Muslim, Conferences, took inspiration respectively from the Indian National Congress and the All India Muslim League.

On the eve of independence the National Conference launched the 'Quit Kashmir' movement against the Dogra Raja. The Mir Waiz, finding the movement untimely, criticized it and appealed to the Kashmir Muslims, with little effect though, to boycott the movement. After the partition he went to Karachi to negotiate the future of Kashmir with the Pakistan Government. On his return he was prohibited by the Maharaja to enter the State. He went over to Pakistan and associated himself with the Provisional Azad Kashmir Government in which he was a Minister for some time, and was later made its President.

The Mir Waiz was in fact a religious preacher and an orthodox social reformer. Ramaining well within the orthodox fold of Islam he exerted himself to the utmost for the betterment of his people. He established an Islamia High School for boys and one for girls. He wrote treatises employing religious arguments against the 'evil' of drinking and smoking. In 1934 he started a paper, the *Islam*, which was short-lived. In 1936 he started another paper, the *Millat*, for spreading his political and religious ideas. He died in Pakistan, but the date of his death is not known.

[P. M. Bazaz—Inside Kashmir, Srinagar, 1941; —History of the Struggle for Freedom in Kashmir, New Delhi, 1954; —Kashmir Ka Gandhi, Srinagar, 1935; P. N. K. Bamzai—The History of Kashmir, New Delhi, 1962; Dewan N. D. Nargis—History of the Dogra Raj (in Urdu), Jammu, 1967; Personal interview of the Research Fellow with Mir Waiz Yusuf Shah's son Maulavi Farooq, and another old associate in Srinagar.]

(T. R. Sareen) MUSHIRUL HAQ

ZAFAR ALI KHAN (1873-1956)

Zafar Ali Khan was born in the village Kot Marta in the District of Sialkot (W. Punjab) in 1873. His father, Munshi Sirajuddin, was a Government official in the Department of Post and Telegraphs. Zafar Ali received his primary education at the Mission School, Wazirabad, and passed the Entrance examination from the Mahindra Singh College, Patiala. For some time he served in the Department of Post and Telegraphs. Afterwards resigning from his post he went to Aligarh and took admission in the M.A.O. College, from where he passed his B.A. in the first division in 1895.

After graduation he worked for some time with Nawab Muhsinul-Mulk as his Secretary, who recommended his name to the Government of the Nizam of Hyderabad. Zafar Ali Khan was then taken into the Nizam's army but was soon transferred to the Urdu translation bureau. There he rose from the post of a translator to the post of Assistant Secretary, but had to resign due to his political views. From there he went to Bombay and started with one of his friends a business firm, the Oriental Commercial Agency, for importing goods mainly from Africa and Japan. The business did not prosper, and Zafar Ali returned home in the beginning of this century and started working in an Urdu newspaper, the *Zamindar*, which his father had started in 1903 after his retirement. In 1909 Zafar Ali, after the death of his father, became the Editor in charge of the paper.

The *Zamindar* under the editorship of Zafar Ali Khan soon became one of the politically influential papers of its time. It played an important role in politicizing the Urdu-reading public. Through the *Zamindar* Zafar Ali soon emerged as one of the popular national leaders. Since in those days the ideological differences between the Congress and the League were not clearly demarcated, Zafar Ali, a founder-member of the All India Muslim League, like many other Muslim national leaders of the time, associated himself with both these bodies. He also took an active part in the Khilafat movement. To control his political activities the Government of Punjab ordered him to stay in his own village for five years (1914-19). A year after his release he was arrested and sentenced to five years' imprisonment (1920-25).

In 1928 he differed with the Khilafat and the League leaders on the issue of the Nehru Report because, unlike many other Muslim leaders, he did not wish to reject it outright. Thus he joined the Ahrar Party which was at the time a sister organization of the Congress. But in 1932 he clashed with Gandhiji at the Karachi session of the Congress and severed his relations with the organization. In 1935 he collided with the Ahrar leaders on the issue of Masjid Shahid Ganj (Lahore) and joined the 'Ittihad-i-Millat' Party which was agitating for the restoration of the mosque. Zafar Ali was then interned in his village for two years (1935-37). After his release he revived his relations with the All India Muslim League, and was elected to the Punjab Legislative Assembly (1937-46). During those days he was one of the staunch supporters of the Pakistan movement.

Zafar Ali often visited the European and Middle Eastern countries. First he went to London in 1910 and stayed there for about a year, 'fighting' to have the Press Act of India repealed. In 1912 he went to Turkey to deliver to the Grand Vizir of Turkey the purse collected by the Indian Muslims through the agency of the Indian Red Crescent Society to help the victims of the Balkan War. The third time, he visited England, Paris and Middle Eastern countries in 1925 as one of the Khilafat delegates.

Zafar Ali, besides being a good translator and a seasoned journalist, was a public orator and a poet full of satire and sarcasm. Some of his publications are: 'Khayaban-i-Fares' (an Urdu translation of Lord Curzon's 'Gardens of Persia'), 'Siyar-i-zulamat' (Urdu translation of 'Mysteries of London'), 'Chamanistan' and 'Nigaristan' (satiric and sarcastic poetic works dealing with

the politics and the politicians of his time). He died on 27 November 1956.

[Debates of the Indian Legislative Assembly, 1937-46; Proceedings of the Home Political Department, 1910-14; Soorush Kashmiri—Maulana Zafar Ali Khan (in Urdu), Lahore, 1960; Firoz Series—Saha Parai (a collection of Articles in Urdu), Lahore, 1940; —Proceedings of the All Parties Convention, Allahabad, 1929; Zial-ul-Din —Azmat-i-Rafta (in Urdu), Karachi, 1961; W. C. Smith—Modern Islam in India, London, 1946; S. M. Ikram—Modern Islam and the Birth of Pakistan, Lahore, 1965; Chaudhuri, Khaliquzzaman—Pathway to Pakistan, Lahore, 1961; Alburni, A. H.—Makers of Pakistan, Lahore, 1950; Sir Michael O'Dwyer—India As I Knew It, London, 1925; Mirza Akhtar Hussain—History of the Muslim League (in Urdu), Bombay, 1941; Pakistan Historical Society—History of the Freedom Movement in Pakistan, Karachi, 1961.]

(T. R. Sareen) MUSHIRUL HAQ

ZAFRULLAH KHAN, MUHAMMAD (SIR) (1893-)

Muhammad Zafrullah Khan was born on 6 February 1893 at Sialkot (Punjab) where his parents, Nasrullah Khan, a leading lawyer, and Husain Bibi were living. Zafrullah Khan took his B.A. (Hons.) from the Government College, Lahore, and LL.B. (Hons.) and Barrister-at-Law from the Lincoln's Inn, London. In 1926 he was married to Badrun-Nisa Begum, daughter of one S. A. Khan, I.C.S., working in the then Province of Bihar and Orissa.

After practising law for about two years at Sialkot (1914-16) he moved to Lahore where he practised at the Lahore High Court. During the same period he held several other positions: edited a law journal, the *Indian Cases* (1916-32); was a Law Lecturer at the University Law College, Lahore (1919-24); was a Member, Punjab Legislative Council (1926-31); was appointed a Member of the Provincial Reform Committee (1928); was a delegate to the Round Table Conferences (1930-32); was the President of the All India Muslim League (1931); and was taken in the Viceroy's Executive Council (1932-39). In the Viceroy's Executive Council he was in charge of Education, Health and Land (1932); Commerce and Railways (1935); and Law and the Department of Supply (1939). Afterwards he was appointed a Judge at the Federal Court of India (1941-47), and also served in China for six months in 1942 as the Agent-General of the Government of India.

In 1947 the Government of Pakistan appointed Sir Zafrullah Khan (K.C.S.I., 1937) its Minister for Foreign Affairs. In that capacity he led many Pakistani delegations abroad, especially to the U.N.O. and the SEATO. He also served the Government of Pakistan from 1961 to 1964 as its Permanent Representative at the U.N.O. In 1964 he was appointed a Judge of the International Court of Justice at the Hague.

Because of his being a Qadiani-Ahmadi Muslim, believed to be an heterodox Muslim sect started in India, Sir Zafrullah has quite often been criticized by the rest of the orthodox Muslim Community. Religion, in his eyes, is only a way of life which enables each individual to attain the highest possible development of his spiritual, moral, physical and intellectual faculties. Nevertheless, the orthodox Muslims have often showed their distrust in Sir Zafrullah because of his association with the Ahmadis. In 1931 when he was elected to represent the Muslim interest at the Round Table Conference the Ahrar Party took strong exception to his election, and even Dr. Iqbal supported the objections since he thought that 'the Ahmadiya movement weakened Muslim solidarity'. Then again, being a prominent member of his community, Sir Zafrullah could not escape from the emotional wrath of the orthodox Pakistani Muslims during the anti-Ahmadiya movement in 1958, although he had been strongly advocating the enforcement of the Islamic laws of *zakat*, inheritance, prohibition of usury and drinking and gambling. Drinking has always been one of his special targets for scorn. Even as early as 1930 he had spoken forcefully in the Punjab Legislative

Council in favour of complete prohibition.

Throughout his public life Sir Zafrullah had never encouraged people to indulge in political agitations. He believed in peace which emerged from negotiations, compromises and mutual trust and understanding. He, therefore, had pleaded in 1945 at the Commonwealth Relations Conference in London that the British Parliament should itself frame a temporary constitution for the 'Dominion' of India if the Indians did not agree in framing one of their own. Till the last he was fully convinced of the impracticability of the demand for partitioning India. He considered the idea of Pakistan as "chimerical and impracticable". He wanted a world in which "there will be equality, peace and religious tolerance." He considered that undivided independent India should be a democratic State in which "the minorities should experience a sense of security and confidence" and where "they will be afforded the fullest opportunities of progress and development and their vital interests shall in no manner be prejudiced."

His experience during the Second World War convinced him of the idea of internationalism. He put forward the following six principles "for guidance in the foundation of a new world order": (1) abolition of interest-bearing loans; (2) discouragement of the hoarding of money and capital; (3) abolition of the right of primogeniture; (4) discarding racial and national privileges and superiority; (5) provision of the minimum necessities of life for every citizen; and (6) establishment of trade by barter. Consequently, as Sir Zafrullah thought, "the human mind might be freed from greed and cupidity and nations might be enabled to live together in peace, amity and concord."

Besides being for some time the Editor of two law journals, *The Indian Cases* and *The Criminal Law Journal of India*, Sir Muhammad Zafrullah Khan had also published 'Palestine and the United Nations', 'India and China', 'Foreign Policy of Pakistan' and 'Islam: Its Meaning for the Modern Man'.

[Proceedings of the Home Political Department, 1930-36; Proceedings of the Punjab Legislative Council, 1926-35; Proceedings of the Indian Legislative Assembly, 1932-40; The Indian Information, 1935-45; The Times of India, 1940-47; Azim Hussain—Fazl-i-Hussain, Bombay, 1946; Zafrullah Khan—Islam: Its Meaning for the Modern Man, London, 1926; —India and China, Allahabad, 1945; Leonard Binder—Religion and Politics in Pakistan, California, 1961; Reginald Coupland—India: A Restatement, Bombay, 1945; Chaudhuri Khaliquzzaman—Pathway to Pakistan, Lahore, 1961; International Who's Who, 1966-67; Asia Who's Who, 1958; Indian Year Book and Who's Who, 1945-46; Khan A. Ahmed—The Founder of Pakistan, London, 1942.]

(T. R. Sareen) MUSHIRUL HAQ

ZAKAULLAH (OF DELHI) (1832-1917)

Zakaullah, of Delhi, son of Hafiz Sanaullah, was born in 1832, in a family noted for scholarship and piety. His ancestors brought into India the noble traditions of learning which savoured of Baghdad and Bukhara. In Delhi they enjoyed the privilege of being royal tutors imparting sacred knowledge to the Mughal princes and that position passed on from father to son. Zakaullah received early instruction from his grandfather, Maulana Baqaullah, whose guidance prepared the boy for serious intellectual discipline and the zeal for reading and writing created in childhood lasted to the end of his life. His parents allowed him to be enrolled as a regular student of the Delhi College, the first institution of its kind in Upper India before 1857, where the Principal and a number of teachers were Englishmen, and the generation of Indian boys getting education under them were destined to be pioneers of a new age.

At College the singularly humane personality of an Indian teacher, Master Ram Chandra, exercised a great influence on the mind of his students. The latter renounced Hinduism in favour of Christianity and consequently became the centre of popular scorn and suspicion in the whole city of Delhi. Both Hindus and Muslims

mentioned his name in disgust, arguing what the Western education stood for and how the English would ultimately deprive every Indian of his ancestral faith. Zakaullah, being a favourite student of Master Ram Chandra, had to share in a certain measure the lot of his teacher; and even his natural simplicity could not completely shield him from the contempt of his fellow-townsmen, in whose eyes his faith was a matter of doubt.

After education in the Delhi College there were seemingly bright prospects before Zakaullah; but the outburst of 1857 transformed his future plans. His family, like that rest of the citizens of Delhi, suffered the horrors of the Mutiny and lost everything save their lives. The restoration of peace under British control and the declaration of a general amnesty brought the family back to their sacked home in the city and Zakaullah, after some efforts, succeeded in getting a job at the Muir College, Allahabad. He remained there for thirty-seven years and arduously engaged himself as a teacher and writer of many books. After retirement he continued his activities in the field of education and gradually rose in public esteem. In his mind 'education' was synonymous with what the French thinkers of the eighteenth century called 'reason'. He belonged to the section of Indians who, from Rammohun Roy onwards, enthusiastically favoured the acceptance of Western ideas; and believed that his countrymen would find the way to progress by seeking intellectual light from the West. With this end in view he became one of the lieutenants of Syed Ahmad Khan, and besides raising funds for the M.A.O. College of Aligarh, made a successful effort to warn the people, especially the Muslims, of their prejudice and ignorance against the modern system of knowledge.

Notwithstanding a modest existence that was hardly above the verge of poverty, he was counted as a great social figure of Delhi. Among his intimate friends were people like the Rev. C. F. Andrews who, before leaving at the invitation of Tagore, passed a few years in Delhi and wrote an interesting biography of Zakaullah. Zakaullah represented the generation who were elated with an almost exaggerated sense of satisfaction and gratitude towards British rule. In his time men of India, not excepting the members of the Congress in their annual resolutions, expressed submissive and respectful sentiments having full confidence in the beneficial policy of the British.

[C. F. Andrews—Zakaullah of Delhi; Zakaullah—Victoria Namah (in Urdu).]

(L. Dewani) S. Nabi Hadi

ZAKIR HUSAIN (DR.) (1897-1969)

Born at Hyderabad on 8 February 1897, Dr. Zakir Husain came of a Pathan family of the upper middle-class, settled at Qaimganj in the District of Farrukhabad, Uttar Pradesh. His father, Fida Husain Khan, went to Hyderabad, studied law and had a most successful career. Unfortunately, he died when Dr. Zakir Husain was only ten years old.

Dr. Zakir Husain was sent first for his education to the Islamia High School in Etawah (U.P.) which specialised in puritanical strictness. After finishing school, he joined the M.A.O. College at Aligarh, and studied up to the M.A. When the Indian National Congress and the All India Khilafat Committee joined hands in launching the Non-Cooperation Movement, Mahatma Gandhi toured the country to induce teachers and students to leave Government-administered schools and colleges. The young Zakir Husain, who was then half-student and half-teacher, very prominent among the students and very popular with a large section of the staff, persuaded Hakim Ajmal Khan and other leaders to establish a national institution at Aligarh, and the Jamia Millia Islamia came into being on 29 October 1920. But Zakir Husain did not wish to leave his studies incomplete and he went to the University of Berlin in Germany for higher studies in 1923, returning with a doctorate in Economics three years later. He rejoined the Jamia Millia in February-March, 1926, and became the Shaikhu Jamia (Vice-Chancellor). It was at the Jamia Millia that Dr. Zakir Husain developed his

gifts as an educationist. It was his experience here as well as his deep study of the philosophy of education which enabled him to take charge of the scheme of Basic National Education when it was launched in 1938. He was the President of the Hindustani Talimi Sangh, Sevagram, from 1938 to 1948.

In November 1948, Dr. Zakir Husain was appointed Vice-Chancellor of the Aligarh Muslim University. He was also nominated a member of the Indian Universities Commission. The World University Service made him the Chairman of the Indian National Committee and in 1954 he was elected the World President of that organisation. He was also nominated to the Rajya Sabha and made the Indian representative on the Executive Board of the UNESCO from 1956 to 1958. He remained the Chairman, Central Board of Secondary Education, till 1957, a member of the University Grants Commission till 1957, a member of the University Education Commission in 1948-49 and of the Educational Reorganisation Committees of Bihar, Uttar Pradesh and Madhya Pradesh. In 1957 he was appointed the Governor of Bihar and in 1962 elected Vice-President of India. On 9 May 1967, he was declared elected as the Head of the State and was formally sworn in as the third President of the Indian Republic four days later. He held the highest office of the country with exemplary grace and dignity till his sudden death on 3 May 1969.

Dr. Zakir Husain was awarded Padma Vibhushan in 1954 and Bharat Ratna in 1963. He was awarded D.Litt. (*honoris causa*) by the Universities of Delhi, Calcutta, Aligarh, Allahabad and Cairo.

Many demands were made on Dr. Zakir Husain's time and he was not able to undertake many scholarly projects which he had in mind. His interest in literary and academic work was so keen that he translated Plato's 'Republic' and Cannon's 'Elementary Political Economy' into Urdu soon after joining the Jamia Millia in 1920. While in Germany, he got an edition of the 'Diwan-i-Ghalib' printed—doing much of the compositing himself, because the press did not have enough staff—and also brought out a book in German on Mahatma Gandhi ('Die Botschaft des Mahatma Gandhi'). He delivered a series of lectures on economics under the auspices of the Hindustani Academy and another series in English, on Capitalism: Essays in Understanding, under the auspices of the Delhi University in 1945. He also translated Friedrich List's 'Nationaloekonomie'. His Convocation Addresses have been collected and published under the title 'The Dynamic University'. But he excelled in writing for children and his stories are masterpieces of style.

Tall, well-built, fair in complexion, with a noble forehead, a sensitive aristocratic nose, a well-trimmed beard and always neatly and tastefully dressed in *sherwani* and *pyjama*, Dr. Zakir Husain was an imposing embodiment of culture and refinement. He was sensitive to beauty in all its forms and had an intense passion for excellence. His varied tastes and hobbies, his love of roses, his collection of cacti, fossils, paintings and specimens of calligraphy, *objets d'art*, and curios and, above all, his rich library are evidence of his versatile personality.

He was steeped in the spiritual and aesthetic culture and the ethical principles of the Muslim sufis and poets. He had the sufi's indifference towards the externals of religion and, though a deeply religious man, his religiosity was never obvious. It was the inspiration for secularism by which he endeared himself to men of different religious communities.

Dr. Zakir Husain's nationalism was, like Gandhiji's, a reflection of his allegiance to the highest moral values and to the ideals of a culture which had become the whole of his own self. It was a nationalism which demanded for the individual that freedom which is the essence of democracy, that self-discipline which is the foundation of democratic citizenship and that identification with the good of the society which gives substance and meaning to the life of the individual.

[Zakir Husain—The Dynamic University; —Educational Reconstruction in India; Biographical Sketch of Dr. Zakir Husain by the Secretary to the Vice-President; M. Mujeeb —Dr. Zakir Husain: A Sketch; Hindusthan Year

Book, 1962; Personal interview of the Research Fellow with Dr. Zakir Husain; Personal knowledge of the Contributor.]

(Mantosh Singh) M. Mujeeb

ZEENAT MAHAL (BEGAM) (? -1882)

Begam Zeenat Mahal, a not too reputable figure during the Mutiny of 1857-58, was the daughter of an ordinary courtier, Ahmad Quli, a name which suggests Persian extraction. The date of her birth is not known. Her extraordinary beauty attracted the attention of the old Emperor Bahadur Shah, who took her in marriage in 1840 and showered all his passionate love on her to the exclusion of the Chief Queen, Taj Begam. She was moderately educated, but was very sociable. She had even contacts with the British ladies settled in Delhi.

She lived in the stirring times when even the last vestiges of the glory of the Mughal empire were in the stage of final extinction in the midst of turmoil and confusion occasioned by the uprisings of 1857. She was of an intriguing nature and her one ambition was to secure the succession for her son, Mirza Jawan Bakht, to the exclusion of all other claimants for the coveted honour. She was utterly selfish and to gain her ends she felt no scruples in stooping to the meanest crimes. She was suspected of having poisoned Mirza Fakhruddin, a claimant for succession, and also Thomas Metcalf who frustrated her plans.

It was she who persuaded the doting king, against his better judgment and inclinations, to lead the rebel sepoys, perhaps because she was disappointed at the attitude of the British authorities in regard to the fulfilment of her ambitions. But when Bahadur Shah rejected her suggestion of appointing Jawan Bakht, as Commander-in-Chief of the rebel army, she began to intrigue with the enemy conveying to them the reports of the activities in the Palace. On one occasion, the rebels were so disgusted with her conduct that they threatened to take her away as hostage. But she escaped the humiliation owing to the intercession of her doting husband.

The Begam had now become a tool in the hands of Hakim Ehsanullah and Mirza Elahi Bakhsh and she established contacts with Major Hudson who assured protection of life to her, her husband and her children. The helpless and hapless monarch surrendered to the British and was exiled to Rangoon. Begam Zeenat Mahal accompanied him and she died there in 1882. She could neither achieve glory for her son nor a name in the history of the great uprising.

[S. N. Sen—Eighteen Fifty-Seven; R. C. Majumdar—The Sepoy Mutiny and the Revolt of 1857; V. D. Savarkar—The Indian War of Independence (1857); Percival Spear—The Twilight of the Mughals; N. K. Nigam—Delhi in 1857; A. S. Mishra—Nana Saheb Peshwa.]

(Mantosh Singh) B. P. Saksena

ZIAUDDIN AHMED (SIR)

—See under Ahmed, Ziauddin (Sir)